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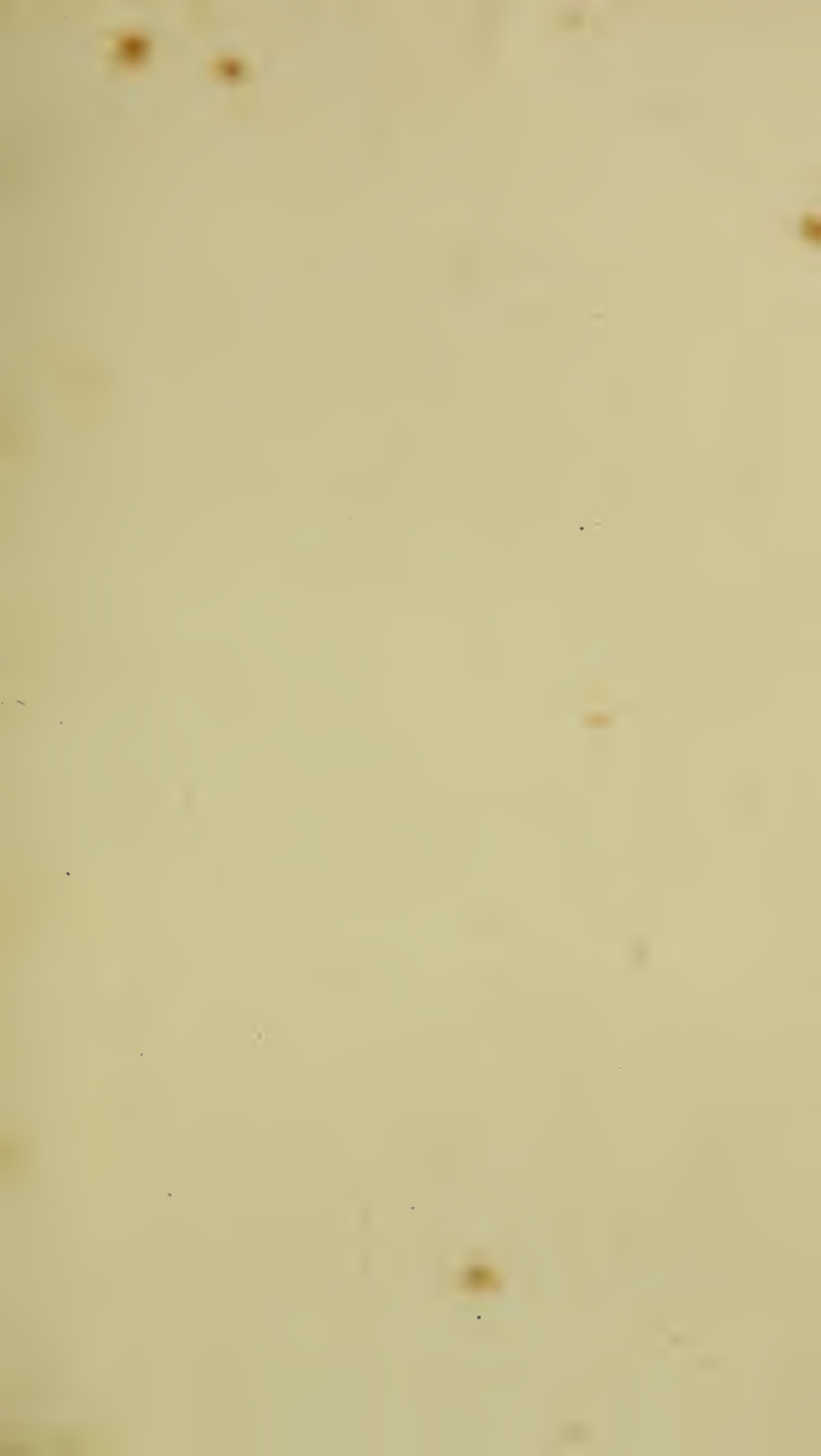
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AN
James M. Cook
INTRODUCTION

TO THE
Critical Study and Knowledge

OF THE
HOLY SCRIPTURES.*



BY THOMAS HARTWELL HORNE, M. A.

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CURATE OF THE UNITED PARISHES OF CHRIST CHURCH, NEWGATE STREET,
AND SAINT LEONARD, FOSTER LANE.

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CONTENTS

OF

VOLUME II.—PART I.

ON SCRIPTURE-CRITICISM.

Page

CHAPTER I. *On the Original Languages of Scripture.*

SECTION I. *On the Hebrew Language.*

I. Antiquity of the Hebrew language ;—II. And of its characters.—III. Of the vowel points. - - - - 1

SECTION II. *On the Samaritan Pentateuch.*

I. Origin of the Samaritans.—II. Their enmity against the Jews, in the time of Jesus Christ.—III. Critical notice of the Samaritan Pentateuch, and of its variations from the Hebrew.—IV. Versions of the Samaritan Pentateuch. - - - - 12

SECTION III. *On the Greek Language.*

I. Similarity of the Greek language of the New Testament with that of the Alexandrian or Septuagint Greek Version.—II. The New Testament, why written in Greek.—III. Examination of its style.—IV. Its Dialects—Hebraisms—Rabbinisms—Syriasms and Chaldaisms—Latinisms—Persisms and Cilicisms. - - - - 17

SECTION IV.—*On the Cognate or Kindred Languages.*

I. The Chaldee.—II. The Syriac.—III. The Arabic.—IV. The Ethiopic.—V. The Rabbinical Hebrew.—VI. Use and importance of the Cognate Languages to sacred criticism. - - - - 33

CHAPTER II. *On the Manuscripts of the Bible.*

SECTION I. *On the Hebrew Manuscripts of the Old Testament.*

I. Different classes of Hebrew Manuscripts.—II. The rolled Manuscripts of the synagogues.—III. The square Manuscripts used by the Jews in private life.—IV. Antient recensions or editions of Hebrew manuscripts.—5. Age of Hebrew manuscripts.—VI. Of the order in

	Page
which the sacred books are arranged in manuscripts.—Number of books contained in different manuscripts.—VII. Modern families or recensions of Hebrew manuscripts.—VIII. Notice of the most antient manuscripts.—IX. Brief notice of the manuscripts of the Indian Jews.	36
 SECTION II. <i>On the Manuscripts of the Greek Scriptures.</i>	
§ 1. <i>General Observations on Greek Manuscripts.</i>	
I. On what materials written.—II. Form of letters.—III. Abbreviations.—IV. Codices Palimpsesti or Rescripti.—V. Account of the different families, recensions, or editions of manuscripts of the New Testament.—1. The system of Dr. Griesbach and Michaelis.—2. Of Dr. Scholz.—3. Of M. Matthæi.—4. Of Mr. Nolan.—VI. On the Fœdus cum Græcis, or coincidence between many Greek manuscripts and the Vulgate Latin version.	50
§ 2. <i>Account of Greek Manuscripts containing the Old and New Testaments.</i>	
I. The Alexandrian manuscript.—II. The Vatican Manuscript.	71
§ 3. <i>Account of Manuscripts (entire or in part) containing the Septuagint or Greek Version of the Old Testament.</i>	
I. The Codex Cottonianus.—II. The Codex Sarravianus.—III. The Codex Colbertinus.—IV. The Codex Cæsareus, Argenteus, or Argenteo-Purpureus.—V. The Codex Ambrosianus.—VI. The Codex Coislinianus.—VII. The Codex Basilio-Vaticanus.	81
§ 4. <i>Account of the principal Manuscripts containing the New Testament entire or in part.</i>	
I. The Codex Cottonianus (Titus C. XV.)—II. The Codex Bezaë, or Cantabrigiensis.—III. The Codex Ephremi.—IV. The Codex Claromontanus.—V. The Codex Argenteus.—VI. The Codex Rescriptus of St. Matthew's Gospel in Trinity College, Dublin.—VII. The Codex Laudianus 3.—VIII. The Codex Boernerianus.—IX. The Codex Cyprius.—X. The Codex Basileensis E.—XI. The Codex San-Germanensis.—XII. The Codex Augiensis.—XIII. The Codex Harleianus, 5598.—XIV. The Codex Regius or Stephani η.—XV. The Codex Uffenbachianus.—XVI. The Codices Manners-Suttoniani.—XVII. The Codices Mosquenses.—XVIII. The Codex Brixiensis.—XIX. Other MSS. written in small characters and deserving of especial notice, viz. 1. The Codex Basileensis, 1.—2. The Codex Corsendoncensis.—3. The Codex Montfortianus.—4. The Codex Regius, 50.—5. The Codex Leicestrensis.—6. The Codex Vindobonensis.—7. The Codex Ebnerianus.—XX. Notice of the Collations of the Barberini and Veleian manuscripts.	87
 CHAPTER III. <i>On the Editions of the Old and New Testament.</i>	
SECTION I. <i>A Critical Notice of the principal Editions of the Hebrew Bible.</i>	118
SECTION II. <i>A Critical Notice of the principal Editions of the Greek Testament.</i>	130

CHAPTER IV. *On the Divisions and Marks of Distinction occurring in the Scriptures.*

SECTION I. *On the Divisions and Marks of Distinction occurring in the Old Testament.*

- I. Different Appellations given to the Scriptures.—II. General Division of the Canonical Books.—III. Particularly of the Old Testament.—1. The Law.—2. The Prophets.—3. The Cetera or Hagiographa.—IV. Account of the Masora.—V. Modern Divisions of the Books of the Old Testament.—Chapters and Verses. - - - 144

SECTION II. *On the Divisions and Marks of Distinction occurring in the New Testament.*

- I. Antient divisions of ΤΡΑΧΟΙ and Κεφελασια.—Ammonian, Eusebian, and Euthalian sections.—Modern division of chapters.—II. Antient ΣΤΑΧΟΙ and modern verses.—III. Account of the antient and modern punctuation of the New Testament.—IV. Of the titles to each book.—V. Subscriptions to the different books. - - - 156

CHAPTER V. *On the antient Versions of the Scriptures.* - 162

SECTION I. *Antient Versions of the Old Testament.*

- I. OF THE TARGUMS OR CHALDEE PARAPHRASES:—1. Targum of Onkelos;—2. Of the Pseudo-Jonathan;—3. The Jerusalem Targum;—4. The Targum of Jonathan Ben Uzziel;—5. The Targum on the Hagiographa;—6. The Targum on the Megilloth;—7, 8, 9. Three Targums on the book of Esther—real value of the different Targums.—II. OF THE GREEK VERSIONS OF THE SCRIPTURES—history of the SEPTUAGINT—critical account of its execution—what MSS. were used by its authors—account of the biblical labours of Origen—editions of the Septuagint text by the fathers—peculiar importance of the Septuagint version in the criticism and interpretation of the New Testament.—III. ACCOUNT OF OTHER GREEK VERSIONS OF THE OLD TESTAMENT;—1. Version of Aquila;—2. Of Theodotus;—3. Of Symmachus;—4, 5, 6. Anonymous versions—references in antient MSS. to other versions.—IV. SYRIAC VERSIONS;—Syriac MSS. brought from India by Dr. Buchanan;—editions of the Syriac version.—V. ARABIC VERSIONS, and editions.—VI. Notice of the PERSIAN, EGYPTIAN, ETHIOPIAN, ARMENIAN, and other versions of the Old Testament.—VII. LATIN VERSIONS OF THE SCRIPTURES—the old Italic or Antehieronymian version—Latin version of Jerome—Vulgate version and its editions. - - - 163

SECTION II. *On the Antient Versions of the New Testament.*

- I. ORIENTAL VERSIONS.—1. Peschito or antient Syriac version.—2. The Philoxenian Syriac version.—3. The Syriac translation of Jerusalem.—4. Egyptian versions.—5. Arabic versions.—6. Ethiopic version.—7. Armenian version.—8. Persian version.—II. WESTERN TRANSLATIONS.—1. The Gothic version.—2. The Slavonic version.—3. The Anglo-Saxon version. - - - 207

SECTION III. *On the Use and Application of Antient Versions.*

- Observations on the respective merits of the several antient versions:—rules for consulting them to the best advantage. - - - 217

CHAPTER VI. *On the Modern Versions of the Scriptures.*

SECTION I. *General Observations on the Circulation of the Scriptures.*

- I. Scarcity and high prices of the Scriptures.—II. Rude attempts to convey an idea of their contents to the poor and illiterate.—Account of the *BIBLIA PAUPERUM*.—III. Number and classification of the translations of the Bible into modern languages. - - - 223

SECTION II. *On the modern Latin Versions of the Old and New Testaments.*

- I. Modern Latin versions of the entire Bible executed by persons in communion with the church of Rome.—1. Of Pagninus.—2. Of Montanus.—3. Of Malvenda and Cardinal Cajetan.—4. Of Houbigant.—II. Modern Latin versions of the whole Bible executed by Protestants.—1. Of Munster.—2. Of Leo Juda.—3. Of Castalio.—4. Of Junius and Tremellius.—5. Of Schmidt.—6. Of Dathe.—7. Of Schott and Winzer.—III. Modern revisions and corrections of the Vulgate Latin version, by Catholics and Protestants.—IV. Modern Latin versions of the New Testament.—1. Of Erasmus.—2. Of Beza.—3. Of Sebastiani.—Other modern Latin versions of less note. - 228

SECTION III. *Versions in the modern Languages of Europe.*

- I. GERMAN VERSION of Luther.—Notice of ten versions derived from it.—Notice of other German versions by Protestants, and by Roman Catholics.—Jewish-German versions.—II. VERSIONS IN THE LANGUAGES SPOKEN IN THE BRITISH ISLES.—1. English versions, particularly Wickliffe's Bible.—Tindal's Bible.—Coverdale's Bible.—Matthewe's.—Cranmer's or the Great Bible.—Geneva Bible.—English versions by Roman Catholics at Rheims and Douay.—King James's Bible, or the authorised version now in use.—History of it.—Notice of its best editions.—Its excellency vindicated against recent objectors.—Testimonies of eminent critics to its fidelity and excellency.—2. Welsh version.—3. Irish version.—4. Gaelic version.—5. Manks version.—III. FRENCH VERSIONS.—IV. DUTCH VERSION.—V. ITALIAN VERSION.—VI. SPANISH VERSIONS.—VII. RUSSIAN VERSION.—VIII. CROAT VERSION.—IX. BASQUE VERSION.—X. HUNGARIAN VERSION.—XI. POLISH VERSIONS.—XII. BOHEMIAN VERSION.—XIII. ROMANIC OR MODERN GREEK VERSIONS.—XIV. XV. BULGARIAN AND WALLACHIAN VERSIONS.—XVI. ROMANESH VERSIONS.—XVII. TURKISH VERSIONS.—XVIII. PORTUGUESE VERSION.—XIX. ALBANIAN VERSION.—XX. MALTESE VERSION. - - - 234

SECTION IV. *Modern Versions in the Languages of Asia.*

- I. Hebrew.—II. Chaldee.—III. Versions in the oriental languages, either translated by the Baptist Missionaries at Serampore, or printed at the Mission Press.—1. ARABIC, and the languages derived from or bearing affinity to it.—2. SANSKRIT, and the languages derived from or bearing affinity to it.—3. CHINESE, and the languages derived from or bearing affinity to it.—IV. Other Asiatic versions.—1. Formosan.—2. Tartar.—3. Georgian.—4. Tshaitan. - - - 279

SECTION V. *Modern Versions in the Languages of Africa and America.*

- I. AFRICAN VERSIONS.—1. Amharic and Tigré.—2. Bullom.—5. Susoo.—II. AMERICAN VERSIONS.—1. Virginian.—2. Delaware.—3. Mohawk.—4. Esquimeaux.—5. Greenlandish.—6. Creolese. - 300

CHAPTER VII. *On the Critical Use of the Jewish and Rabbinical Writings, and the Works of profane Authors.*

- I. The Apocryphal books of the Old Testament.—II. The Talmud;—
 1. The Misna.—2. The Gemara.—Jerusalem and Babylonish Talmuds.—III. The Writings of Philo-Judæus and Josephus.—Account of them.—The genuineness of Josephus's testimony to the character of Jesus Christ proved.—IV. On the use of the writings of profane authors for the elucidation of the Scriptures. - -

304

CHAPTER VIII. *On the Various Readings occurring in the Old and New Testaments.*

- I. The Christian faith not affected by various readings.—II. Nature of various readings.—Difference between them and mere errata.—III. Causes of various readings:—1. The negligence or mistakes of transcribers;—2. Errors or imperfections in the manuscript copied;—3. Critical conjecture;—4. Wilful corruptions of a manuscript from party motives.—IV. Sources whence a true reading is to be determined:—1. Manuscripts;—2. Antient editions;—3. Antient versions;—4. Parallel passages;—5. Quotations in the Writings of the Fathers;—6. Critical Conjecture.—V. General rules for judging of various readings.—VI. Notice of writers who have treated on various readings. - -

322

CHAPTER IX. *Of the Quotations from the Old Testament in the New—Quotations in the New Testament from the Apocryphal Writers and from profane Authors* - 356

SECTION I. *On the external Form of the Quotations from the Old Testament in the New.*

- QUOTATIONS FROM THE HEBREW SCRIPTURES IN THE NEW TESTAMENT.—I. Quotations exactly agreeing with the Hebrew.—II. Quotations nearly agreeing with the Hebrew.—III. Quotations agreeing with the Hebrew in sense, but not in words.—IV. Quotations that give the general sense, but abridge or add to it.—V. Quotations taken from several passages of Scripture.—VI. Quotations differing from the Hebrew, but agreeing with the Septuagint.—VII. Quotations in which there is reason to suspect a different reading in the Hebrew.—VIII. Passages in which the Hebrew seems to be corrupted.—IX. Passages which are mere references or allusions. - -

358

SECTION II. *On the Quotations from the Septuagint Version in the Greek Testament.*

- I. Quotations agreeing verbatim with the Septuagint, or only changing the person, number, &c.—II. Quotations taken from the Septuagint, but with some variation.—III. Quotations agreeing with the Septuagint in sense, but not in words.—IV. Quotations differing from the Septuagint, but agreeing exactly or nearly with the Hebrew.—V. Quotations that differ from both the Septuagint and the Hebrew.—VI. Considerations on the probable causes of the seeming discrepancies in the quotations from the Old Testament in the New. -

403

	Page
SECTION III. <i>On the internal form of Quotations, or the Mode in which Citations from the Old Testament are applied in the New.</i>	
General observations on the Rabbinical and other modes of quoting the Old Testament.—Classification of the quotations in the New Testament;—I. Quotations from the Old Testament in the New, in which the predictions are literally accomplished;—II. Quotations, in which that is said to have been done, of which the Scriptures have not spoken in a literal, but in a spiritual sense;—III. Quotations that are accommodated by the sacred writers to particular events or facts;—IV. Quotations and other Passages from the Old Testament which are alluded to in the New.	449
SECTION IV. <i>Of Apocryphal Passages, supposed to be quoted in the New Testament—Quotations from profane Authors.</i>	461
 CHAPTER X. <i>On the Poetry of the Hebrews.</i>	
1. A large portion of the Old Testament proved to be poetical;—Cultivation of poetry by the Hebrews.—II. The sententious parallelism, the grand characteristic of Hebrew poetry.—Its origin and varieties.—1. Parallel lines gradational;—2. Parallel lines antithetic;—3. Parallel lines constructive;—4. Parallel lines introverted.—III. The poetical dialect not confined to the Old Testament.—Reasons for expecting to find it in the New Testament.—Proofs of the existence of the poetical dialect there;—1. From simple and direct quotations of single passages from the poetical parts of the Old Testament;—2. From quotations of different passages, combined into one connected whole;—3. And from quotations mingled with original matter.—IV. Original parallelisms occurring in the New Testament;—1. Parallel couplets;—2. Parallel Triplets;—3. Quatrains;—4, 5, Stanzas of five and six lines;—6. Stanzas of more than six parallel lines.—V. Other examples of the poetical parallelism in the New Testament;—1. Parallel lines gradational;—2. The Epanodos.—VI. Different kinds of Hebrew poetry.—1. Prophetic poetry;—2. Elegiac poetry;—3. Didactic poetry;—4. Lyric poetry;—5. The Idyl;—6. Dramatic poetry;—7. Acrostic or alphabetical poetry.—VII. General observations for better understanding the compositions of the sacred poets.	464
 CHAPTER XI. <i>On Harmonies of Scripture.</i>	
1. Occasion and design of Harmonies of the Scriptures.—II. Works reconciling alleged or seeming contradictions in the Sacred Writings.—III. Harmonies of the Old Testament.—IV. Harmonies of the Four Gospels.—V. 1. Harmonies of particular parts of the Gospels.—2. Harmonies of the Acts of the Apostles and of the Apostolical Epistles.—VI. Observations on the different schemes of harmonisers, and on the duration of the public ministry of Jesus Christ.	499

CORRECTIONS AND ADDITIONS IN VOL. II.

- Page 7, line 1 of note 1, in some copies, *read* Cabbalists were.
- 58, line 11 from bottom, *after* Gospels, *add* together.
- 58, line 10 from bottom, *after* others, and *dele* with.
- 59, line 8 from top, *read* Boreeli.
- 61, line 9 from top, *for* Codicis, *read* Codices.
- 80 a. line 10 from top, *dele* N.
- 83, line 16 from top, *for* THEMA *read* thema.
- 83, line 11 from bottom, *for* ΚΑΙ *read* ΚΑΙ.
- 109, line 2 from top, in some copies, *for* καὶ οὐς συναυτοῖς, *read* καὶ τοὺς συν αυτοῖς: (these words having been disunited in working off the sheet, an accident of no uncommon occurrence in the best regulated presses.)
- 123, line 16 from bottom, *for* No. II. *read* No. III.
- 126, line last, *for* Athiaæ *read* Athiæ.
- 129, line 16 from bottom, in some copies, *read* Etrangère.
- 143, line 20 from bottom, *read* Griesbachii.
- 241, line 21 from bottom, *for* Cornwall, *read* Gloucester.
- 242, line 6 from bottom, *for* concordances, *read* references.
- 286, line 6 from top, *after* Hindoostan, *dele* and.
- 293, last line but 2, *after* Gospel *add* of Luke.
- 293, 2 last lines, *after* and in, *dele* the remainder, and add the following sentences, (*from information received AFTER this part of the Volume had been worked off*) 1819, having received further supplies, they completed two thousand copies of the Gospel of Matthew, which were sought with avidity, and received with gratitude by all. The Gospels of Mark and John have also been translated; and a Tahaitan version of the Book of Psalms is in progress.
- 348, line 18 from bottom, *for* κριθησεθς } *read* κριθνοσεθς.
- 349, line 6 from top, *for* κριθνοσεθς }
- 368, line 1, in some copies, *read* Heb. xi.

INTRODUCTION

TO THE

CRITICAL STUDY AND KNOWLEDGE

OF

THE HOLY SCRIPTURES.

ON THE CRITICISM AND INTERPRETATION OF THE
SCRIPTURES.

PART I.

ON SCRIPTURE-CRITICISM.

CHAPTER I.

ON THE ORIGINAL LANGUAGES OF SCRIPTURE.

SECTION I.

ON THE HEBREW LANGUAGE.

- I. *Antiquity of the Hebrew language; —* II. *And of its characters. —*
III. *Of the Vowel Points.*

A KNOWLEDGE of the original languages of Scripture is of the utmost importance, and indeed absolutely necessary, to him who is desirous of ascertaining the genuine meaning of the Sacred Volume. Happily, the means for acquiring these languages are now so numerous, and easy of access, that the student, who wishes to derive his knowledge of the Oracles of God from pure sources, can be at no loss for guides to direct him in this delightful pursuit.

I. The HEBREW LANGUAGE, in which the Old Testament is written, with the exception of a few words and passages that

are in the Chaldean dialect¹, is generally allowed to have derived its name from Heber, one of the descendants of Shem, (Gen. x. 21. 25. xi. 14. 16, 17.); though some learned men are of opinion that it is derived from the root עבר, (*ABER*) to *pass over*, whence Abraham was denominated the *Hebrew*, (Gen. xiv. 13.) having *passed over* the river Euphrates to come into the land of Canaan. This language has been conjectured by some philologists to have been that, in which Jehovah spoke to Adam in Paradise, and that the latter transmitted it to his posterity. Without adopting this hypothesis, which rests only on bare probabilities, we may observe that the Hebrew is the most antient of all the languages in the world: at least we know of none that is older. Although we have no certain proof that it was the unvaried language of our first parents, yet it is not improbable that it was the general language of men at the dispersion: and, however it might have subsequently been altered and improved, it appears to be the original of all the languages, or rather dialects, which have since arisen in the world.²

Various circumstances combine to prove that Hebrew is the original language, neither improved nor debased by foreign idioms. The words of which it is composed are very short, and admit of very little flexion, as may be seen on reference to any Hebrew grammar or lexicon. The names of places are descriptive of their nature, situation, accidental circumstances, &c. The names of brutes express their nature and properties more significantly and more accurately than any other known language in the world. The names also of various antient nations are of Hebrew origin, being derived from the sons or grandsons of Shem, Ham, and Japhet; as, the Assyrians from Ashur; the Elamites from Elam; the Arameans from Aram; the Lydians from Lud; the Cimbrians or Cimmerians from Gomer; the Medians from Madai the son of Japhet; the Ionians, from Javan, &c.³ Further, the names given to the heathen deities suggest an additional proof of the antiquity and originality of the Hebrew language: thus, Japetus is derived from Japhet; Saturn from the Hebrew word סַטָן, (*SATAN*) to *be concealed*, as the Latins derive Latium from *latere*, to *lie hidden*; because Saturn was reported to have been concealed

¹ Besides some Chaldee words occasionally inserted in the historical and prophetic books, after the Israelites became acquainted with the Scythians and Babylonians, the following passages of the Old Testament are written in the Chaldee dialect, viz. Jer. x. 11. Dan. ii. 4. to the end of ch. vii. and Ezra iv. 8. to vi. 19. and vii. 12 to 17.

² Dr. Gr. Sharpe's *Dissertations on the Origin of Languages*, &c. pp. 22. *et seq.*

³ Grotius *de Veritate*, lib. i. sect. 16. Walton's *Prolegomena to the London Polyglott*, prol. iii. § 6. (p. 76. ed. Dathii.)

in that country from the arms of Jupiter ¹, or Jove, as he is also called, which name is by many deduced from JEHOVAH; Vulcan from Tubal-Cain, who first discovered the use of iron and brass, &c. Lastly, the traces of Hebrew which are to be found in very many other languages, and which have been noticed by several learned men, afford another argument in favour of its antiquity and priority. These vestiges are particularly conspicuous in the Chaldee, Syriac, Arabic, Persian, Phœnician, and other languages spoken by the people who dwelt nearest to Babylon, where the first division of languages took place. ²

The knowledge of the Hebrew language was diffused very widely by the Phœnician merchants, who had factories and colonies on almost every coast of Europe and Asia: that it was identically the same as was spoken in Canaan, or Phœnicia, is evident from its being used by the inhabitants of that country from the time of Abraham to that of Joshua, who gave to places, mentioned in the Old Testament, appellations which are pure Hebrew; such are, Kiriath-sepher or the *city of books*, and Kiriath-sannah or the *city of learning*, (Josh. xv. 15. 49.) Another proof of the identity of the two languages arises from the circumstance of the Hebrews conversing with the Canaanites without an interpreter; as the spies sent by Joshua with Rahab (Josh. ii.); the ambassadors sent by the Gibeonites to Joshua (Josh. ix. 3.—25.), &c. But a still stronger proof of the identity of the two languages is to be found in the fragments of the Punic tongue which occur in the writings of antient authors. That the Carthaginians (Pœni) derived their name, origin, and language from the Phœnicians, is a well known and authenticated fact; and that the latter sprang from the Canaanites might easily be shewn from the situation of their country, as well as from their manners, customs, and ordinances. Not to cite the testimonies of profane authors on this point, which have been accumulated by Bishop Walton, we have sufficient evidence to prove that they were considered as the same people, in the fact of the Phœnicians and Canaanites being used promiscuously to denote the inhabitants of the same country. Compare Exod. vi. 15. with Gen. xlv. 10. and Exod. xvi. 35. with Josh. v. 12. in which passages, for the Hebrew words translated *Canaanitish* and *land of Canaan*, the Septuagint reads Phœnician and the country of Phœnicia.

The period, from the age of Moses to that of David, has been considered the *golden* age of the Hebrew language, which declined in purity from that time to the reign of Hezekiah or

¹ Virg. *Æn.* lib. viii. v. 522.

² Walton, prol. iii. § 7, 8. (pp. 76, 77.)

Manasseh, having received several foreign words, particularly Aramæan, from the commercial and political intercourse of the Jews and Israelites with the Assyrians and Babylonians. This period has been termed the *silver* age of the Hebrew language. In the interval between the reign of Hezekiah and the Babylonish captivity, the purity of the language was neglected, and so many foreign words were introduced into it, that this period has not inaptly been designated its *iron* age. During the seventy years captivity, though it does not appear that the Hebrews *entirely* lost their native tongue, yet it underwent so considerable a change from their adoption of the vernacular languages of the countries where they had resided, that afterwards, on their return from exile, they spoke a dialect of Chaldee mixed with Hebrew words. On this account it was, that, when the Scriptures were read, it was found necessary to interpret them to the people in the Chaldean language; as, when Ezra the scribe brought the book of the law of Moses before the congregation, the Levites are said to have caused the people to understand the law, because “they read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading.” (Neh. viii. 8.¹) Sometime after the return from the great captivity, Hebrew ceased to be spoken altogether: though it continued to be cultivated and studied, by the priests and levites, as a learned language, that they might be enabled to expound the law and the prophets to the people, who, it appears from the New Testament, were well acquainted with their general contents and tenor; this last-mentioned period has been called the *leaden* age of the language.²

II. The present Hebrew characters, or letters, are twenty-two in number, and of a square form: but the antiquity of these letters is a point that has been most severely contested by many learned men. From a passage in Eusebius’s Chronicle³, and another in St. Jerome⁴, it was inferred by Joseph

¹ It is worthy of remark that the above practice exists at the present time, among the Karaite Jews, at Sympheropol, in Crim Tartary; where the *Tartar* translation is read together with the Hebrew Text. (See Mr. Pinkerton’s Letter, in the *Appendix to the Thirteenth Report of the British and Foreign Bible Society*, p. 76.) A similar practice obtains among the Syrian Christians at Travancore, in the East Indies, where the *Syriac* is the learned language and the language of the church; while the *Malayalim* or Malabar is the vernacular language of the country. The Christian priests read the Scriptures from manuscript copies in the *former*, and expound them in the *latter* to the people. Owen’s History of the British and Foreign Bible Society, vol. ii. p. 364.

² Walton, prol. iii. § 15–24. (pp. 84–97.) Schleusner’s Lexicon, voce ‘Εβραϊς. Jahn, Introd. ad Vet. Fœdus. pp. 94–96. Parkhurst (Gr. Lex. voce ‘Εβραϊς) has endeavoured to show, but unsuccessfully, that no change from Hebrew to Chaldee ever took place.

³ Subannò 4740.

⁴ Præf. in 1. Reg.

Scaliger, that Ezra, when he reformed the Jewish church, transcribed the antient characters of the Hebrews into the square letters of the Chaldeans: and that this was done for the use of those Jews, who being born during the captivity, knew no other alphabet than that of the people among whom they had been educated. Consequently, the old character, which we call the Samaritan, fell into total disuse. This opinion Scaliger supported by passages from both the Talmuds, as well as from rabbinical writers, in which it is expressly affirmed that such characters were adopted by Ezra. But the most decisive confirmation of this point is to be found in the antient Hebrew coins, which were struck before the captivity, and even previously to the revolt of the ten tribes. The characters engraven on all of them are manifestly the same with the modern Samaritan, though with some trifling variations in their forms, occasioned by the depredations of time. These coins, whether shekels or half-shekels, have all of them, on one side, the golden manna-pot (mentioned in Exod. xvi. 32, 33.) and on its mouth, or over the top of it, most of them have a Samaritan Aleph, some an Aleph and Schin, or other letters, with this inscription, *The shekel of Israel*, in Samaritan characters. On the opposite side is to be seen Aaron's rod with almonds, and in the same letters this inscription, *Jerusalem the holy*. Other coins are extant with somewhat different inscriptions, but the same characters are engraven on them all.¹

The opinion originally produced by Scaliger, and thus decisively corroborated by coins, has been adopted by Casaubon, Vossius, Grotius, Bishop Walton, Louis Cappel, Dr. Prideaux, and other eminent biblical critics and philologists, and is now generally received: it was, however, very strenuously though unsuccessfully opposed by the younger Buxtorf, who endeavoured to prove, by a variety of passages from rabbinical writers, that *both* the square and the Samaritan characters were antiently used; the present square character being that in which the tables of the law, and the copy deposited in the

¹ Walton, prol. iii. § 29—37. (pp. 103—125.) Carpzov. *Critica Sacra*, pp. 225—241. Bauer, *Critica Sacra*, pp. 111—127. But the latest and most useful work on Hebrew characters, according to Bishop Marsh, is “*Josephi Dobrowsky de Antiquis Hebræorum Characteribus Dissertatio*.” Pragæ, 1783. 8vo. “This tract,” he says, “contains in a short compass a perspicuous statement of all the arguments, both for and against the antiquity of the Hebrew letters: and the conclusion which the author deduces is, that not the Hebrew, but that the *Samaritan*, was the antient alphabet of the Jews.” (*Divinity Lectures*, part ii. p. 155.) A tract was also published on this subject by A. B. Spitzner, at Leipsic, in 1791, 8vo. entitled *Vindiciæ originis et auctoritatis divinæ punctorum vocalium et accentuum in libris sacris Veteris Testamenti*. In this piece the author strenuously advocates the divine origin and authority of the Vowel Points.

ark, were written; and the other characters being used in the copies of the law which were written for private and common use, and in civil affairs in general; and that after the captivity, Ezra enjoined the former to be used by the Jews on all occasions, leaving the latter to the Samaritans and apostates. Independently, however, of the strong evidence against Buxtorf's hypothesis, which is afforded by the antient Hebrew coins, when we consider the implacable enmity that subsisted between the Jews and Samaritans, is it likely that the one copied from the other, or that the former preferred to the beautiful letters used by their ancestors the rude and inelegant characters of their most detested rivals? And when the vast difference between the Chaldee (or square) and the Samaritan letters, with respect to convenience and beauty, is calmly considered, it must be acknowledged that they never could have been used at the same time. After all, it is of no great moment which of these, or whether either of them, were the original characters, since it does not appear that any change of the words has arisen from the manner of writing them, because the Samaritan and Hebrew Pentateuchs almost always agree, notwithstanding the lapse of so many ages. It is most probable that the form of these characters has varied at different periods: this appears from the direct testimony of Montfaucon¹, and is implied in Dr. Kennicott's making the characters, in which manuscripts are written, one test of their age.²

III. But however interesting these inquiries may be in a philological point of view, it is of far greater importance to be satisfied concerning the much litigated and yet undecided question respecting the antiquity of the Hebrew points; because unless the student has determined for himself, after a mature investigation, he cannot with confidence apply to the study of this sacred language. Three opinions have been offered by learned men on this subject. By some, the origin of the Hebrew vowel points is maintained to be co-eval with the Hebrew language itself: while others assert them to have been first introduced by Ezra after the Babylonish captivity, when he compiled the canon, transcribed the books into the present Chaldee characters, and restored the purity of the Hebrew text. A third hypothesis is, that they were invented, about five hundred years after Christ, by the doctors of the school of Tiberias, for the purpose of marking and establishing the genuine pronunciation, for the convenience of those who were learning the Hebrew tongue. This opinion, first

¹ Hexapla Origenis, tom. i. pp. 22. *et seq.*

² Dissertation on the Hebrew Text, vol. i. pp. 310—314.

announced by Rabbi Elias Levita in the beginning of the sixteenth century, has been adopted by Cappel, Calvin, Luther, Casaubon, Scaliger, Masclef, Erpenius, Houbigant, L'Advocat, Bishops Walton, Hare, and Lowth, Dr. Kennicott, Dr. Geddes, and other eminent critics, British and foreign, and is now generally received, although some few writers of respectability continue strenuously to advocate their antiquity. The *Arcanum Punctuationis Revelatum* of Cappel was opposed by Buxtorf in a treatise *De Punctorum Vocalium Antiquitate*, by whom the controversy was almost exhausted. We shall briefly state the evidence on both sides.

That the vowel points are of modern date, and of human invention, the anti-punctualists argue from the following considerations:

1. The Samaritan letters, which (we have already seen) were the same with the Hebrew characters before the captivity, have no points; nor are there any vestiges whatever of vowel points to be traced either in the shekels struck by the kings of Israel, or in the Samaritan Pentateuch. The words have always been read by the aid of the four letters Aleph, He, Vau, and Jod, which are called *matres lectionis*, or mothers of reading.

2. The copies of the Scriptures used in the Jewish synagogues to the present time, and which are accounted particularly sacred, are constantly written without points, or any distinctions of verses whatever; a practice that could never have been introduced, nor would have been so religiously followed, if vowel-points had been co-eval with the language, or of divine authority. To this fact we may add, that in many of the oldest and best manuscripts, collated and examined by Dr. Kennicott, either there are no points at all, or they are evidently a *late* addition; and that all the antient various readings, marked by the Jews, regard only the letters; not one of them relates to the vowel points, which could not have happened if these had been in use.

3. Rabbi Elias Levita ascribes the invention of vowel points to the doctors of Tiberias, and has confirmed the fact by the authority of the most learned rabbins.

4. The antient Cabbalists¹ draw all their mysteries from the letters, but none from the vowel points; which they could not

¹ The Cabbalists were a set of rabbinical doctors among the Jews, who derived their name from their studying the *Cabbala*, a mysterious kind of science, comprising mystical interpretations of Scripture, and metaphysical speculations concerning the Deity and other beings, which are found in Jewish writings, and are said to have been handed down by a secret tradition from the earliest ages. By considering the numeral powers of the letters of the sacred text, and changing and transposing them in various ways, according to the

have neglected if they had been acquainted with them. And hence it is concluded that the points were not in existence when the Cabbalistic interpretations were made.

5. Although the Talmud contains the determinations of the Jewish doctors concerning many passages of the law, it is evident that the points were not affixed to the text when the Talmud was composed; because there are several disputes concerning the sense of passages of the law, which could not have been controverted if the points had then been in existence. Besides, the vowel points are never mentioned, though the fairest opportunity for noticing them offered itself, if they had really then been in use. The compilation of the Talmud was not finished until the *sixth century*.¹

6. The antient various readings, called Keri and Ketib or Khetibh, (which were collected a short time before the completion of the Talmud), relate entirely to consonants and not to vowel points; yet, if these had existed in manuscript at the time the Keri and Khetib were collected, it is obvious that some reference would directly or indirectly have been made to them. The silence, therefore, of the collectors of these various readings is a clear proof of the non-existence of vowel points in their time.

7. The antient versions,—for instance, the Chaldee paraphrases of Jonathan and Onkelos, and the Greek versions of Aquila, Symmachus, and Theodotion, but especially the Septuagint version,—*all* read the text, in many passages, in senses different from that which the points determine them to mean. Whence it is evident, that if the points had then been known, pointed manuscripts would have been followed as the most correct: but as the authors of those versions did not use them, it is a plain proof that the points were not then in being.

8. The antient Jewish writers themselves are totally silent concerning the vowel points, which surely would not have been the case if they had been acquainted with them. Much stress indeed has been laid upon the books Zohar and Bahir, but these have been proved not to have been known for a thousand years after the birth of Christ. Even Buxtorf himself admits that the book Zohar could not have been written till after the tenth century; and the rabbis Gedaliah and Zachet con-

rules of their art, the Cabbalists extracted senses from the sacred oracles, very different from those which the expressions seemed naturally to import, or which were even intended by their inspired authors. Some learned men have imagined that the Cabbalists arose soon after the time of Ezra; but the truth is, that no Cabbalistic writings are extant but what are *posterior* to the destruction of the second temple. For an entertaining account of the Cabbala, and of the Cabbalistical philosophy, see Mr. Allen's *Modern Judaism*, pp. 65—94, or Dr. Enfield's *History of Philosophy*, vol. ii. pp. 199—221.

¹ For an account of the Talmud, see Chapter VII., *infra*.

ness that it was not mentioned before the year 1290, and that it presents internal evidence that it is of a much later date than is pretended. It is no uncommon practice of the Jews to publish books of recent date under the names of old writers, in order to render their authority respectable, and even to alter and interpolate antient writers in order to subserve their own views.

Equally silent are the antient fathers of the Christian church, Origen and Jerome. In some fragments, still extant, of Origen's vast biblical work, entitled the Hexapla (of which some account is given in a subsequent page), we have a specimen of the manner in which Hebrew was pronounced in the third century; and which, it appears, was widely different from that which results from adopting the Masoretic reading. Jerome also, in various parts of his works, where he notices the different pronunciations of Hebrew words, treats *only of the letters*, and nowhere mentions the points, which he surely would have done, had they been found in the copies consulted by him.

10. The letters א, ה, ו, י, (Aleph, He, Vau, and Yod) upon the plan of the Masorites, are termed *quiescent*, because, according to them, they have no sound. At other times, these same letters indicate a variety of sounds, as the fancy of these critics has been pleased to distinguish them by points. This single circumstance exhibits the whole doctrine of points as the *baseless fabric of a vision*. To suppress altogether, or to render insignificant, a *radical* letter of any word, in order to supply its place by an *arbitrary dot or a fictitious mark*, is an invention fraught with the grossest absurdity.¹

11. Lastly, as the *first* vestiges of the points that can be traced are to be found in the writings of Rabbi Ben Asher, president of the western school, and of Rabbi Ben Naphthali, chief of the eastern school, who flourished about the middle of the *tenth* century, we are justified in assigning that as the epoch when the system of vowel points was established.

Such are the evidences on which the majority of the learned rest their convictions of the modern date of the Hebrew points: it now remains that we concisely notice the arguments adduced by the Buxtorfs, and their followers, for the antiquity of these points.

1. From the nature of all languages it is urged that they require vowels, which are in a manner the soul of words. This is readily conceded as an indisputable truth, but it is no proof of the antiquity of the vowel points: for the Hebrew lan-

¹ Wilson's Elements of Hebrew Grammar, p. 48.

guage always had and still has vowels, independent of the points, without which it may be read. Origen, who transcribed the Hebrew Scriptures in Greek characters in his Hexapla, did not invent new vowels to express the vowels absent in Hebrew words, neither did Jerome, who also expressed many Hebrew words and passages in Latin characters. The Samaritans, who used the same alphabet as the Hebrews, read without the vowel points, employing the *matres lectionis*, Aleph, He or Hheth, Jod, Oin, and Vau, (a, e, i, o, u,) for vowels; and the Hebrew may be read in the same manner, with the assistance of these letters, by supplying them where they are not expressed, agreeably to the modern practice of the Jews, whose Talmud and rabbinical commentators, as well as the copies of the law preserved in the synagogues, are to this day read without vowel points.

2. It is objected that the reading of Hebrew would be rendered very uncertain and difficult without the points, after the language ceased to be spoken. To this it is replied, that even after Hebrew ceased to be a vernacular language, its true reading might have been continued among learned men to whom it was familiar, and also in their schools, which flourished before the invention of the points. And thus daily practice in reading, as well as a consideration of the context, would enable them not only to fix the meaning of doubtful words, but also to supply the vowels which were deficient, and likewise to fix words to one determinate reading. Cappel¹, and after him Masclef², have given some general rules for the application of the *matres lectionis*, to enable us to read Hebrew without points.

3. “ Many Protestant writers have been led to support the authority of the points, by the supposed uncertainty of the unpointed text; which would oblige us to follow the direction of the church of Rome. This argument, however, makes against those who would suppose Ezra to have introduced the points: for in that case, from Moses to *his* day, the text being unpointed must have been obscure and uncertain; and if this were not so, why should not the unpointed text have remained intelligible and unambiguous *after* his time, as it had done before it? This argument, moreover, grants what they who use it are not aware of: for if it be allowed that the unpointed text is ambiguous and uncertain, and would oblige us in consequence to recur to the church of Rome, the Roman Catholics may prove—at least with every appearance of truth—that it has

¹ Arcanum Punctuationis revelatum, lib. i. c. 18.

² Grammatica Hebraica, vol. i. cap. i. § iv.

always been unpointed, and that therefore we must have recourse to the church to explain it. Many writers of that communion have had the candour to acknowledge, that the unpointed Hebrew text can be read and understood like the Samaritan text: for although several words in Hebrew may, when separate, admit of different interpretations, the context usually fixes their meaning with precision¹; or, if it ever fail to do so, and leave their meaning still ambiguous, recourse may be had to the interpretations of antient translators or commentators. We must likewise remember, that the Masorites, in affixing points to the text, did not do so according to their own notions how it ought to be read; they followed the received reading of their day, and thus fixed unalterably that mode of reading which was authorised among them: and therefore, though we reject these points as their invention, and consider that they never were used by any inspired writer, yet it by no means follows, that for the interpretation of Scripture we must go to a supposed infallible church; for we acknowledge the divine original of what the points express, namely, the sentiments conveyed by the letters and words of the sacred text.”²

4. In further proof of the supposed antiquity of vowel points, some passages have been adduced from the Talmud, in which *accents* and *verses* are mentioned. The fact is admitted, but it is no proof of the existence of points; neither is mention of certain words in the Masoretic notes, as being irregularly punctuated, any evidence of their existence or antiquity: for the Masora was not finished by one author, nor in one century, but that system of annotation was commenced and prosecuted by various Hebrew critics through several ages. Hence it happened that the latter Masorites, having detected mistakes in their predecessors, (who had adopted the mode of pronouncing and reading used in their day), were unwilling to alter such mistakes, but contented themselves with noting particular words as having been irregularly and improperly pointed. These notes therefore furnish no evidence of the existence of points before the time of the first compilers of the Masora.³

The preceding are the chief arguments usually urged for and against the vowel points: and from an impartial consideration

¹ “Thus the English verb *to skin* has two opposite meanings: but the context will always determine which it bears in any passage where it occurs.”

² Hamilton's Introd. to the Study of the Hebrew Scriptures, pp. 44, 45.

³ Walton Prol. iii. §§ 38—56, (pp. 125—170.) Carpzov. Crit. Sacr. Vet. Test. part. i. c. v. sect. vii. pp. 242—274. Pfeiffer, Critica Sacra, cap. iv. sect. ii. (Op. pp. 704—711.) Gerard's Institutes, pp. 52—58. Jahn, Introd. ad Vet. Fœdus, pp. 129—131. Bauer, Critica Sacra, pp. 128—141. Bishop Marsh, (Lectures, part ii. pp. 136—140.) has enumerated the principal writers for and against the vowel points.

of them, the reader will be enabled to judge for himself. The weight of evidence, we apprehend, will be found to determine *against* them: nevertheless, “the points *seem* to have their uses, and these not inconsiderable; and to have this use among others—that, as many of the Hebrew letters have been corrupted since the invention of the points, and as the points subjoined originally to the true letters have been in many of these places regularly preserved, these points will frequently concur in proving the truth of such corruptions, and will point out the method of correcting them.”¹

Such being the relative utility of the vowel points, it has been recommended to learn the Hebrew language, in the first instance, without them; as the knowledge of the points can, at any time, be superadded without very great labour.²

SECTION II.

ON THE SAMARITAN PENTATEUCH.

I. *Origin of the Samaritans.*—II. *Their enmity against the Jews in the time of Jesus Christ.*—III. *Critical notice of the Samaritan Pentateuch, and of its variations from the Hebrew.*—IV. *Versions of the Samaritan Pentateuch.*

THE SAMARITANS, mentioned in the New Testament, were in part descended from the ten tribes, most of whom had been made captive by the Assyrians, blended with other distant nations, and settled in the same district with their conquerors. The different people for some time retained their respective modes of worship; but the country being depopulated by war and infested with wild beasts, the mixed multitude imagined, according to the ideas then generally prevalent in the heathen world, that this was a judgment upon them for not worshipping the God of the country in which they resided. On this account one of the priests, whom they had carried away from Samaria, came and “dwelt in Bethel, and taught them how they should fear the Lord” (2 Kings xvii. 24—33). The temple of Jerusalem being destroyed by Nebuchadnezzar, the Samaritans proposed to join with the Jews, after their return from the capti-

¹ Dr. Kennicott, Dissertation i. on Hebrew Text, p. 345.

² For an account of the principal Hebrew Grammars and Lexicons, see the Appendix to this volume, No. I.

vity, in rebuilding it, but their proposal was rejected (Ezra, iv. 1—3); and, other causes of dissension arising, the Samaritans at length, by permission of Alexander the Great, erected a temple on Mount Gerizim, in opposition to that at Jerusalem. Here the Samaritans performed the same worship with the Jews; and also continued as free from idolatry as the Jews themselves: Sanballat, who was then governor of the Samaritans, constituted Manassès, the son of Jaddus the Jewish high priest, high priest of the temple at Gerizim; which, from that time, they maintained to be “the place where men ought to worship.”

II. Hence arose that inveterate enmity and schism between the two nations, of which we meet with numerous examples in the New Testament. How flagrant and bitter their rage was, is evident from the instance of the woman of Samaria; who appeared amazed that our Lord, who was a *Jew*, should so far deviate from the national antipathy as to ask her, who was a *Samaritan*, even for a cup of cold water:—for the Jews, adds the sacred historian, have no friendly intercourse and dealings with the Samaritans. (John iv. 9.) With a Jew, the very name of Samaritan comprised madness and malice, drunkenness and apostacy, rebellion and universal detestation. When instigated by rage against our blessed Saviour, the first word their fury dictated was *Samaritan*—*Thou art a Samaritan, and hast a devil!* (John viii. 48.) It is remarkable that the pious and amiable author of the book of Ecclesiasticus was not exempt from the national prejudices, but ranks them that sit upon the hill of Samaria, and the foolish people that dwell in Sichem, among those whom his soul abhorred; and reckons them among the nations that were most detestable to the Jews. (Ecclus. l. 25, 26.) Nor did the Samaritans yield to the Jews in virulence and invective, reproaching them for erecting their temple on a spot that was not authorised by the divine command; and asserting that Gerizim was the sole, genuine, and individual seat, which God had originally chosen to fix his name and worship there. (John iv. 20.) How sanguine the attachment of the Samaritans was to their temple and worship is manifest from their refusing to Jesus Christ the rites of hospitality, which in those early ages were hardly ever refused, “because his face was *as though* he would go to Jerusalem” (Luke ix. 52, 53); and it appeared that he intended only to pass transiently through their territories without visiting their temple.¹ Though

¹ As the way from Galilee to Judea lay through the country of the Samaritans, the latter often exercised acts of hostility against the Galileans; and offered them several affronts and injuries, when they were going up to their solemn feasts at Jerusalem. Of this inveterate enmity Josephus has recorded a very remarkable instance, which occurred

greatly reduced in number, there are still some descendants of the Samaritans at Naplosa (the antient Shechem), at Gaza, Damascus, and Grand Cairo. Among other peculiarities by which the Samaritans are distinguished from the Jews, besides those already mentioned, we may notice their admission of the divine authority of the Pentateuch, while they reject all the other books of the Jewish canon, or rather hold them to be apocryphal or of inferior authority; with the exception perhaps of the books of Joshua and Judges, which are also acknowledged, but not allowed to possess the same authority as the five books of Moses. That the old Samaritans did not *entirely* reject all the other books of the Jewish Scriptures, is evident from their expectation that the Messiah would not only be a *prophet* or instructor *like Moses*, but also be the *Saviour of the world* (John iv. 25. 42); titles these (Messiah and Saviour) which were borrowed from the Psalms and prophetic writings.

What is of unspeakable value, they preserve among themselves, in the antient Hebrew character, copies of the Pentateuch; which, as there has been no friendly intercourse between them and the Jews since the Babylonish captivity, there can be no doubt were the same that were in use before that event, though subject to such variations as will always be occasioned by frequent transcribing. And so inconsiderable are the variations from our present copies (which were those of the Jews), that by this means we have a proof that those important books have been preserved uncorrupted for the space of nearly three thousand years, so as to leave no room to doubt that they are the same which were actually written by Moses.

The celebrated critic, Le Clerc¹, has instituted a minute comparison of the Samaritan Pentateuch with the Hebrew text; and has, with much accuracy and labour, collected those passages in which he is of opinion that the former is more or less correct than the latter. For instance—

1. *The Samaritan text appears to be more correct than the Hebrew*, in Gen. ii. 4. vii. 2. xix. 19. xx. 2. xxiii. 16. xxiv. 14. xlix. 10, 11. l. 26. Exod. i. 2. iv. 2.

2. *It is expressed more conformably to analogy* in Gen. xxxi. 39. xxxv. 26. xxxvii. 17. xli. 34. 43. xlvii. 3. Deut. xxxii. 5.

3. *It has glosses and additions* in Gen. xxix. 15. xxx. 36. xli. 16. Exod. vii. 18. viii. 23. ix. 5. xxi. 20. xxii. 5. xxiii. 10. xxxii. 9. Lev. i. 10. xvii. 4. Deut. v. 21.

during the reign of Claudius, (A. D. 52.); when the Samaritans made a great slaughter of the Galileans, who were travelling to Jerusalem through one of the villages of Samaria. (Josephus, Antiq. l. xx. c. 6. § 1.)

¹ Comment. in Pentateuch, Index ii. See also some additional observations on the differences between the Samaritan and Hebrew Pentateuchs, in Dr. Kennicott's Remarks on Select Passages in the Old Testament, pp. 43—47.

4. *It appears to have been altered by a critical hand*, in Gen. ii. 2. iv. 10. ix. 5. x. 19. xi. 21. xviii. 3. xix. 12. xx. 16. xxiv. 38. 55. xxxv. 7. xxxvi. 6. xli. 50. Exod. i. 5. xiii. 6. xv. 5. Num. xxii. 32.

5. *It is more full than the Hebrew text*, in Gen. iv. 8. xi. 31. xix. 9. xxvii. 34. xxxix. 4. xliii. 25. Exod. xii. 40. xl. 17. Num. iv. 14. Deut. xx. 16.

6. *It is defective* in Gen. xx. 16. and xxv. 14.

It agrees with the Septuagint version in Gen. iv. 8. xix. 12. xx. 16. xxiii. 2. xxiv. 55. 62. xxvi. 18. xxix. 27. xxxv. 29. xxxix. 8. xli. 16. 43. xliii. 26. xlix. 26. Exod. viii. 3. and in many other passages. Though

7. *It sometimes varies from the Septuagint*, as in Gen. i. 7. v. 29. viii. 3. 7. xlix. 22. Num. xxii. 4.

III. The differences between the Samaritan and Hebrew Pentateuchs may be accounted for, by the usual sources of various readings, viz. the negligence of copyists, introduction of glosses from the margin into the text, the confounding of similar letters, the transposition of letters, the addition of explanatory words, &c. The Samaritan Pentateuch, however, is of great use and authority in establishing correct readings: in many instances it agrees remarkably with the Greek Septuagint, and it contains numerous and excellent various lections, which are in every respect preferable to the received Masoretic readings, and are further confirmed by the agreement of other antient versions.

The most material variations between the Samaritan Pentateuch and the Hebrew, which affect the authority of the former, occur first, in the prolongation of the patriarchal generations; and secondly, in the alteration of Ebal into Gerizim (Deut. xxvii. 4.), in order to support their separation from the Jews. The chronology of the Samaritan Pentateuch has been satisfactorily vindicated by the Rev. Dr. Hales, whose arguments however will not admit of abridgement¹; and with regard to the charge of altering the Pentateuch, it has been shewn by Dr. Kennicott, from a consideration of the character of the Samaritans, their known reverence for the law, our Lord's silence on the subject in his memorable conversation with the woman of Samaria, and various other topics; that what almost all biblical critics have hitherto considered as a wilful corruption by the Samaritans, is in all probability the *true* reading, and that the corruption is to be charged on the Jews themselves. In judging therefore of the genuineness of a reading, we are not to declare absolutely for one of these Pentateuchs against the other, but to prefer the true readings in both. "One antient copy," Dr. Kennicott remarks with equal truth and justice, "has been received from the Jews, and we

¹ Analysis of Chronology, vol. i. pp. 80. *et seq.*

are truly thankful for it : another antient copy is offered by the Samaritans ; let us thankfully accept that likewise. Both have been often transcribed ; both therefore may contain errors. They differ in many instances, therefore the errors must be many. Let the two parties be heard without prejudice ; let their evidences be weighed with impartiality ; and let the genuine words of Moses be ascertained by their joint assistance. Let the variations of all the manuscripts on each side be carefully collected ; and then critically examined by the context and the antient versions. If the Samaritan copy should be found in some places to correct the Hebrew, yet will the Hebrew copy in other places correct the Samaritan. *Each* copy therefore is invaluable ; each copy therefore demands our pious veneration and attentive study. The Pentateuch will never be understood perfectly till we admit the authority of BOTH.”¹

Although the Samaritan Pentateuch was known to and cited by Eusebius, Cyril of Alexandria, Procopius of Gaza, Diodorus of Tarsus, Jerome, Syncellus, and other antient fathers, yet it afterwards fell into oblivion for upwards of a thousand years, so that its very existence began to be questioned. Joseph Scaliger was the first who excited the attention of learned men to this valuable relic of antiquity ; and M. Peiresc procured a copy from Egypt, which, together with the ship that brought it, was unfortunately captured by pirates. More successful was the venerable archbishop Usher, who procured six copies from the East ; and from another copy, purchased by Pietro della Valle for M. de Sancy², Father Morinus printed the Samaritan Pentateuch, for the first time, in the Paris Polyglott. This was afterwards reprinted in the London Polyglott by Bishop Walton, who corrected it from three manuscripts which had formerly belonged to Archbishop Usher. A neat edition of this Pentateuch, in Hebrew characters, was edited by the late Rev. Dr. Blayney, in 8vo, Oxford, 1790.

IV. Of the Samaritan Pentateuch two versions are extant ; one in the Aramæan dialect, which is usually termed the Samaritan version, and another in Arabic.

The Samaritan version was made in Samaritan characters, from the Hebræo-Samaritan text into the Chaldæo-Samaritan or Aramæan dialect, which is intermediate between the Chaldee and Syriac languages, before the schism took place between the Jews and Samaritans. Such is the opinion of Le Jay who first printed this version in the Paris Polyglott, whence Bishop Walton introduced it into the London Polyglott. The author

¹ Kennicott, Diss. ii. pp. 20—165.

² Then ambassador from France to Constantinople, and afterwards Archbishop of St. Maloes.

of this version is unknown; but he has in general adhered very closely and faithfully to the original text.

The Arabic version of the Samaritan Pentateuch is also extant in Samaritan characters, and was executed by Abu Said, A. D. 1070, in order to supplant the Arabic translation of the Jewish Rabbi Saadia Gaon, which had till that time been in use among the Samaritans. Abu Said has very closely followed the Samaritan Pentateuch, whose readings he expresses, even where the latter differs from the Hebrew text: in some instances however, both Bishop Walton and Bauer have remarked, that he has borrowed from the Arabic version of Saadia. On account of the paucity of manuscripts of the original Samaritan Pentateuch, Bauer thinks this version will be found of great use in correcting its text. Some specimens of it have been published by Dr. Durell in "the Hebrew text of the parallel prophecies of Jacob relating to the twelve tribes," &c. (Oxford 1763, 4to.), and before him by Castell in the fourth volume of the London Polyglott; also by Hwiid, at Rome, in 1780, in 8vo., and by Paulus, at Jena, in 1789, in 8vo.¹

SECTION III.

ON THE GREEK LANGUAGE.

I. *Similarity of the Greek Language of the New Testament with that of the Alexandrian or Septuagint Greek Version.* — II. *The New Testament why written in Greek.* — III. *Examination of its style.* — IV. *Its Dialects — Hebraisms — Rabbinisms — Syriasm and Chaldaisms — Latinisms — Persisms and Cilicisms.*

I. IF a knowledge of Hebrew be necessary and desirable in order to understand the Old Testament aright, an acquaintance with the Greek language is of equal importance for understanding the New Testament correctly. It is in this language that the Septuagint version of the Old Testament was executed: and as the inspired writers of the New Testament thought and spoke in the Chaldee or Syriac tongues, whose turns of

¹ Bishop Walton, Prol. c. xi. §§ 10—21. pp. 527—553. Carpov, *Critica Sacra*, pp. 585—620. Leusden, *Philologus Hebræus*, pp. 59—67. Bauer, *Critica Sacra*, pp. 325—355. Dr. Priestley's *Notes on the Bible*, vol. ii. pp. 82, 83. Calmet's *Dictionary of the Bible*, article SAMARITANS. Dr. Harwood's *Introduction to the New Testament*, vol. ii. pp. 259. 240. Pritii *Introductio ad Lectionem Novi Testamenti*, pp. 466—471. See also G. Gesenii *De Pentateuchi Samaritani Origine, Indole et Auctoritate*, *Commentatio philologico-critica*, 4to. Halæ. 1815.

expression closely corresponded with those of the antient Hebrew, the language of the apostles and evangelists, when they wrote in Greek, necessarily resembled that of the translators of the Septuagint. And as every Jew, who read Greek at all, would read the Greek Bible, the style of the Septuagint again operated in forming the style of the Greek Testament¹. The Septuagint version therefore being a source of interpretation equally important to the Old and New Testament, a knowledge of the Greek language becomes indispensably necessary to the biblical student.

II. A variety of solutions has been given to the question, why the New Testament was written in Greek. The true reason is simply this,—that it was the language best understood both by writers and readers, being spoken and written, read and understood, throughout the Roman empire, and particularly in the eastern provinces. In fact, Greek was at that time as well known in the higher and middle circles as the French is in our day. To the universality of the Greek language, Cicero², Seneca³, and Juvenal⁴ bear ample testimony: and the circumstances of the Jews having had both political, civil, and commercial relations with the Greeks, and being dispersed through various parts of the Roman empire, as well as their having cultivated the philosophy of the Greeks, of which we have evidence in the New Testament, all sufficiently account for their being acquainted with the Greek language. And if the eminent Jewish writers Philo and Josephus had motives for preferring to write in Greek, there is no reason—at least there is no general presumption—why the first publishers of the Gospel might not use the Greek language⁵. It is indeed not improbable, that the common people were acquainted with it; though it may perhaps be objected, that, the Christian churches being in many countries composed chiefly of that class of persons, they did not understand Greek. “True: but in every church there were numbers of persons endowed with the gifts

¹ Bishop Marsh's Lectures, part iii. pp. 30, 31. The question relative to the supposed Hebrew originals of Saint Matthew's Gospel, and of the Epistle to the Hebrews, is purposely omitted in this place, as it is considered in the subsequent part of this Work.

² Orat. pro Archia Poeta, c. 10. *Græca leguntur in omnibus fere gentibus; Latina suis finibus, exiguis sane, continentur.*

³ In Consolat. ad Helviam, c. 6. *Quid sibi volunt in mediis barbarorum regionibus Græcæ urbes? Quid inter Indos Persasque Macedonicus sermo? Scythia et totus ille ferarum indomitarumque gentium tractus civitates Achaïæ, Ponticis inpositas litoribus, ostentat.*

⁴ *Nunc totus Graias nostrasque habet orbis Athenas.* Sat. xv. v. 110. Even the female sex, it appears from the same satyrist, made use of Greek as the language of familiarity and passion. See Sat. vi. v. 185—191.

⁵ Josephus, de Bell. Jud. Proem. § 2. says, that he composed his history of the Jewish war in the language of his country, and afterwards wrote it in Greek for the information of the Greeks and Romans.

of tongues, and of the interpretation of tongues; who could readily turn the apostles' Greek epistles into the language of the church to which they were sent. In particular, the president or the spiritual man, who read the apostle's Greek letter to the Hebrews in their public assemblies, could without any hesitation read it in the Hebrew language, for the edification of those who did not understand Greek. And with respect to the Jews in the provinces, Greek being the native language of most of them, this epistle was much better calculated for their use, written in the Greek language, than if it had been written in the Hebrew, which few of them understood." Further, "it was proper that all the apostolical epistles should be written in the Greek language; because the different doctrines of the Gospel being delivered and explained in them, the explanation of these doctrines could with more advantage be compared so as to be better understood, being expressed in one language, than if, in the different epistles, they had been expressed in the language of the churches and persons to whom they were sent. Now what should that one language be, in which it was proper to write the Christian Revelation, but the Greek, which was then generally understood; and in which there were many books extant, that treated of all kinds of literature, and on that account were likely to be preserved, and by the reading of which Christians, in after ages, would be enabled to understand the Greek of the New Testament? This advantage none of the provincial dialects used in the apostles' days could pretend to. Being limited to particular countries, they were soon to be disused: and few (if any) books being written in them which merited to be preserved, the meaning of such of the apostles' letters as were composed in the provincial languages could not easily have been ascertained." ¹

III. The style of the New Testament has a considerable affinity with that of the Septuagint version which was executed at Alexandria ², although it approaches somewhat nearer to the idiom of the Greek language; but the peculiarities of the Hebrew phraseology are discernible throughout: the language of the New Testament being formed by a mixture of oriental idioms and expressions with those which are properly Greek. Hence it has by some philologers been termed *Hebraic-Greek*, and (from the Jews having acquired the Greek language, rather by practise than by grammar, among the Greeks, in whose countries they resided in large communities) *Hellenistic-Greek*.

¹ Dr. Macknight on the Epistles, Pref. to Hebrews, sect. ii. § 3. vol. iv. p. 336. 4to edit.

² Michaelis has devoted an entire section to show that the language of the New Testament has a tincture of the Alexandrian idiom. Vol. i. p. 143, *et seq.*

The propriety of this appellation was severely contested towards the close of the seventeenth and in the early part of the eighteenth century: and numerous publications were written on both sides of the question, with considerable asperity, which, together with the controversy, are now almost forgotten. The dispute, however interesting to the philological antiquarian, is after all a mere ‘strife of words¹’; and as the appellation of Hellenistic or Hebraic Greek is sufficiently correct for the purpose of characterising the language of the New Testament, it is now generally adopted.²

Of this Hebraic style, the Gospels of St. Matthew and St. Mark exhibit strong vestiges: the former presents harsher Hebraisms than the latter: and the Gospel of St. Mark abounds with still more striking Hebraisms. “The epistles of St. James and Jude are somewhat better, but even these are full of Hebraisms, and betray in other respects a certain Hebrew tone. St. Luke has, in several passages, written pure and classic Greek, of which the four first verses of his Gospel may be given as an instance: in the sequel, where he describes the actions of Christ, he has very harsh Hebraisms, yet the style is more agreeable than that of St. Matthew or St. Mark. In the Acts of the Apostles he is not free from Hebraisms, which he seems to have never studiously avoided; but his periods are more classically turned, and sometimes possess beauty devoid of art. St. John has numerous, though not uncouth, Hebraisms both in his gospel and epistles: but he has written in a smooth and flowing language, and surpasses all the Jewish writers in the excellence of narrative. St. Paul again is entirely different from them all: his style is indeed neglected and full of Hebraisms, but he has avoided the concise and verse-like construction of the Hebrew language, and has, upon the whole, a considerable share of the

¹ Michaelis ascribes the disputes above noticed either to “a want of sufficient knowledge of the Greek, the prejudices of pedantry and school orthodoxy, or the injudicious custom of choosing the Greek Testament as the *first* book to be read by learners of that language; by which means they are so accustomed to its singular style, that in a more advanced age they are incapable of perceiving its deviation from the language of the classics.” (Bp. Marsh’s *Michaelis*, vol. i. p. 211.)

² Schaeferi *Institutiones Scripturasticæ*, pars i. pp. 137—141. Prof. Morus has given a long review (too long to admit of abridgment) of the arguments advanced for and against the purity of the language of the New Testament, in his *Acroases* (vol. i. pp. 202—233.); in which he has enumerated the principal writers on each side of the question. A similar list has been given by Beck (*Monogrammata Hermeneutices Novi Testamenti*, part i. pp. 28—32.), by Rumpæus (*Isagoge ad Lectionem N. T.* pp. 35. *et seq.*), and by Rambach (*Instit. Herm. Sacr.* pp. 23, 599.) Dr. Campbell has treated the subject very ably in the first of his *Preliminary Dissertations*, prefixed to his version of the four gospels; and Wetstein (*Libelli ad Crisin atque Interpretationem N. T.* pp. 48—60.) has given some interesting extracts from Origen, Chrysostom, and other fathers, who were of opinion that the language of the New Testament was *not* pure Greek. Other writers might be mentioned, who have treated bibliographically on this topic: but the preceding foreign critics only are specified, as their works can now be easily procured from the continent.

roundness of Grecian composition. It is as evident that he was as perfectly acquainted with the Greek manner of expression as with the Hebrew; and he has introduced them alternately, as either the one or the other suggested itself the first, or was the best approved.¹

This diversity of style and idiom in the sacred writers of the New Testament, affords an intrinsic and irresistible evidence for the authenticity of the books which pass under their names. If their style had been uniformly the same, there would be good reason for suspecting that they had all combined together when they wrote; or, else, that having previously concerted what they should teach, one of them had committed to writing their system of doctrine. In ordinary cases, when there is a difference of style in a work professing to be the production of *one* author, we have reason to believe that it was written by several persons. In like manner, and for the very same reason, when books, which pass under the names of *several* authors, are written in different styles, we are authorised to conclude that they were not composed by one person.

Further, If the New Testament had been written with classic purity; if it had presented to us the language of Isocrates, Demosthenes, Xenophon, or Plutarch, there would have been just grounds for suspicion of forgery; and it might with propriety have been objected, that it was impossible for Hebrews, who professed to be men of no learning, to have written in so pure and excellent a style, and consequently that the books which were ascribed to them must have been the invention of some impostor. The diversity of style therefore which is observable in them, so far from being any objection to the authenticity of the New Testament, is in reality a strong argument for the truth and sincerity of the sacred writers, and of the authenticity of their writings. “Very many of the Greek words, found in the New Testament, are not such as were adopted by men of education, and the higher and more polished ranks of life, but such as were in use with the common people. Now this shews that the writers became acquainted with the language, in consequence of an actual intercourse with those who spoke it, rather than from any study of books: and that intercourse must have been very much confined to the middling or even lower classes; since the words and phrases, most frequently used by them, passed current only among the vulgar. There are undoubtedly many plain intimations² given throughout these books, that their writers

¹ Michaelis, vol. i. p. 112.

² It is obvious to cite such passages, as Mark i. 16. ii. 14. Jehn xxi. 3. 7. where the occupations of the Apostles are plainly and professedly mentioned. It may be more

were of this lower class, and that their associates were frequently of the same description; but the character of the style is the strongest confirmation possible that their conditions were not higher than what they have ascribed to themselves¹." In fact, the vulgarisms, foreign idioms, and other disadvantages and defects, which some critics imagine that they have discovered in the Hebraic Greek of the New Testament, "are assigned by the inspired writers as the reasons of God's preference of it, whose thoughts are not our thoughts, nor his ways our ways. Paul argues, that the success of the preachers of the Gospel, in spite of the absence of those accomplishments in language, then so highly valued, was an evidence of the divine power and energy with which their ministry was accompanied. He did not address them, he tells us (1 Cor. i. 17.) *with the wisdom of words*,—with artificial periods and a studied elocution,—lest the cross of Christ should be made of none effect;—lest to human eloquence that success should be ascribed, which ought to be attributed to the divinity of the doctrine and the agency of the Spirit, in the miracles wrought in support of it. There is hardly any sentiment which he is at greater pains to enforce. He used none of the enticing or persuasive words of man's wisdom. Wherefore?—'That their faith might not stand in the wisdom of man, but in the power of God.' (1 Cor. ii. 4, 5.) Should I ask, what was the reason why our Lord Jesus Christ chose for the instruments of that most amazing revolution in the religious systems of mankind, men perfectly illiterate and taken out of the lowest class of the people? Your answer to this will serve equally for an answer to that other question,—Why did the Holy Spirit chuse to deliver such important truths in the barbarous idiom of a few obscure Galileans, and not in the politer and more harmonious strains of Grecian eloquence?—I repeat it, the answer to both questions is the same—That it might appear, beyond contradiction, that the excellency of the power was of God, and not of man."²

A large proportion, however, of the phrases and constructions of the New Testament is pure Greek; that is to say, of the same

satisfactory to refer to Acts iii. 6. xviii. 5. xx. 34. 2 Cor. viii. & ix. xi. 6. 8, 9. 27. xii. 14, &c. Phil. ii. 25. iv. 10, &c. 1 Thess. ii. 6. 9. 2 Thess. iii. 8. 10. Philem. 11. 18. In these, the attainments, occupations, and associates of the preachers of the Gospel are indirectly mentioned and alluded to; and afford a species of *undesigned* proof, which seems to repel the imputation of fraud, especially if the circumstance of style be taken into the account.

¹ Dr. Malthus's "Illustrations of the Truth of the Christian Religion," pp. 10—12.

² Dr. Campbell's Preliminary Dissertations, diss. i. (vol. i. 5d edit.) p. 50. Bishop Warburton has treated this topic with his usual ability, in his "Doctrine of Grace," book i. chapters VIII—X. (Works, vol. viii. pp. 279—302) See also Michaelis's Introduction, vol. i. pp. 116—125.

degree of purity as the Greek which was spoken in Macedonia, and that in which Polybius wrote his Roman History. Hence the language of the New Testament will derive considerable illustration from consulting the works of classic writers, and especially from diligently collating the Septuagint version of the Old Testament: the collections also of Raphelius, Palairet, Bos, Abresch, Ernesti, and other writers whose works are noticed in a subsequent page¹, will afford the biblical student very essential assistance in explaining the pure Greek expressions of the New Testament according to the usage of classic authors. It should further be noticed, that there occur in the New Testament, words that express both doctrines and practices which were utterly unknown to the Greeks; and also words bearing widely different interpretation from those which are ordinarily found in Greek writers.

IV. The New Testament contains examples of all the dialects occurring in the Greek language, as the Æolic, Bœotic, Doric, Ionic, and especially of the Attic; which being most generally in use on account of its elegance, pervades every book of the New Testament². To these, some have added the poetic dialect, chiefly, it should seem, because there are a few passages cited by Saint Paul from the antient Greek poets, in Acts xvii. 28. 1 Cor. xv. 33. and Tit. i. 12³. But the sacred writers of the New Testament being Jews, were consequently acquainted with the Hebrew idioms, and also with the common as well as with the *appropriated* or *acquired* senses of the words of that language. Hence, when they used a Greek word, as correspondent to a Hebrew one of like signification, they employed it as the Hebrew word was used, either in a common or appropriated sense, as occasion required. The whole arrangement of their periods “is regulated according to the Hebrew verses (not those in Hebrew poetry, but such as are found in the historical books); which are constructed in a manner directly opposite to the roundness of Grecian language, and for want of variety have an endless repetition of the same particles⁴.” These peculiar idioms are termed *Hebraisms*, and

¹ See the Appendix to this Volume, No. VII. Sect. VII.

² Wyssius, in his *Dialectologia Sacra*, has treated largely on the dialects of the New Testament; but the most useful treatise, perhaps, is that of Leusden, (*De Dialectis N. T.*) which originally formed Dissertations xi—xv. of his *Philologus Græcus*, and has twice been separately published by M. Fischer. The best edition is that of Leipsic, 1792, 8vo. Some brief but judicious observations on the dialects of the New Testament, particularly on the Attic, are inserted in the Greek Grammar, (p. 71.) prefixed by Mr. Parkhurst to his Greek and English Lexicon of the New Testament.

³ J. B. Carpzov. *Primæ Lineæ Hermenenticæ*, p. 16. Pfeiffer *Herm. Sacra*. c. vii. § 6. (Op. tom. ii. p. 652.)

⁴ Leusden *de Dialectis*, p. 20. Michaelis, vol. i. p. 125.

their nature and classes have been treated at considerable length by various writers. Georgi, Pfochenius, Blackwall, and others, have altogether denied the existence of these Hebraisms; while their antagonists have, perhaps unnecessarily, multiplied them. Wyssius, in his *Dialectologia Sacra*, has divided the Hebraisms of the New Testament into thirteen classes; Vorstius¹ into thirty-one classes; and Viser into eight classes²; and Masclef has given an ample collection of the Hebraisms occurring in the sacred writings in the first volume of his excellent *Hebrew Grammar*³. The New Testament, however, contains fewer Hebrew grammatical constructions than the Septuagint, except in the book of Revelation; where we often find a nominative, when another case should have been substituted, in imitation of the Hebrew, which is without cases⁴. As the limits necessarily assigned to this article, do not permit us to abridge the valuable treatises just noticed, we shall here adduce some instances of the Hebraisms found principally in the New Testament, and shall offer a few canons by which to determine them with precision.

1. Thus, *to be called*, *to arise*, and *to be found*, are the same as *to be*, with the Hebrews, and this latter is in the Old Testament frequently expressed by the former. Compare Isa. lx. 14. 18. lxi. 3. lxii. 12. Zech. viii. 3.

Accordingly, in the New Testament, these terms are often employed one for the other, as in Matt. v. 9. "*They shall be called the children of God:*" and ver. 19. "*He shall be called the least in the kingdom of Heaven!*" 1 Joh. iii. 1. "*That we should be called the sons of God.*" *To be called* here and in other places is really *to be*, and it is so expressed according to the Hebrew way of speaking. There is the like signification of the word *arise*, as in 2 Sam. xi. 20, "*if the king's wrath arise.*" Esth. iv. 14. "*Enlargement and deliverance shall arise to the Jews.*" Prov. xxiv. 22. "*their calamity shall arise suddenly.*" In all which places the word *arise* signifies no other than actual *being* or *existing*, according to the Hebrew idiom. And thence it is used in a similar manner in the New Testament, as in Luke xxiv. 38, "*Why do thoughts arise in your hearts?*" *i. e.* why are they there? Matt. xxiv. 24. "*There shall arise false Christs,*" *i. e.* there shall actually be at that time such persons according to my prediction. So, *to be found* is among the Hebrews of the same import with the above-mentioned expressions, and accordingly in the Old Testament one is put for the other, as in 1 Sam. xxv. 28. "*Evil hath not been*

¹ In his *Philologia Sacra*; this work was originally published in 4to. but the best edition is that of M. Fischer, in 8vo. Leipsic, 1778. Vorstius's treatise was abridged by Leusden in his *Philologus Græcus*; and Leusden's Abridgment was republished by Fischer, with valuable notes and other additions, in 8vo. Leipsic, 1783.

² In his *Hermeneutica Sacra Novi Testamenti*, pars ii. vol. ii. pp. 1—62.

³ See particularly pp. 273—290. 304—307. and 333—352. See also Schaefer's *Instiones Scripturisticae*, pars ii. pp. 194—205.

⁴ Michaelis, vol. i. p. 125. Glassius has given several instances in his *Philologia Sacra*, canons xxviii. and xxix. vol. i. pp. 67—72. edit. Dathe.

found in thee." 2 Chron. xix. 3. "Good things are *found* in thee." Isa. li. 3. "Joy and gladness shall be *found* therein." Dan. v. 12. "An excellent spirit was *found* in Daniel." In these and other texts the Hebrew word rendered *found* is equivalent to *was*. In imitation of this Hebraism, *to be found* is used for *sum* or *existo*, to be, in the New Testament, as in Luke xvii. 18. "There are not *found* that returned to give glory to God, save this stranger." Acts v. 39. "Lest haply ye be *found* to fight against God." 1 Cor. iv. 2. "That a man be *found* faithful." Phil. ii. 8. "*Being found* in fashion as a man." Heb. xi. 5. "Enoch was not *found*:" which is the same with Enoch was not, as is evident from comparing this place with Gen. v. 24. to which it refers. The expression of Saint Peter, 1 Ep. ii. 22. "Neither was guile *found* in his mouth," is taken from Isa. liiii. 9. "Neither was there any deceit (or guile) in his mouth." Whence it appears, that in this, as well as the other texts above cited, *to be found* is equivalent to *was*.

2. Verbs expressive of a person's doing an action, are often used to signify his supposing the thing, or discovering and acknowledging the fact, or his declaring and foretelling the event, especially in the prophetic writings.

Thus, "He that findeth his life, shall lose it" (Matt. x. 39.), means, He that expects to save his life by apostacy, shall lose it. So, "Let him become a fool" (1 Cor. iii. 18.), is equivalent to, Let him become sensible of his folly. "Make the heart of this people fat" (Isa. vi. 9, 10.), i. e. Prophecy that they shall be so. "What God hath cleansed" (Acts x. 13.), i. e. What God hath declared clean. "But of that day and hour no man knoweth" (that is, maketh known), "not even the angels who are in heaven, neither the Son, but the Father" (Matt. xxiv. 36.), that is, neither man, nor an angel, nor the Son, has permission to make known this secret.

3. Negative verbs are often put for a strong positive affirmation.

Thus, "No good thing will he withhold" (Psal. lxxxiv. 11.), means, He will give them all good things. "Being not weak in the faith" (Rom. iv. 19), i. e. Being strong in the faith. "I will not leave you comfortless" (John xiv. 18.), means, I will both protect and give you the most solid comfort.

4. The privileges of the first-born among the Jews being very great, that which is chief or most eminent in any kind, is called the first-born, Gen. xlix. 3.

So, in Job xviii. 13., the *first-born* of death is the most fatal and cruel death. In Isa. xiv. 30. the *first-born* of the poor denotes those who are most poor and miserable. (See also Psal. lxxxix. 27. Jer. xxxi. 9. Rom. viii. 29. Col. i. 15. 18. Heb. xii. 23.)

5. The word *son* has various peculiar significations.

Thus, the *sons* or *children of Belial*, so often spoken of in the Old Testament, are wicked men, such as are good for nothing, or such as will not be governed. *Children of light* are such as are divinely enlightened. (Luke xvi. 8. John xii. 36. Ephes. v. 8. 1 Thes. v. 5.) *Children of disobedience* are disobedient persons. (Ephes. ii. 2.) *Children of Hell* (Matt. xxiii. 15.); of *wrath* (Ephes. 2. 3.); *Son of*

perdition (John xvii. 12. 2 Thes. ii. 3.); are respectively such as are worthy thereof, or *obnoxious* thereto. A *son of peace* (Luke x. 6.) is one that is worthy of it. (See Matt. x. 13.) The *children* of a place are the inhabitants of it. (Ezra ii. 1. Psal. cxlix. 2. Jer. ii. 16.) So the word *daughter* is likewise used (2 Kings xix. 21. Psal. xlv. 12. cxxxvii. 8. Lam. ii. 13. Zech. ii. 10.); the *city* being as a *mother*, and the *inhabitants* of it taken collectively, as her *daughter*. The children of the *promise*, are such as embrace and believe the promise of the Gospel. (Gal. iv. 28.) *Sons of men* (Psal. iv. 2.) are no more than men. And Christ is as often called the *son of man*, as he is man. The *sons of God* (Gen. vi. 2.) are those who are of the church; and so sons of God by profession. (Matt. v. 45.) They are such as imitate him, or are governed by him. (1 John iii. 10.) On the same account are men called the *children of the devil*. So likewise (John viii. 44.) *father* is understood in a like sense; also those who are the *inventors* of any thing, or instruct others therein, are called their fathers. (Gen. iv. 20.)

6. *Name* is frequently used as synonymous with *persons*.

Thus, to believe on the name of Christ (John i. 12.) means to believe on him. See similar examples in John iii. 18. xx. 31. Acts i. 15. Rev. iii. 4. In like manner *soul* is put for person, in Matt. xii. 18. *In whom my soul is well pleased*, that is, in whom I am well pleased. See other examples in Gen. xii. 13. xix. 20. Psal. cvi. 15. Job xvi. 4. Prov. xxv. 25. Rom. xiii. 1. Heb. x. 38.

7. As the Jews had but few adjectives in their language, they had recourse to substantives, in order to supply their place.

Hence we find *kingdom and glory* used to denote a *glorious kingdom*. (1 Thess. ii. 12.) *Mouth and wisdom* for *wise discourse* (Luke xxi. 15.); the *patience of hope* for *patient expectation* (1 Thess. i. 3.); *glory of his power* for *glorious power* (2 Thess. i. 9.) So circumcision and uncircumcision, mean circumcised and uncircumcised persons. Anathema (1 Cor. xvi. 22.) means an excommunicated member. "The spirits of the prophets," (1 Cor. xiv. 32.) means the spiritual gifts of the prophets. When one substantive governs another, in the genitive, one of them is sometimes used as an adjective. "In the body of his flesh," means, in his fleshly body; (Col. i. 22.) "Bond of perfectness," (Col. iii. 14.) means, a perfect bond. In Eph. vi. 12. "spiritual wickedness," means wicked spirits. "Newness of life," (Rom. vii. 6.) is a new life. "The tree of the knowledge of good and evil," (Gen. ii. 9. compared with iii. 22.) means, the tree of the knowledge of good, or of a pleasure, which to taste is an evil. When two substantives are joined together, by the copulative, and the one frequently governs the other, as in Dan. iii. 7. "All the people, the nations, and the languages," mean, people of all nations and languages. In Acts xxiii. 6. "the hope and resurrection of the dead," means, the hope of the resurrection of the dead. In Col. ii. 8. "Philosophy and vain deceit," denotes a false and deceitful philosophy. "Hath brought life and immortality to light," (2 Tim. i. 10.) means to bring immortal life to light. But the expression "I am the way, the truth, and the life," (John xiv. 6.) means I am the true and living way. It is of importance to observe, that, in the original, nouns in the genitive case, sometimes express the object, and some-

times the agent. In Matt. ix. 35. "the gospel of the kingdom," means, good news concerning the kingdom. "Doctrines of devils," (1 Tim. iv. 1.) evidently mean, doctrines concerning demons. "The faith of Christ" often denotes the faith which the Lord Jesus Christ enjoins. The righteousness of God sometimes means, his personal perfection, and sometimes that righteousness which he requires of his people. In Col. ii. 11. "the circumcision of Christ," means, the circumcision enjoined by Christ. The Hebrews used the word *living*, to express the excellence of the thing to which it is applied. Thus, "living water, or living fountain," signifies, running, or excellent water. "Living stones, living way, living oracles," mean, excellent stones, an excellent way, and excellent oracles.

8. The Jews, having no superlatives in their language, employed the words *of God* or *of the Lord*, in order to denote the greatness or excellency of a thing.

Thus, in Gen. xiii. 10. a beautiful garden is called the *garden of the Lord*. In 1 Sam. xxvi. 12. a *very deep sleep* is called the *sleep of the Lord*. In 2 Chron. xiv. 14. and xvii. 10. the *fear of the Lord* denotes a very great fear; and in Psal. lxxx. 10. (Heb.) the *tallest cedars* are termed *cedars of God*. So in Acts vii. 20. Moses is said to be *αἰσιος τῷ Θεῷ*, literally *fair to God*, or, as it is correctly rendered in our version, *exceeding fair*. And in 2 Cor. x. 4. the weapons of our warfare are termed *δυνατα τῷ Θεῷ*, literally *mighty to God*, that is, *exceeding powerful*,—not *mighty through God*, as in our authorised translation.

9. According to the Hebrew idiom, a sword has a *mouth*, or the edge of the sword is called a *mouth*: (Luke xxi. 24.)

They shall fall by the mouth (or, as our translators have correctly rendered it, *the edge*) *of the sword* (Heb. xi. 34.)—*escaped the edge of the sword*, is in the Greek *στόμαξ*, the *mouth* of the sword. So, we read of a *two mouthed sword* (Heb. iv. 12.) for it is *δις ὀμῶς* in the Greek. That this is the Hebrew phraseology may be seen by comparing Judg. iii. 16. Psal. cxlix. 6. Prov. v. 4.

10. The verb *γινωσκω*, *to know*, in the New Testament frequently denotes *to approve*.

Thus, in Matt. vii. 23. *I never knew you*, means I never approved you. A similar construction occurs in 1 Cor. viii. 3. and in Rom. vii. 15. (Gr.) which in our version is rendered *allow*). Compare also Psal. i. 6.

11. Lastly, *to hear* denotes *to understand*, *to attend to*, and *to regard what is said*.

In illustration of this remark, compare Deut. xviii. 15. with Acts iii. 23. and see also Matt. xvii. 5. and xi. 15. xiii. 9. and Luke viii. 8.

It were no difficult task to adduce numerous similar examples of the Hebraisms occurring in the Scriptures, and particularly in the New Testament; but the preceding may suffice to show the benefit that may be derived from duly considering the import of a word in the several passages of holy writ in which it occurs.

In order to understand the full force and meaning of the Hebraisms of the New Testament, the following canons have been laid down by the celebrated critic John Augustus Ernesti, and his annotator Professor Morus.

1. Compare Hebrew words and forms of expressions with those which occur in good Greek formulæ, particularly in doctrinal passages.

As all languages have some modes of speech which are common to each other, it sometimes happens that the same word or expression is both Hebrew, and good Greek, and affords a proper meaning, whether we take it in a Hebrew or a Greek sense. But, in such cases, it is preferable to adopt that meaning which a Jew would give, because it is most probable that the sacred writer had this in view rather than the Greek meaning, especially if the latter were not of very frequent occurrence. Thus, the expression, *ye shall die in your sins* (John viii. 24.) if explained according to the Greek idiom, is equivalent to *ye shall persevere in a course of sinful practice to the end of your lives*; but, according to the Hebrew idiom, it not only denotes a physical or temporal death, but also eternal death, and is equivalent to *ye shall be damned on account of your sins*, in rejecting the Messiah. The latter interpretation therefore is preferably to be adopted, as agreeing best with the Hebrew mode of thinking, and also with the context.

This rule applies particularly to the doctrinal passages of the New Testament, which must in all cases be interpreted according to the genius of the Hebrew language. Thus *to fear God*, in the language of a Jew, means to reverence or worship God generally. *The knowledge of God*, which is so frequently mentioned in the New Testament, if taken according to the Hebrew idiom, implies not only the mental knowledge of God, but also the worship and reverence of Him which flows from it, and consequently it is both a *theoretical* and a *practical* knowledge of God.

The reason of this rule is obvious. In the first place, our Saviour and his apostles, the first teachers of Christianity, were Jews, who had been educated in the Jewish religion and language; and who (with the exception of Saint Paul) being unacquainted with the Greek language at the time they were called to the apostolic office, could only express themselves in the style and manner peculiar to their country. Secondly, the religion taught in the New Testament agrees with that delivered in the Old Testament, of which it is a *continuation*; so that the ritual worship enjoined by the law of Moses is succeeded by a *spiritual* or *internal* worship; the legal dispensation is succeeded by the Gospel dispensation, in which what was imperfect and obscure is become perfect and clear. Now things that are continued are substantially the same, or of a similar nature. Thus the expression *to come unto God* occurs both in the Old and in the New Testament. In the former it simply means to *go up to the temple*; in the latter it is continued, so that what was imperfect becomes perfect, and it implies the *mental* or *spiritual approach unto the Most High*, i. e. the spiritual worshipping of God. In like manner, since the numerous particulars related in the Old Testament concerning the victims, priests, and temple of God are transferred, in the New Testament, to the atoning death of Christ, to his offering of himself to death, and to the Christian church, the veil of figure being withdrawn, the force and beauty of these expressions cannot be perceived, nor their meaning fully ascertained, unless we interpret the doctrinal parts of the New Testament by the aid of the Old Testament.

2. *The Hebraisms of the New Testament are to be compared with the good Greek occurring in the Septuagint or Alexandrian version.*

As the Hebraisms occurring in the Old Testament are uniformly rendered, in the Septuagint version, in good Greek, this translation may be considered as a commentary and exposition of those passages, and as conveying the sense of the Hebrew nation concerning their meaning. The Alexandrian translation therefore ought to be consulted in those passages of the New Testament in which the sacred writers have rendered the Hebraisms literally. Thus, in 1 Cor. xv. 54, death is said to be *swallowed up in victory*, which sentence is a quotation, from Isaiah xxv. 8. As the Hebrew word נָצַח NETSACH, with the ל prefixed, acquires the force of an adverb, and means *for ever, without end, or incessantly*, and as the Septuagint sometimes renders the word LANETSACH by εις νικος in victory, but most commonly by εις τελος, *for ever*, Morus is of opinion that this last meaning properly belongs to 1 Cor. xv. 54, which should therefore be rendered, *death is swallowed up for ever*. And so it is translated by Bishop Pearce.

3. *In passages that are good Greek, which are common both to the Old and New Testament, the corresponding words in the Hebrew Old Testament are to be compared.*

Several passages occur in the New Testament, that are good Greek, and which are also to be found in the Alexandrian version. In these cases it is not sufficient to consult the Greek language only: recourse should also be had to the Hebrew, because such words of the Septuagint and New Testament have acquired a different meaning from what is given to them by Greek writers, and are sometimes to be taken in a more lax, sometimes in a more strict sense. Thus, in Gen. v. 24. and Heb. xi. 5. it is said that Enoch *pleased God* ευηρεσηκεναι τω Θεω; which expression in itself is sufficiently clear, and is also good Greek; but if we compare the corresponding expression in the Hebrew, its true meaning is, that *he walked with God*. In rendering this clause by ευηρεσηκεναι τω Θεω, the Greek translator did not render the Hebrew *verbatim*, for in that case he would have said περιπατησει συν Θεω; but he translated it correctly as to the sense. Enoch *pleased God*, because he lived habitually as in the sight of God, setting him always before his eyes in every thing he said, thought and did. In Psal. ii. 1. the Septuagint version runs thus, Ινατι εφρουαζαν εθνη *why did the nations rage?* Now, though this expression is good Greek, it does not fully render the original Hebrew, which means *why do the nations furiously and tumultuously assemble together, or rebel?* The Septuagint therefore is not sufficiently close. Once more, the expression ουκ οντες *they are not*, is good Greek, but admits of various meanings, indicating those who are not yet in existence, those who are already deceased, or, figuratively, persons of no authority. This expression occurs both in the Septuagint version of Jer. xxxi. 15. and also in Matt. ii. 18. If we compare the original Hebrew, we shall find that it is to be limited to those who are dead. Hence it will be evident that the collation of the original Hebrew will not only prevent us from taking words either in too lax or too strict a sense, but will also guard us against

uncertainty as to their meaning, and lead us to that very sense which the sacred writer intended.

Besides the Hebraisms, which we have just considered, there are found in the New Testament various Rabbinical, Syriac, Persic, Latin, and other idioms and words, which are respectively denominated Rabbinisms, Syriasm, Persisms, Latinisms, &c. &c. on which it may not be improper to offer a few remarks.

1. *Rabbinisms.*—We have already seen that during, and subsequent to, the Babylonian captivity, the Jewish language sustained very considerable changes¹. New words, new sentences, and new expressions were introduced, especially terms of science, which Moses or Isaiah would have as little understood as Cicero or Cæsar would a system of philosophy or theology composed in the language of the schools. This new Hebrew language is called Talmudical or Rabbinical, from the writings in which it is used; and, although these writings are of a much later date than the New Testament, yet, from the coincidence of expressions, it is not improbable that, even in the time of Christ, this was the learned language of the Rabbins². Lightfoot, Schoetgenius, Meuschen³, and others, have excellently illustrated the Rabbinisms occurring in the New Testament.

2. *Syriasm.*—3. *Chaldaisms.*—The vernacular language of the Jews, in the time of Jesus Christ, was the Aramæan; which branched into two dialects, differing in pronunciation rather than in words, and respectively denominated the *Chaldee* or East Aramæan, and the *Syriac* or West Aramæan. The East Aramæan was spoken at Jerusalem and in Judea; and was used by Christ in his familiar discourses and conversations: the West Aramæan was spoken in ‘Galilee of the Gentiles.’ It was therefore natural that numerous Chaldee and Syriac words, phrases, and terms of expression, should be intermixed with the Greek of the New Testament, and even such as are not to be found in the Septuagint: and the existence of these Chaldaisms and Syriasm, affords a strong intrinsic proof of the genuineness and authenticity of the New Testament. Were this, indeed, “free from these idioms, we might naturally conclude that it was not written either by men of Galilee or Judea, and therefore was spurious; for, as certainly as the

¹ See p. 4. *supra*.

² Michaelis, vol. i. p. 129, who has given some illustrative examples. *Mori Acroascs super Hermeneuticæ Novi Testamenti*, vol. i. p. 258. See also Olearius de *Stylo Novi Testamenti*, membr. iii. aphorism vii. pp. 23, 24.

³ Vide *infra* Chap. VII. § 11. of this Volume, for an account of their valuable labours.

speech of Peter betrayed him to be a Galilean, when Christ stood before the Jewish tribunal, so certainly must the written language of a man, born, educated, and grown old in Galilee, discover marks of his native idiom, unless we assume the absurd hypothesis, that God hath interposed a miracle, which would have deprived the New Testament of one of its strongest proofs of authenticity¹." The following are the principal Aramæan or Chaldee and Syriac words occurring in the New Testament:—*Αββα* (*Abba*), Father, Rom. viii. 15.—*Ακελδαμα* (*Acedama*), the field of blood, (Acts i. 19.)—*Αρμαγεδδων* (*Armageddon*), the mountain of Megiddo, or of the Gospel, (Rev. xvi. 16.)—*Βηθεσδα* (*Bethesda*), the house of mercy, (John v. 2.) *Κηφας* (*Cephas*), a rock or stone, (John i. 43.)—*Κορβαν* (*Corban*), a gift or offering dedicated to God, (Mark vii. 11.)—*Ελωι, Ελωι, λαμα σαβαχθανι* (*Eloi, Eloi, lama sabachthani*), my God, my God! why hast thou forsaken me? (Matt. xxvii. 46. Mark xv. 34.)—*Εφφαθα* (*Ephphatha*), be thou opened, (Mark vii. 34.)—*Μαμμωνα* (*Mammon*) riches, (Matt. vi. 24.)—*Μαραν Αθα* (*Maran Atha*), the Lord cometh, (1 Cor. xvi. 22.)—*Ρακα* (*Raca*), thou worthless fellow! (Matt. v. 22.)—*Ταλιθα κουμι* (*Talitha cumi*), maid arise! (Mark v. 41.)²

4. *Latinisms*.—"The sceptre having departed from Judah," (Gen. xlix. 10.) by the reduction of Judea into a Roman province, the extension of the Roman laws and government would naturally follow the success of the Roman arms: and if to these we add the imposition of tribute by the conquerors, together with the commercial intercourse necessarily consequent on the political relations of the Jews with Rome, we shall be enabled readily to account for the Latinisms, or Latin words and phrases, that occur in the New Testament. The following is a list of the principal Latinisms:—*Ασσαριον* (*assarion*, from the Latin word *assarius*), equivalent to about three quarters of a farthing of our money, (Matt. x. 29. Luke xii. 6.)—*Κησος* (*census*), assessment or rate, (Matt. xvii. 25.)—*Κεντουριων* (*centurio*), a centurion, (Mark xv. 39, 44, 45.)—*Κολωνια* (*colonia*), a colony, (Acts xvi. 12.)—*Κουσιωδια* (*custodia*), a guard of soldiers,

¹ Michaelis, vol. i. p. 135. Morus, vol. i. p. 237. Bishop Marsh, in his notes to Michaelis, states, that a new branch of the Aramæan language has been discovered by Professor Adler, which differs in some respects from the East and West Aramæan dialects. For an account of it, he refers to the third part of M. Adler's *Novi Testamenti Versiones Syriacæ, Simplex, Philozeniana, et Hierosolymitana, denuo examinatae, &c.* 4to., Hafniae, 1789, of which work we have not been able to obtain a sight. Pfeiffer has an amusing disquisition on the Galilean dialect of Peter, which in substance corresponds with the above cited remark of Michaelis, though Pfeiffer does not seem to have known the exact names of the dialects then in use among the Jews. Op. tom. i. pp. 616—622.

² Additional examples of Chaldaisms and Syriasmisms may be seen in Olearius de Stylo *Novi Testamenti*, membr. iii. aphorism. vi. (*Thesaurus Theologico-Philologicus*, tom. ii. pp. 22, 25.

(Matt. xxvii. 65, 66. xxviii. 11.)—*Δηναριος* (*denarius*), a Roman penny, equivalent to about seven-pence halfpenny of our money, (Luke vii. 41.)—*Φραγελλιον* (*flagellum*), a scourge, John ii. 15.); from this word is derived *Φραγελλωω*, to scourge with whips. (Matt. xxvii. 26. Mark xv. 15.) As this was a Roman punishment, it is no wonder that we find it expressed by a term nearly Roman.—*Ιουσιος* (*Justus*), (Acts i. 23.)—*Λεγεων* (*legio*) a legion, (Matt. xxvi. 53.)—*Κοδραντης* (*quadrans*), a Roman coin equivalent to about three-fourths of an English halfpenny (Matt. v. 26.)—*Λιβερτινος* (*libertinus*), a freed man, (Acts vi. 9.) *Λιτρα* (*libra*), a pound, (John xii. 3.)—*Λεντεον* (*linteum*), a towel, (John xiii. 4.)—*Μακελλον* (*macellum*), shambles, (1 Cor. x. 25.)—*Μεμβρανα* (*membrana*), parchment, (2 Tim. iv. 13.)—*Μιλιον* (*mille*), a mile; the Roman mile consisting of a thousand paces. (Matt. v. 41.)—*Ξεστης* (*sextarius*), a kind of pot, (Mark vii. 4. 8.)—*Πραιτοριον* (*prætorium*), a judgment-hall, or place where the prætor or other chief magistrate heard and determined causes, (Matt. xxvii. 27.)—*Σημικινθιον* or *Σιμικινθιον* (*semicinctium*) an apron, (Acts xix. 12.)—*Σικαριος* (*sicarius*), an assassin, (Acts xxi. 38.)—*Σουδαριον* (*sudarium*), a napkin or handkerchief, (Luke xix. 20.)—*Σπεκουλατωρ* (*speculator*), a soldier employed as an *executioner*, (Mark vi. 27.)—*Ταβερνα* (*taberna*), a tavern, (Acts xxviii. 15.)—*Τιτλος* (*titulus*), a title, (John xix. 19, 20.)¹

5. From the unavoidable intercourse of the Jews with the neighbouring nations, the Arabs, Persians, (to whose sovereigns they were formerly subject), and the inhabitants of Asia Minor, numerous words, and occasional expressions may be traced in the New Testament, which have been thus necessarily introduced among the Jews. These words, however, are not sufficiently numerous to constitute so many entire dialects: for instance, there are not more than four or five Persian words in the whole of the New Testament. These cannot, therefore, be in strictness termed *Persisms*: and though the profoundly learned Michaelis is of opinion that the Zend-avesta, or antient book of the Zoroastrian religion, translated by M. Anquetil du Perron, throws considerable light on the phraseology of Saint John's writings; yet, as the authenticity of that work has been disproved by eminent orientalists, it cannot (we apprehend) be with propriety applied to the elucidation of the New Testament.

¹ Pritii Introductio ad Lectionem Novi Testamenti, pp. 320—322. Olearius, sect. ii. memb. iii. aph. ix. pp. 24, 25. Michaelis, vol. i. pp. 162—173. Morus, vol. i. pp. 235, 236. Olearius and Michaelis have collected numerous instances of latinising phrases occurring in the New Testament, which want of room compels us to omit. Full elucidations of the various idioms above cited, are given by Schleusner and Parkhurst in their Lexicons to the New Testament. The Græco-Barbara Novi Testamenti (16mo. Amsterdam, 1649.) of Cheitomæus, may also be consulted when it can be met with.

From the number of words used by Saint Paul in peculiar senses, as well as words not ordinarily occurring in Greek writers, Michaelis is of opinion (after Jerome) that they were provincial idioms used in Cilicia in the age in which he lived; and hence he denominates them *Cilicisms*.¹

The preceding considerations and examples may suffice to convey some idea of the genius of the Greek language of the New Testament. For an account of the most useful Lexicons that can be consulted, see the Appendix to this volume, No. II.

SECTION IV.

ON THE COGNATE OR KINDRED LANGUAGES.

I. *The Chaldee.* — II. *The Syriac.* — III. *The Arabic.* — IV. *The Ethiopic.* — V. *The Rabbinical Hebrew.* — VI. *Use and importance of the Cognate Languages to sacred criticism.*

THE *cognate* or kindred languages are those, which, together with the Hebrew, are dialects immediately derived from the primitive language, if indeed, (as many learned men have thought), they are not derived from the Hebrew itself, confessedly the most antient language in the world, and with which they preserve nearly the same structure and analogy. The modern Italian language, as well as the antient Greek and Latin, will furnish us with numerous examples of this affinity. The two last indeed are not dialects, but entirely different languages; the Latin having acquired very many words from the Greek, in consequence of the numerous colonies of Greeks that settled in Italy, from whom the Aborigines imperceptibly borrowed many words². In like manner the antient Greek and modern Russ are allied, as also are the old German and modern Danish, together with the British and German of Lower Saxony, &c. Although these languages have in progress of time become distinct, yet, in many respects, they may all be considered as similar, from the connexion which may be traced between them.³

The principal cognate dialects or languages are the Chaldee, Syriac, and Arabic.

¹ Michaelis, vol. i. pp. 149—162.

² Scaliger in his treatise *De causis Linguæ Latinæ*, and Vossius, in his *Etymologicon Linguæ Latinæ*, have illustrated this subject at considerable length.

³ Morus, vol. i. p. 174.

I. The *Chaldee*, we have already seen, was a dialect of the Aramæan language: it was acquired by the Jews during the Babylonian captivity, and was currently spoken at the time our Saviour appeared in Judea. Besides the parts already stated as being written in this tongue, numerous Chaldaic words occur in the book of Job, the Proverbs, and other parts of the sacred writings, for the correct understanding of which the knowledge of Chaldee is necessary. It is further of great use for enabling us to read the Chaldee paraphrases which shew the sense put by the Jews themselves on the words of Scripture.¹

II. The *Syriac*, though written in a different character, is also a dialect of the Aramæan language: it was vernacular in Galilee. Hence, though several of the sacred writers of the New Testament expressed themselves in Greek, their ideas were Syriac; and they consequently used many Syriac idioms, and a few Syriac words². The chief difference between the Syriac and Chaldee consists in the vowel-points or mode of pronunciation; and, notwithstanding the forms of their respective letters are very dissimilar, yet the correspondence between the two dialects is so close, that if the Chaldee be written in Syriac characters without points it becomes Syriac, with the exception of a single inflexion in the formation of the verbs³. The great assistance, which a knowledge of this dialect affords to the critical understanding of the Hebrew Scriptures, is illustrated at considerable length by the elder Michaelis, in a philological dissertation, originally published in 1756, and reprinted in the first volume of M. M. Pott's and Ruperti's *Sylloge Commentationum Theologicarum*.⁴

III. Though more remotely allied to the Hebrew than either of the preceding dialects, the *Arabic* language possesses sufficient analogy to explain and illustrate the former, and is not perhaps inferior in importance to the Chaldee or the Syriac; particularly as it is a living language, in which almost every subject has been discussed, and has received the minutest investigation from native writers and lexicographers. The learned Jews who flourished in Spain from the tenth to the twelfth century under the dominion of the Moors, were the first who applied Arabic to the illustration of the Hebrew language: and

¹ Walton's Prolegomena, c. xii. § 2, 3. (pp. 559—562. edit. Dathii.)

² Masclef. Gramm. Hebr. vol. ii. p. 114. Wotton's Misna, vol. i. præf. p. xviii.

³ Walton, Prol. c. xiii. § 2, 3, 4, 5. (pp. 594—603.)

⁴ D. Christiani Benedicti Michaelis Dissertatio Philologica, quâ Lumina Syriaca pro illustrando Ebraismo Sacro exhibentur (Halæ, 1756.), in Pott's & Ruperti's Sylloge, tom. i. pp. 170—244. The editors have inserted in the notes some additional observations from Michaelis's own copy.

subsequent Christian writers, as Bochart, the elder Schultens, Olaus Celsius, and others, have diligently and successfully applied the Arabian historians, geographers, and authors on natural history, to the explanation of the Bible. ¹

IV. The *Ethiopic* language, which is immediately derived from the Arabic, has been applied with great advantage to the illustration of the Scriptures by Bochart, De Dieu, Hottinger, and Ludolph (to whom we are indebted for an Ethiopic grammar and Lexicon) ²: and Pfeiffer has explained a few passages in the books of Ezra and Daniel, by the aid of the *Persian* language. ³

V. The *Rabbinical Hebrew* is a mixture of several languages, which cannot be of great use for illustrating the Holy Scriptures; though it ought not perhaps to be wholly despised. Dr. Gill has applied the Rabbinical Hebrew to the elucidation of the Bible more than any other modern commentator.—The Latin is nearly allied to the Greek, which however requires but little illustration from it.

VI. The cognate or kindred languages are of considerable use in sacred criticism. They 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. Further, the knowledge of these languages will frequently serve to prevent ill-grounded conjectures that a passage is corrupted, by shewing that the common reading is susceptible of the very sense which such passage requires: and when different readings are found in copies of the Bible, these languages may sometimes assist us in determining which of them ought to be preferred. ⁴

¹ Bauer, *Herm. Sacr.* pp. 82, 83. 106, 107. Walton, *Prol. c. xiv.* § 2—7, 14. (pp. 635—641, 649.) Bishop Marsh's *Divinity Lectures*, part iii. p. 28.

² Bauer, *Herm. Sacr.* p. 107. Walton, *Prol. c. xvi.* § 6—8. (pp. 674—678.)

³ *Dubia Vexata*, cent. iv. no. 66. (*Op.* tom. i. pp. 420—422.) and *Herm. Sacra.* c. vi. § 9. (*Ibid.* tom. ii. p. 648.) Walton, *Prol. c. xvi.* § 5. (pp. 691, 692.)

⁴ Gerard's *Institutes of Biblical Criticism*, p. 63.

CHAPTER II.

ON THE MANUSCRIPTS OF THE BIBLE.

SECTION I.

ON THE HEBREW MANUSCRIPTS OF THE OLD TESTAMENT.

- I. *Different classes of Hebrew Manuscripts.*—II. *The rolled Manuscripts of the synagogues.*—III. *The square Manuscripts used by the Jews in private life.*—IV. *Antient recensions or editions of Hebrew Manuscripts.*—V. *Age of Hebrew Manuscripts.*—VI. *Of the order in which the Sacred Books are arranged in Manuscripts.*—*Number of Books contained in different Manuscripts.*—VII. *Modern Families or Recensions of Hebrew Manuscripts.*—VIII. *Notice of the most antient Manuscripts.*—IX. *Brief notice of the Manuscripts of the Indian Jews.*

ALTHOUGH, as we have already seen, the Hebrew text of the Old Testament has descended to our times uncorrupted, yet, with all the care which the antient copyists could bestow, it was impossible to preserve it free from mistakes, arising from the interchanging of the similar letters of the Hebrew alphabet, and other circumstances incident to the transcription of antient manuscripts. The Rabbins boldly asserted, and, through a credulity rarely to be paralleled, it was implicitly believed, that the Hebrew text was absolutely free from error, and that in all the manuscripts of the Old Testament not a single various reading of importance could be produced. Father Morin was the first person who ventured to impugn this notion in his *Exercitationes in utrumque Samaritanorum Pentateuchum*, published at Paris in 1631; and he grounded his opinion of the incorrectness of the Hebrew manuscripts on the differences between the Hebrew and the Samaritan texts in the Pentateuch, and on the differences between the Hebrew and the Septuagint in other parts of the Bible. Morinus was soon after followed by Louis Cappel, (whose *Critica Sacra* was published in 1650,) who pointed out a great number of errors in the printed Hebrew, and showed how they might be corrected by the antient versions and the common rules of criticism. He did not however advert to the most obvious and effectual means of emendation, namely, a collation of Hebrew manuscripts; and, valuable as his labours unquestionably are, it is certain that he neither used them himself, nor invited others to have recourse to them, in order to

correct the sacred text. Cappel was assailed by various opponents, but chiefly by the younger Buxtorf in his *Anticritica*, published at Basil in 1653, who attempted, but in vain, to refute the principles he had established. In 1657 Bishop Walton, in his Prolegomena to the London Polyglott Bible, declared in favour of the principles asserted by Cappel, acknowledged the necessity of forming a critical apparatus for the purpose of obtaining a more correct text of the Hebrew Bible, and materially contributed to the formation of one by his own exertions. Subsequent biblical critics acceded to the propriety of their arguments, and since the middle of the seventeenth century, the importance and necessity of collating Hebrew manuscripts have been generally acknowledged. ¹

Hebrew manuscripts are divided into two classes, viz. *autographs*, or those written by the inspired penmen themselves, which have long since perished; and *apographs*, or copies made from the originals, and multiplied by repeated transcription. These apographs are also divided into the *more antient*, which formerly enjoyed the highest authority among the Jews, but have in like manner perished long ago; and into the *more modern*, which are found dispersed in various public and private libraries. The manuscripts which are still extant, are subdivided into the *rolled* manuscripts used in the synagogues, and into the *square* manuscripts which are used by private individuals among the Jews.

II. The Pentateuch was read in the Jewish synagogues from the earliest times; and, though the public reading of it was intermitted during the Babylonish captivity, it was resumed shortly after the return of the Jews. Hence numerous copies were made from time to time; and as they held the books of Moses in the most superstitious veneration, various regulations were made for the guidance of the transcribers, who were obliged to conform to them in copying the rolls destined for the use of the synagogue. The date of these regulations is not known, but they are long posterior to the Talmud; and though many of them are the most ridiculous and useless that can be well conceived, yet the religious observance of them, which has continued for many centuries, has certainly contributed in a great degree to preserve the purity of the Pentateuch. The following are a few of the principal of these regulations.

The copies of the law must be transcribed from antient manuscripts of approved character only, with pure ink, on parchment prepared from the hide of a clean animal, for this express purpose, by a Jew, and fastened together by the strings of

¹ Bishop Marsh's Lectures, part ii. p. 99.

clean animals; every skin must contain a certain number of columns of prescribed length and breadth, each column comprising a given number of lines and words; no word must be written by heart or with points, or without being first orally pronounced by the copyist; the name of God is not to be written but with the utmost devotion and attention, and, previously to writing it, he must wash his pen. The want of a single letter, or the redundance of a single letter, the writing of prose as verse, or verse as prose, respectively, vitiates a manuscript: and when a copy has been completed, it must be examined and corrected within thirty days after the writing has been finished, in order to determine whether it is to be approved or rejected. These rules, it is said, are observed to the present day by the persons who transcribe the sacred writings for the use of the synagogue. ¹

III. The square manuscripts, which are in private use, are written with black ink, either on vellum or on parchment, or on paper, and of various sizes, folio, quarto, octavo, and duodecimo. Those which are copied on paper, are considered as being the most modern; and they frequently have some one of the Targums or Chaldee Paraphrases, either subjoined to the text in alternate verses, or placed in parallel columns with the text, or written in the margin of the manuscript. The characters are, for the most part, those which are called the square Chaldee; though a few manuscripts are written with rabbinical characters, but these are invariably of recent date. Biblical critics, who are conversant with the Hebrew manuscripts, have distinguished three sorts of characters, each differing in the beauty of their form. The *Spanish* character is perfectly square, simple, and elegant: the types of the quarto Hebrew Bibles, printed by Robert Stephen and by Plántin, approach the nearest to this character. The *German*, on the contrary, is crooked, intricate, and inelegant, in every respect; and the Italian character holds a middle place between these two. The pages are usually divided into three columns of various lengths; and the initial letters of the manuscripts are frequently illuminated and ornamented with gold. In many manuscripts the Masora ² is added; what is called the *larger Masora*, being placed above and below the columns of the text, and the *smaller Masora* being inserted in the blank spaces between the columns.

IV. In the period between the sixth and the tenth centuries, the Jews had two celebrated academies, one at Babylon in the

¹ Carpzov, *Critica Sacra Vet. Test.* pp. 371, 372.

² See an account of the Masora in Chap. IV. Sect. I. § IV. *infra*.

east, and another at Tiberias in the west; where their literature was cultivated, and the Scriptures were very frequently transcribed. Hence arose two *recensions* or editions of the Hebrew Scriptures, which were collated in the eighth or ninth century. The differences or various readings observed in them were noted, and have been transmitted to our time under the appellation of the oriental and occidental or eastern and western readings. They are variously computed at 210, 216, and 220, and are printed by Bishop Walton in the Appendix to his splendid edition of the Polyglott Bible. In the early part of the eleventh century, Aaron ben Asher, president of the academy at Tiberias, and Jacob ben Naphtali, president of the academy at Babylon, collated the manuscripts of the oriental and occidental Jews. The discrepancies observed by these eminent Jewish scholars amount to upwards of 864; with one single exception, they relate to the vowel points, and consequently are of little value; they are also printed by Bishop Walton. The western Jews, and our printed editions of the Hebrew Scriptures, almost wholly follow the recension of Aaron ben Asher.

Among the Jews five exemplars have been particularly celebrated for their singular correctness, and from them all their subsequent copies have been made. These standard copies bear the names of the Codex of Hillel, of Ben Asher, which is also called the Palestine or Jerusalem Codex, of Ben Naphtali, or the Babylonian Codex, the Pentateuch of Jericho, and the Codex Sinai.

1. The *Codex of Hillel* was a celebrated manuscript which Rabbi Kimchi (who lived in the twelfth century) says that he saw at Toledo, though Rabbi Zacuti, who flourished towards the close of the fifteenth century, states that part of it had been sold and sent into Africa. Who this Hillel was, the learned are by no means agreed; some have supposed that he was the very eminent Rabbi Hillel who lived about sixty years before the birth of Christ; others imagine that he was the grandson of the illustrious Rabbi Jehudah Hakkadosh, who wrote the Misna, and that he flourished about the middle of the fourth century. Others, again, suppose that he was a Spanish Jew, named Hillel; but Bauer, with greater probability, supposes the manuscript to have been of more recent date, and written in Spain, because it contains the vowel points and all the other grammatical minutiae; and that the feigned name of Hillel was inscribed on its title in order to enhance its value.

2, 3. The codices of *Ben Asher* and *Ben Naphtali* have already been noticed. We may however state, on the authority of Maimonides, that the first of these was held in most

repute in Egypt, as having been revised and corrected in very many places by Ben Asher himself, and that it was the exemplar which he (Maimonides) followed in copying the law, in conformity with the custom of the Jews.

4. The *codex of Jericho* is highly commended by Rabbi Elias Levita, as being the most correct copy of the Law of Moses, and exhibiting the defective and full words.

5. The *codex Sinai* was also a very correct manuscript of the Pentateuch, that presented some variation in the accents, in which respect it differed from the former. A sixth codex, called *Sanbouki*, is mentioned by Père Simon, as having been seen by him; but nothing certain is known respecting its date, or by whom it was written.

V. As the authority of manuscripts depends greatly on their antiquity, it becomes a point of considerable importance to ascertain their age as exactly as possible. Now this may be effected either by *external* testimony or by *internal* marks.

1. *External* testimony is sometimes afforded by the subscriptions annexed by the transcribers, specifying the time when they copied the manuscripts. But this criterion cannot always be depended upon: for instances have occurred, in which *modern* copyists have added antient and false dates in order to enhance the value of their labours. As however by far the greater number of manuscripts have no subscriptions or other criteria by which to ascertain their date, it becomes necessary to resort to the evidence of

2. *Internal Marks.* Of these, the following are stated by Dr. Kennicott and M. De Rossi to be the principal: 1. The inelegance or rudeness of the character (Jablonski lays down the *simplicity* and *elegance* of the character as a criterion of antiquity);—2. The yellow colour of the vellum;—3. The total absence, or at least the very rare occurrence, of the Masora, and of the Keri and Ketib¹;—4. The writing of the Pentateuch throughout in one book, without any greater mark of distinction appearing at the beginning of books than at the beginning of sections;—5. The absence of critical emendations and corrections;—6. The absence of the vowel points;—7. Obliterated letters, being written and rewritten with ink;—8. The frequent occurrence of the name Jehovah in lieu of Adonai;—9. The infrequency of capital and little letters;—10. The insertion of points to fill up blank spaces;—11. The non-division of some books and psalms;—12. The poetical books not being distinguished from those in prose by dividing them into hemistichs;—13. Readings frequently differing from

¹ For an account of these, see Chap. IV. Sect. I. § IV. *infra*.

the Masoretic copies, but agreeing with the Samaritan text, with antient versions, and with the quotations of the fathers. The conjunction of all, or of several, of these internal marks, is said to afford certain criteria of the antiquity of Hebrew manuscripts. But the opinions of the eminent critics above named have been questioned by professors Bauer and Tychsel, who have advanced strong reasons to prove that they are uncertain guides in determining the age of manuscripts.

VI. A two-fold order of arrangement of the sacred books is observable in Hebrew manuscripts, viz. the *Talmudical*, and the *Masoretic*. Originally, the different books of the Old Testament were not joined together: according to Rabbi Elias Levita (the most learned Jewish writer on this subject), they were first joined together by the members of the great synagogue, who divided them into three parts,—the law, the prophets, and the hagiographa, and who placed the prophets and hagiographa in a different order from that assigned by the Talmudists in the book intitled *Baba Bathra*.

The following is the Talmudical arrangement of the Old Testament:—Of the *Prophets*, Joshua, Judges, Samuel, Kings (1 and 2), Jeremiah, Isaiah, Ezekiel, and the Twelve Minor Prophets (in one book). Of the *Hagiographa*, Ruth, Psalms, Job, Ecclesiastes, Song of Solomon, Lamentations, Esther, Chronicles. By the Masorites, the Prophets are placed in the same order, with the exception of Isaiah, who precedes Jeremiah and Ezekiel, because he flourished before them. This arrangement is adopted in the manuscripts of the Spanish Jews, while the Talmudical order is preserved in those of the German and French Jews. In the Hagiographa, the Masorites have departed from the arrangement of the Talmudists, and place the books comprised in that division thus:—Psalms, Job, Proverbs, Ruth, the Song of Solomon, Ecclesiastes, Lamentations of Jeremiah, Esther, Daniel, and Ezra. This mode of arrangement obtains in the Spanish manuscripts. But in the German MSS. they are thus disposed: Psalms, Proverbs, Job, the Five Megilloth (or books), Daniel, Ezra, and Chronicles; and the Five Megilloth (or books) are placed in the order in which they are usually read in their synagogues, viz. the Song of Solomon, Ruth, Lamentations of Jeremiah, Ecclesiastes, and Esther.

There are, however, several manuscripts extant, which depart both from the Talmudical and from the Masoretical order, and have an arrangement peculiar to themselves. Thus, in the Codex Norimbergensis 1. (No. 198 of Dr. Kennicott's catalogue), which was written A. D. 1291, the books are thus placed: the Pentateuch, Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah,

Ezekiel, the Twelve Minor Prophets, Ruth, Esther, Psalms, Job, Ecclesiastes, Song of Solomon, Lamentations, Proverbs, Daniel, Ezra, and Nehemiah (in one book), and Chronicles. In the Codex No. 94, written A. D. 1285 (in the university library at Cambridge), and also in No. 102, a manuscript in the British Museum, written early in the fourteenth century, the books of Chronicles precede the Psalms; Job is placed before the Proverbs; Ruth, before the Song of Solomon; and Ecclesiastes, before the Lamentations. In the Codex No. 130, a manuscript of the same date (in the library of the Royal Society of London), Chronicles and Ruth precede the Psalms; and in the Codex No. 96, (in the library of St. John's College, Cambridge), written towards the close of the fourteenth century, and also in many other MSS., Jeremiah takes precedence of Isaiah.

In the Codex Regiomontanus 2. (No. 224), written early in the twelfth century, Jeremiah is placed before Ezekiel, whose book is followed by that of Isaiah: then succeed the Twelve Minor Prophets. The Hagiographa are thus disposed:—Ruth, Psalms, Job, Proverbs, Ecclesiastes, Song of Solomon, Lamentations, Daniel, Esther, Ezra and Nehemiah (in one book), and the books of Chronicles (also in one book).

The order pursued in the Codex Ebnerianus 2. is altogether different from the preceding. Samuel follows Jeremiah, who is succeeded by the two books of Kings and by part of the prophecy of Ezekiel: then comes part of Isaiah. The Twelve Minor Prophets are written in one continued discourse; and are followed by Ruth, Psalms, Job, Proverbs with Ecclesiastes and the Song of Solomon, Lamentations, Daniel, Esther, Ezra, Nehemiah, and Chronicles.

Of the various Hebrew manuscripts which have been preserved, few contain the Old Testament entire: the greater part comprise only particular portions of it, as the Pentateuch; the Pentateuch, five Megilloth, and Haphtaroth, or sections of the prophets which are read on the sabbath-days; the Prophets, or the Hagiographa. Some, indeed, are confined to single books, as the Psalms, the book of Esther, the Song of Solomon, and the Haphtaroth. This diversity in the contents of manuscripts is occasioned, partly by the design of the copyist, who transcribed the whole or part of the sacred writings for particular purposes; and partly by the mutilations caused by the consuming hand of time. Several instances of such mutilations are given in the account of the principal Hebrew MSS. now extant, in pp. 44—48, *infra*.

VII. As the Hebrew manuscripts which have been in use since the eleventh century have all been corrected according to some particular *recension* or edition, they have from this

circumstance been classed into families, according to the country where such recension has obtained. These *families* or recensions are three or four in number, viz.

1. The *Spanish manuscripts*, which were corrected after the Codex of Hillel. They follow the Masoretic system with great accuracy, and are on this account highly valued by the Jews, though some Hebrew critics hold them in little estimation. The characters are written with great elegance, and are perfectly square: the ink is pale; the pages are seldom divided into three columns; the Psalms are divided into hemistichs; and the Chaldee paraphrases are not interlined, but written in separate columns, or are inserted in the margin in smaller letters. Professor Tyschen speaks in high terms of the calligraphy of the Spanish manuscripts. As the Spanish monks excelled in that art, he thinks the Jews, who abounded in Spain in the twelfth and thirteenth centuries, acquired it from them, and he appeals to manuscripts which he had seen, where the letters are throughout so equal, that the whole has the appearance of print. ¹

2. The *Oriental manuscripts* are nearly the same as the Spanish manuscripts, and may be referred to the same class.

3. The *German manuscripts* are written with less elegance than the Spanish codices: their characters are more rudely formed; the initial letters are generally larger than the rest, and ornamented; the ink is very black. They do not follow the Masoretic notation, and frequently vary from the Masoretic manuscripts, exhibiting important readings that are not to be found in the Spanish manuscripts, but which agree with the Samaritan text of the Pentateuch, and with the antient versions. The Chaldee paraphrases are inserted in alternate verses. This class of manuscripts is little esteemed by the Jews, but most highly valued by biblical critics.

4. The *Italian manuscripts* hold a middle place between the Spanish and German codices, and sometimes have a nearer affinity to one class than to the other, both in the shape of the Hebrew characters, and also as it respects their adherence to or neglect of the Masoretic system. M. Bruns, the able assistant of Dr. Kennicott in collating Hebrew manuscripts, has given engraved specimens of the Spanish, German, and Italian manuscripts in his edition of Dr. K.'s *Dissertatio Generalis* (8vo. Brunswick, 1783); and Professor Tychsen has given *fourteen* Hebrew alphabets, of various ages and countries, at the end of his *Tentamen de variis Codicum Hebræorum Vet. Test. MSS. Generibus*. Antient and unpointed Hebrew ma-

¹ Tychsen, *Tentamen de variis Cod. Heb. MSS.* pp. 502—508.

nuscripts, written for the use of the synagogues, and those Masoretic Spanish exemplars, which have been transcribed by a learned person, and for a learned person, from some famous and correct copy, are preferred by M. De Rossi to the copies written for private use, or even for the synagogue, from Masoretic exemplars, of which last the number is very great. But M. Bauer pronounces those manuscripts to be the best, whose various lections are most frequently confirmed by the antient versions, especially by the Alexandrian and Syriac, and also by the Samaritan Pentateuch and version. ¹

VIII. M. De Rossi has divided Hebrew manuscripts into three classes, viz. 1. *More antient*, or those written before the twelfth century;—2. *Antient*, or those written in the thirteenth and fourteenth centuries;—3. *More recent*, or those written at the end of the fourteenth, or at the beginning of the fifteenth century. The most recent, or those written since the fifteenth century, which are very numerous, and are those found in the synagogues, he pronounces to be of little or no use, unless it can be proved that they have been transcribed from antient apographs. The total number of Hebrew manuscripts collated by Dr. Kennicott for his critical edition of the Hebrew Bible (of which an account is given in a subsequent page), is about six hundred and thirty. The total number collated by M. De Rossi for his Collection of Various Readings (also noticed in a subsequent page), is nine hundred and fifty-eight, eight hundred and forty-eight of which were in his own private library, and the remaining hundred and ten in different foreign libraries. The following are the most antient manuscripts collated by Dr. Kennicott.

1. The *CODEX LAUDIANUS*, A. 172 and 162, and numbered 1. in Dr. Kennicott's list of Hebrew manuscripts. Though now in two folio parts, it is evident that they originally formed only one volume: each part consists of quinquernions, or gatherings of five sheets or ten leaves, and at the bottom of every tenth leaf is a catch-word beginning the next leaf, which is the first of the succeeding gathering of ten leaves. But at the end of the first part or volume, there is pasted on, one leaf of the next quinquernion, completing the book of Deuteronomy; so that this volume concludes with five sheets and one leaf over. And the first gathering in the second volume consists of only four sheets and one leaf, which last is likewise pasted on, for want of its fellow

¹ Walton, Prolegom. c. iv. § 1—12. pp. 171—184. cc. vii. viii. pp. 225—331. edit. Dathii. Carpzov. Critica Sacra, pp. 283—387. Dr. Kennicott, diss. i. pp. 315—317.; also his Dissertatio Generalis, *passim*. Jahn, Introd. ad Vet. Fœdus, pp. 153—170. Bauer, Critica Sacra, pp. 215—226. 343—407. De Rossi, Var. Lect. tom. i. Prolegom. § xi.—xix. pp. xi.—xxi.

leaf. This manuscript is written on vellum, according to Dr. Kennicott, in the Spanish character, but in the opinion of Dr. Bruns it is in the Italic character, to which M. De Rossi assents. The letters, which are moderately large, are plain, simple, and elegant, but universally unadorned; and they were originally written without points, as is evident from the different colour of the ink in the letters and in the points. Some of the letters, having become obliterated by the lapse of ages, have been written over a second time; and though such places were re-written in the same strong character, yet many of the words were becoming a second time invisible, when collated by Dr. K. This eminent critic assigns it to the tenth century, but De Rossi refers it to the eleventh. The Laudian manuscript begins with Gen. xxvii. 31.: it contains *fourteen thousand* variations from Vander Hooght's edition of the Hebrew Bible. More than two thousand are found in the Pentateuch, which confirm the Septuagint Greek Version in one hundred and nine various readings; the Syriac, in ninety-eight; the Arabic, in eighty-two; the Vulgate or Latin Version, in eighty-eight; and the Chaldee Paraphrase, in forty-two: it also agrees with the Samaritan Pentateuch, against the printed Hebrew, in seven hundred instances. What renders this manuscript the more valuable is, that it preserves a word of great importance for understanding 2 Sam. xxiii. 3—7., which word is confirmed by the Greek Version, and thus recovers to us a prophecy of the Messiah.¹

2. The CODEX CARLSRUHENSIS 1, (No. 154 of Dr. Kennicott's list of manuscripts,) formerly belonged to the celebrated and learned Reuchlin, whose efforts contributed so much towards the revival of literature in the fifteenth century. This manuscript is now preserved in the public library at Carlsruhe, and is the oldest that has a *certain* date. It is in square folio, and was written in the year of the world 4866, corresponding with 1106 of our æra. It contains the Prophets with the Targum.

3. The CODEX VIENNÆ (No. 590 of Kennicott) contains the Prophets and Hagiographa. It is written on vellum, in folio, and if the date in its subscription be correct, (A. D. 1018 or 1019) it is more antient than the preceding. Bruns collected two hundred important various readings from this manuscript. The points have been added by a later hand. According to Adler's enumeration, it consists of four hundred

¹ Kennicott, Dissert. I. pp. 315—319. Dissert. II. pp. 533, 534. Biblia Hebraica, tom. ii. Dissert. Generalis, pp. 70, 71. De Rossi, Variæ Lectiones, tom. i. Proleg. p. LIX.

and seventy-one leaves, and two columns, each column containing twenty-one lines.

4. The *CODEX CÆSENÆ*, in the Malatesta Library at Bologna, (No. 536 of Kennicott,) is a folio manuscript written on vellum, in the German character, towards the end of the eleventh century. It contains the Pentateuch, the Haphtaroth or sections of the Prophetical Books, and the Megilloth or five Books of Canticles, or the Song of Solomon, Ruth, the Lamentations of Jeremiah, Ecclesiastes, and Esther. De Rossi pronounces it to be a most antient and valuable manuscript, and states that in its margin are inserted some various readings of still more antient manuscripts.¹

5. The *CODEX FLORENTINUS 2*, (No. 162 of Kennicott,) is written on vellum, in quarto, in a square Spanish character, with points, towards the end of the eleventh, or at latest in the beginning of the twelfth century. It contains the books of Joshua, Judges, and Samuel. Very many of the letters, which were obliterated by time, have been renewed by a later hand.

6. The *CODEX MEDIOLANENSIS 9*, (193 of Kennicott,) is written on vellum, in octavo, in the German character, towards the close of the twelfth century. It has neither the points nor the Masora. This manuscript comprises the Pentateuch; the beginning of the book of Genesis, and the end of Leviticus and Deuteronomy, have been written by a later hand. Both erasures and alterations occur in this manuscript; and sometimes a worse reading is substituted in place of one that is preferable. Nevertheless it contains many good various readings.

7. The *CODEX NORIMBERGENSIS 4*, (201 of Kennicott,) is a folio manuscript, written on thin vellum, in the German character, and containing the Prophets and Hagiographa. It is mutilated in various parts. It is of great antiquity, and from the similarity of its character to that of the *Codex Carlsruhensis*, both Dr. Kennicott and M. De Rossi assign it to the beginning of the twelfth century.

8. The *CODEX PARISIENSIS 27*, (Regius 29, 210 of Kennicott,) is a quarto manuscript of the entire Bible, written on vellum, in an elegant Italic character. The initial words are, with few exceptions, of the same size as the rest. The Masora and Keri are both wanting; and the Megilloth precede the books of Chronicles. It is highly valued by Kennicott and De Rossi, who refer it also to the beginning of the twelfth century.

9. Coeval with the preceding is the *CODEX REGIOMONTANUS 2*, (224 of Kennicott), written in the Italic character, in

¹ De Rossi, tom i. Proleg. p. LXXXVII.

small folio. This manuscript contains the Prophets and the Hagiographa, but it is mutilated in various places. The initial letters are larger than the others, and three of the poetical books are written in hemistichs.

10. To the beginning of the twelfth century likewise is to be referred the *CODEX PARISIENSIS* 84 (*San-Germanensis* 2, No. 366 of Kennicott): it is written on vellum, in large quarto. It is imperfect from Jer. xxix. 19. to xxxviii. 2.; and from Hosea iv. 4. to Amos vi. 12. Isaiah follows Ezekiel according to the Talmudical Canon.¹

The following are among the most antient of the manuscripts in the possession of the late M. De Rossi, and collated by him, viz.

1. The codex, by him numbered 634, which is in quarto. It contains a fragment of the books of Leviticus and Numbers,—from Levit. xxi. 19. to Numb. i. 50.; and exhibits every mark of the remotest antiquity. The vellum, on which it is written, is decayed by age; the character is intermediate, or Italic,—approaching to that of the German manuscripts. The letters are all of an uniform size; there is no trace of the Masora, or of any Masoretic notes, nor is any space left before the larger sections; though sometimes, as in other very antient manuscripts a few points are inserted between the words. M. De Rossi assigns this manuscript to the *eighth* century.

2. A manuscript of the Pentateuch (No. 503), in quarto and on vellum, containing from Gen. xlii. 41. to Deut. xv. 12. It is composed of leaves of various ages, the most antient of which are of the *ninth* or tenth century. The character is semi-rabbinical, rude and confessedly very antient. Points occur, in some of the more antient leaves, in the writing of the original copyist, but sometimes they are wanting. There are no traces of the Masora or of the Masoretic notes, and sometimes no space at all before the larger sections. It frequently agrees with the Samaritan text and antient versions.

3. A manuscript of the Pentateuch (No. 10), with the Targum and Megilloth. It is written in the German character, on vellum, and in quarto, towards the end of the eleventh or in the beginning of the twelfth century. The Masora is absent. The character, which is defaced by time, is rudely formed, and the initial letters are larger than the rest. Coeval with this manuscript is,

4. A manuscript of the book of Job, in quarto, also on vellum, and in the German character. It is one of the most valuable

¹ Kennicott, *Dissertatio Generalis*, pp. 85, 87, 88, 89, 98, 104.

manuscripts of that book. The pages are divided into two columns, the lines being of unequal length.

5. A manuscript of the Hagiographa, (No. 379), the size, character, and date of which correspond with the preceding. It begins with Psal. xlix. 15. and ends with Neh. xl. 4. The Masora and Keri are absent; and the poetical books are divided into hemistichs.

6. A manuscript of the Pentateuch, (No. 611), on vellum, in octavo, and written in the German character, approaching somewhat to the Spanish, towards the close of the eleventh or in the commencement of the twelfth century. The ink is frequently faded by age; there are no traces of the Masora; the Keri are very rarely to be seen, and the initial letters are larger than the others. There are frequent omissions in the text, which are supplied in the margin.¹

Dr. Kennicott states that almost all the Hebrew manuscripts of the Old Testament, at present known to be extant, were written between the years 1000 and 1457, whence he infers that all the manuscripts written before the years 700 or 800 were destroyed by some decree of the Jewish senate, on account of their many differences from the copies then declared genuine. This circumstance is also alleged by Bishop Walton as the reason why we have so few exemplars of the age of 600 years, and why even the copies of 700 or 800 years are very rare.

IX. It was long a desideratum with biblical scholars to obtain the Hebrew Scriptures from the Jews who are settled in India and other parts of the east. It was reasonably supposed, that, as these Jews had been for so many ages separated from their brethren in the west, their manuscripts might contain a text derived from the autographs of the sacred writers, by a channel independent of that through which the text of our printed Bibles has been transmitted to us. Dr. Kennicott was very anxious to obtain a copy, or at least a collation of a manuscript from India or China, for his edition of the Hebrew Bible, in the expectation that it would exhibit important variations from the Masoretic editions; but he was unsuccessful in his endeavours to procure it², and the honour of first bringing an Indian manuscript of the Hebrew Scriptures into Europe was reserved for the late Rev. Dr. Buchanan.

¹ De Rossi, Var. Lect. tom. i. Proleg. pp. *CXVI. CXII. XCVIII. CVII. CVIII. CXVI.*

² According to the information collected from various sources, by Professor Bauer, it does not appear that the manuscripts of the Chinese Jews are of any remote antiquity, or are calculated to afford any assistance to biblical critics. Although Jews have resided in China for many centuries, yet they have no antient manuscripts, those now in use being subsequent to the fifteenth century. *Critica Sacra*, pp. 405—407. See an account of the Hebræo-Chinese manuscripts in Koegler's *Notitiæ S. S. Bibliorum Judæorum in Imperio Sinensi*. Edit. 2. 8vo. Halæ ad Salam, 1805.

Among the biblical manuscripts brought from India by this learned and pious divine, and which are now deposited in the public library at Cambridge, there is a roll of the Pentateuch, which he procured from the black Jews in Malabar¹, who (there is strong reason to believe) are a part of the remains of the first dispersion of that nation by Nebuchadnezzar. The date of this manuscript cannot now be ascertained; but its text is supposed to be derived from those copies which their ancestors brought with them into India. An interesting account of this manuscript was published by Mr. Yeates in the *Christian Observer* for the year 1810, whence we have abridged the following particulars:

The Indian copy of the Pentateuch is written on a roll of goat-skins dyed *red*, and was discovered by Dr. Buchanan in the record chest of a synagogue of the black Jews, in the interior of Malayala, in the year 1806. It measures forty-eight feet in length, and in breadth about twenty-two inches, or a Jewish cubit. The book of Leviticus and the greater part of the book of Deuteronomy are wanting. It appears, from calculation, that the original length of the roll was not less than ninety English feet. In its present condition it consists of thirty-seven skins; contains one hundred and seventeen columns of writing perfectly clear and legible; and exhibits a noble specimen of the manner and form of the most antient Hebrew manuscripts among the Jews. The columns are a palm in breadth, and contain from forty to fifty lines each, which are written without vowel points, and in all other respects according to the rules prescribed to the Jewish scribes or copyists. As some of the skins appear more decayed than others, and the text is evidently not all written by the same hand, Mr. Yeates is of opinion, that the roll itself comprises the fragments of at least *three* different rolls, of one common material, viz. dyed goat-skin, and exhibits three different specimens of writing. He has diligently examined and collated this manuscript with the printed text of Vander Hooght's edition of the Hebrew Bible: and the result of his investigation is, that the amount of variations in the whole does not exceed *forty*, and that none of them are found to differ from the common reading as to the sense and interpretation of the text, but are merely additions or omissions of a jod or vau letter, expressing such words *full* or deficient, according to the known usage of the Hebrew tongue. But even this small number of readings was considerably reduced, when compared with the text of Athias's edition, printed at Amsterdam in 1661; so

¹ See an account of these Jews in Dr. Buchanan's "Christian Researches," pp. 224, *et seq.* 4th edit.

that the integrity of the Hebrew text is confirmed by this valuable manuscript so far as it goes, and its testimony is unquestionably important. Four readings are peculiar to this copy, which are not to be found in Dr. Kennicott's edition of the Hebrew Bible; and many minute Masoretical distinctions, chiefly relative to the formation of the letters in certain words, show that the Masora of the eastern Jews has its peculiarities not common with that of the western Jews: whence it is certainly determined that the present roll is not a copy from any exemplar of the Jews in Europe; for no other synagogue rolls known in Europe are observed to have the same characteristics, at least as far as appears from any description of Hebrew manuscripts that is extant.¹

In the seventh and following volumes of the Classical Journal there is a catalogue of the biblical, biblico-oriental, and classical manuscripts at present existing in the various public libraries in Great Britain.

SECTION II.

ON THE MANUSCRIPTS OF THE GREEK SCRIPTURES.

§ 1. GENERAL OBSERVATIONS ON GREEK MANUSCRIPTS.

I. *On what materials written.* — II. *Form of letters.* — III. *Abbreviations.* — IV. *Codices Palimpsesti or Rescripti.* — V. *Account of the different Families, Recensions, or Editions of Manuscripts of the New Testament.* — 1. *The system of Dr. Griesbach and Michaelis.* — 2. *Of Dr. Scholz.* — 3. *Of M. Matthæi.* — 4. *Of Mr. Nolan.* — VI. *On the Fœdus cum Græcis, or coincidence between many Greek Manuscripts and the Vulgate Latin Version.*

I. **T**HE Greek manuscripts which have descended to our time, are written either on vellum or on paper; and their external form and condition vary, like the manuscripts of other antient authors. The vellum is either purple-coloured or of its natural hue, and is either thick or thin. Manuscripts on very thin vellum were always held in the highest esteem. The paper

¹ Christian Observer, vol. ix. pp. 144—146. 609, 610. In 1812 Mr. Yeates published the result of his labours at length, in a volume, entitled "Collation of an Indian copy of the Pentateuch, with preliminary remarks, containing an exact description of the manuscript, and a notice of some others, Hebrew and Syriac, collected by the Rev. C. Buchanan, D.D. in the year 1806, and now deposited in the Public Library, Cambridge. Also a collation and description of a manuscript roll of the Book of Esther, and the Megillah of Ahasuerus, from the Hebrew copy, originally extant in brazen tablets at Goa; with an English translation," 4to. See an analysis of its contents in the Christian Observer, vol. xii. pp. 172—174.

also is either made of cotton, or the common sort manufactured from linen, and is either glazed or *laid* (as it is technically termed), that is, of the ordinary roughness. Only three manuscript fragments on purple vellum are known to be extant; one in the Cottonian Library in the British Museum, the other in the Imperial Library at Vienna, and the third in the University Library at Dublin. The first of these, consisting only of four leaves, contains fragments of St. Matthew's and St. John's gospels; the letters are silver on a faded purple ground, and the Greek words for *God, Jesus, Lord, Son, and Saviour*, are written in letters of gold. The Vienna manuscript comprises fragments of the book of Genesis in Greek, and a small portion of St. Luke's Gospel. The Dublin manuscript is a Codex Rescriptus of St. Matthew's Gospel, described in a subsequent page. The Codex Claromontanus, of which a brief notice is also given in a subsequent page, is written on very thin vellum. All manuscripts on paper are of much later date; those on cotton paper being posterior to the ninth century, and those on linen subsequent to the twelfth century; and if the paper be of a very ordinary quality, Wetstein pronounces them to have been written in Italy, in the fifteenth and sixteenth centuries.

II. The letters are either capital (which in the time of St. Jerome were called *uncial*, i. e. initial) or *cursive*, i. e. small: the capital letters, again, are of two kinds, either unadorned and simple, and made with straight thin strokes, or thicker, uneven, and angular. Some of them are supported on a sort of base, while others are decorated, or rather burthened with various tops. As letters of the first kind are generally seen on ancient Greek monuments, while those of the last resemble the paintings of semibarbarous times, manuscripts written with the former are generally supposed to be as old as the fifth century, and those written with the latter are supposed to be posterior to the ninth century. Greek manuscripts were usually written in capital letters till the seventh century, and mostly without any divisions of words; and capitals were in general use until the eighth century, and some even so late as the ninth; but there is a striking difference in the forms of the letters after the seventh century. Great alterations took place in the eighth, ninth, and tenth centuries: the Greek letters in the manuscripts copied by the Latins in the ninth century, are by no means regular; the α , ϵ , and γ , being inflected like the *a*, *e*, and *y*, of the Latin alphabet. Towards the close of the tenth century, small or cursive letters were generally adopted; and Greek manuscripts written in and since the eleventh century are in small letters, and greatly resemble each other, though some few exceptions occur to the contrary. Flourished letters rarely occur in Greek manuscripts

of the thirteenth, fourteenth, and fifteenth centuries¹. The facsimiles of the Alexandrian and other manuscripts, given in the subsequent pages of this work, will furnish the reader with a tolerably correct idea of the various styles of Greek writing which obtained at different periods between the sixth and the fourteenth centuries.

The most antient manuscripts are written without accents, spirits, or any separation of the words; nor was it until after the ninth century that the copyists began to leave spaces between the words. Michaelis, after Wetstein, ascribes the insertion of accents to Euthalius bishop of Sulca in Egypt, A. D. 458.²

III. Nearly the same mode of spelling obtains in antient manuscripts which prevails in Greek printed books; but, even in the earliest manuscripts, we meet with some words that are abbreviated by putting the first and last letters, and sometimes also the middle letter, for an entire word, and drawing a line over the top, thus $\overline{\Theta\text{C}}$, $\overline{\text{KC}}$, $\overline{\text{IC}}$, $\overline{\text{XC}}$, $\overline{\text{ΥΣ}}$, $\overline{\text{ΣΗΡ}}$, $\overline{\text{ΙΗΛ}}$, or $\overline{\text{ΙΣΗΛ}}$, $\overline{\text{ΠΝΑ}}$, $\overline{\text{ΠΗΡ}}$, $\overline{\text{ΜΗΡ}}$, $\overline{\text{ΟΥΝΟΣ}}$, $\overline{\text{ΑΝΟΣ}}$, $\overline{\text{ΙΑΗΜ}}$, $\overline{\text{ΔΑΔ}}$, respectively denote *Θεός God*, *Κυρίος Lord*, *Ιησους Jesus*, *Χριστός Christ*, *Υίος a son*, *Σωτήρ Saviour*, *Ισραηλ Israel*, *πνευμα spirit*, *πατήρ father*, *μητήρ mother*, *ουρανός heaven*, *ανθρωπος man*, *Ιερουσαλημ Jerusalem*, *Δαυιδ David*³. At the beginning of a new book, which always commences at the top of a page, the first three, four, or five lines are frequently written in vermilion; and, with the exception of the Alexandrian and Vatican manuscripts, all the most antient codices now extant have the Eusebian κεφαλαία and τιτλοι, of which we have given an account in a subsequent chapter.⁴

Very few manuscripts contain the whole either of the Old or of the New Testament. By far the greater part have only the four Gospels, because they were most frequently read in the churches; others comprise only the acts of the apostles and the catholic epistles; others, again, have the acts and St. Paul's epistles; and a very few contain the apocalypse. Almost all of them, especially the more antient manuscripts, are imperfect, either from the injuries of time, or from neglect.⁵

¹ Wetstein's Prolegomena to his edition of the Greek Testament, vol. i. pp. 1—5. Astle on the Origin of Writing, pp. 60—76. 2d edit. Wetstein has given an alphabet from various Greek manuscripts, and Astle has illustrated his observations with several very fine engravings.

² Wetstein, Proleg. p. 75. Michaelis, vol. ii. pp. 519—524.

³ Concerning Greek Abbreviations, see Montfaucon's Palæographia Græca, pp. 345—370. Mr. Astle has also given a specimen of Greek abbreviations from two Psalters.—On Writing, p. 76. plate vi.

⁴ See Part I. Chap. IV. *infra*.

⁵ The Codex Cottonianus, for instance, when perfect, contained only the Book of Genesis; the Codex Cæsareus contains only part of the same book, together with a fragment of the Gospel of Luke: the Alexandrian manuscript wants the first twenty-four chapters of Saint Matthew's Gospel; and the Codex Bezae contains only the four Gospels and the Acts of the Apostles.

All manuscripts, the most antient not excepted, have erasures and corrections; which however were not always effected so dexterously, but that the original writing may sometimes be seen. Where these alterations have been made by the copyist of the manuscript (*à primâ manu*, as it is termed), they are preferable to those made by later hands, or *à secundâ manu*. These erasures were sometimes made by drawing a line through the word, or, what is tenfold worse, by the penknife. But, besides these modes of obliteration, the copyists frequently blotted out the old writing with a *sponge*, and wrote other words in lieu of it: nor was this practice confined to a single letter or word, as may be seen in the Codex Bezae¹. Authentic instances are on record, in which whole books have been thus obliterated, and other writing has been substituted in the place of the manuscript so blotted out.

IV. These manuscripts are termed *Codices Palimpsesti* or *Rescripti*. Before the invention of paper, the great scarcity of parchment in different places induced many persons to obliterate the works of antient writers, in order to transcribe their own or those of some other favourite author in their place: hence, doubtless, the works of many eminent writers have perished, and particularly those of the greatest antiquity; for such, as were comparatively recent, were transcribed, to satisfy the immediate demand; while those, which were already dim with age, were erased.²

It was for a long time thought, that this destructive practice was confined to the eleventh, twelfth, thirteenth, and fourteenth centuries, and that it chiefly prevailed among the Greeks; it must in fact be considered as the consequence of the barbarism which overspread those dark ages of ignorance; but this destructive operation was likewise practised by the Latins, and is also of a more remote date than has usually been supposed.

In general, a Codex Rescriptus is easily known, as it rarely happens that the former writing is so completely erased, as not to exhibit some traces: in a few instances, *both* writings are legible. Montfaucon found a manuscript in the Colbert Library, which had been written about the eighth century, and originally contained the works of Saint Dionysius: new matter had been written over it, three or four centuries afterwards, and both continued legible³. Muratori saw in the Ambrosian library a

¹ Wetstein's Prolegomena, pp. 5—8. Griesbach has discovered the hands of FIVE different correctors in the Codex Claromontanus. See his *Symbolæ Criticæ*, tom. ii. pp. 52—52.

² Peignot, *Essai sur l'Histoire de Parchemin*, p. 83, *et seq.*

³ Palæogr, pp. 251, 253. The greater part of the manuscripts on parchment, which Montfaucon had seen, he affirms, were written on parchment, from which some former treatise had been erased, except in those of a very antient date. *Mem. de l'Acad. de Inscrip.* tom. ix. p. 525.

manuscript comprising the works of the venerable Bede, the writing of which was from eight to nine hundred years old, and which had been substituted for another upwards of a thousand years old. Notwithstanding the efforts which had been made to erase the latter, some phrases could be deciphered, which indicated it to be an antient pontifical¹. The indefatigable researches of the Abate Maio (who has recently been appointed the principal keeper of the Vatican Library at Rome) have discovered several valuable remains of biblical and classical literature in the Ambrosian Library at Milan²; and a short account of some of the principal Codices Rescripti of the New Testament, or of parts thereof, will be found in the sequel of this section.

V. The *total* number of manuscripts of the New Testament (whether they have been transmitted to us entire or in fragments), which are known to have been wholly or partially collated, amounts nearly to five hundred; but this number forms only a small part of the manuscripts found in public and private libraries. The result of these collations has shown that certain manuscripts have an affinity to each other, and that their text is distinguished from that of others by characteristic marks; and eminent critics, (particularly Griesbach, who devoted the whole of his life to sacred criticism), after diligently comparing the quotations from the New Testament in the writings of Clement of Alexandria and of Origen with those made by Tertullian and Cyprian, have ascertained that, so early as the third century, there were in existence two *families, recensions, or editions*³ of manuscripts, or, in other words, two entirely different texts of the New Testament⁴. Michaelis has observed that, as different countries had different versions according to their respective languages, their manuscripts naturally resembled their respective versions, as these versions, generally speaking, were made from such manuscripts as were in common use. *Four* different systems of recensions or editions have been proposed, viz. by Griesbach and Michaelis, by Scholz, by Matthæi, and by Mr. Nolan.

I. The basis of Griesbach's system is, the division of the Greek manuscripts of the New Testament into three classes,

¹ Muratori, Antiq. Ital. tom. iii. diss. 43. col. 833, 834.

² See a brief notice of Signor Maio's discovery of a Codex Rescriptus of Saint Paul's Epistles, in pp. 96, 97 *infra.* of the present volume.

³ Bengel expressed this relationship or affinity between manuscripts by the term *family* (Introd. ad Crisin N. T. § 27—30.) Semler (Apparatus ad Liberalem Novi Testamenti Interpretationem, p. 45) and Griesbach (Symbolæ Criticæ, tom. i. p. cxviii. use the term *recensio, recension*, that is, *edition*, which last term is adopted by Michaelis, vol. ii. p. 175.

⁴ In the second volume of Griesbach's Symbolæ Criticæ (pp. 229—620.), there is a laborious collation of the quotations from the New Testament, made by Origen and Clement of Alexandria, with the Vulgate or common Greek Text.

each of which is considered as an independent witness for the various readings which it contains. The value of a reading, so far as manuscript authority is regarded, is decided by Griesbach, not according to the individual manuscript in which it is found, but according to the number of classes by which it is supported. The classes, under which he arranges all the Greek manuscripts are the following, viz. 1. The Alexandrine; 2. The Occidental or Western; and 3. The Byzantine or Oriental, to which Michaelis has added 4. The Edessene. To each of these are given the appellation of *recension* or *edition*, as we commonly say of printed books.

1. The first class or ALEXANDRINE RECENSION, which is also called the EGYPTIAN RECENSION, comprises those manuscripts, which, in remarkable and characteristic readings, agree with the quotations of the early Alexandrine writers, particularly Origen and Clement of Alexandria. After them, this recension was adopted by the Egyptian Greeks. To this class Griesbach refers the Codex Alexandrinus¹, noted by the letter A., but in the epistles of Saint Paul only; and also B. the Vatican manuscript². To this class also Dr. Scholz refers C., the Codex Ephremi³; L. the Codex Regius 62, an imperfect manuscript of the four Gospels of the eighth century, collated by Wetstein and Griesbach; P. the Guelpherbytanus A., a Codex Rescriptus of the sixth century, comprising fragments of the four Gospels; Q. the Guelpherbytanus B., also a Codex Rescriptus of the same date, and containing some fragments of Luke and John; T. the Codex Borgiæ I., containing a Greek Sahidic version of John vi. 28—67. vii. 6.—viii. 31., executed in the fourth century; Griesb. 22.: the Codex Regius 72., a fragment of Matt. i. 1—ii. 2., written in the eleventh century; Griesb. 33.: the Codex Regius 14., a mutilated MS. of the Old and New Testament, of the eleventh century; Griesb. 102.: the Codex Medicæus, which comprises from Matt. xxiv. to Mark viii. 1.; and the Codex Regius 305, a MS. of the thirteenth century.⁴

The Alexandrine Recension is followed by the Coptico-Memphitic, Coptico-Basmuric, Coptico-Sahidic, Ethiopic, Armenian, and the Syro-Philoxenian versions: and it is the text

¹ See an account of this MS. in pp. 71—79. *infra*.

² Described pp. 79—81. *infra*.

³ See p. 94. *infra*. The letters and figures, above used, are those employed by Griesbach, to denote the several manuscripts collated or consulted by him for his edition of the New Testament. They are explained in the Prolegomena to his first volume.

⁴ The manuscripts in the Royal Library at Paris are generally known by the appellation of Codices Regii.

cited by the fathers, Eusebius, Anastasius, Ammonius, Didymus, Cyril of Alexandria, Marcus, Macarius, Cosmas Indicopleustes, Nonnus, Isidore of Pelusium, Theodore of Pelusium, and frequently also by Chrysostom.

2. The OCCIDENTAL or WESTERN EDITION is that which was adopted by the Christians of Africa (especially by Tertullian and Cyprian), Italy, Gaul, and the west of Europe generally. According to Griesbach it is followed in A. the Codex Alexandrinus, in the Acts of the Apostles, and the Catholic Epistles; and according to Dr. Scholz, in D. the Codex Bezae or Cantabrigiensis¹; in the Codex Regius 314, a MS. of the eighth century, containing Luke ix. 36—47. and x. 12—22.; Griesb. 1. (Basil. B. VI. 21.)²; Griesb. 13. the Codex Regius 50, a mutilated MS. of the twelfth century, collated for Birch's edition of the four Gospels; Griesb. 28. the Codex Regius 379, a MS. of the eleventh century; Griesb. 69. the Codex Leicestrensis, and 124, the Codex Vindobonensis (Lambecii 31.)³; Griesb. 131. the Codex Vaticanus 360, a MS. of the eleventh century, collated by Birch; Griesb. 157. the Codex Vaticanus 2, a MS. of the twelfth century, also collated by Birch; the Codex Regius 177, containing the four Gospels, with very copious scholia, written (Dr. Scholz thinks) in the eleventh century; and in the Codex Regius, 375, containing lessons from the New Testament, excepting the Revelation, and written early in the eleventh century: in the Gospels, it very seldom differs from the Codex Bezae, but in the Acts of the Apostles and in the Epistles, it chiefly agrees with the Alexandrine Recension.

With these manuscripts sometimes harmonise the Sahidic Version, made in the fourth century, the Syriac Version of Jerusalem, and the readings in the margin of the Syro-Philoxenian Version; as also the Ante-Hieronymian or Old Latin Versions, which were in use before the Vulgate Version.

The Western Edition was cited by the African fathers, Tertullian, Cyprian, Lactantius, Victorinus, Augustine, and by the unknown author of the book against Fulgentius the Donatist; by the Italic fathers, Zeno of Verona, Gaudentius of Brescia, Chromatius of Aquileia, Ambrose, the author of certain pieces which are attributed to that writer, Rufinus, the author of the *Opus Imperfectum* on St. Matthew, Gregory surnamed the Great, and Lucifer Bishop of Cagliari; and by the Gallic fathers, Irenæus, Hilary, Julius, Firmicus Mater-

¹ See pp. 89—94. *infra*

² See p. 104. *infra*.

³ See a notice of these two MSS in pp. 115, 114. *infra*.

nus, Phœbadius (a Spaniard) Bishop of Agen, Juvenus, and by the Mozarabic Ritual. With this edition also coincides the Vulgate Latin Version, which is followed by Isidore bishop of Seville, Remigius, Bede, Rabanus Maurus, Haymo, Anselm, Pietro Damiani, Bernard, and all subsequent writers in communion with the Latin church for the last thousand years, as well as by the Lectionaries, Breviaries, Antient Missals, Acts of the Martyrs, and other ecclesiastical books of that church.¹

3. Towards the end of the fourth century, and during the fifth and sixth centuries, critics have observed a text differing from the two first, and which they call the **BYZANTINE** or **ORIENTAL RECENSION** or Edition, because it was in general use at Constantinople, after that city became the capital and metropolitan see of the eastern empire. With this edition are closely allied those of the neighbouring provinces, whose inhabitants were subject to the spiritual jurisdiction of the patriarch of Constantinople². The readings of the Byzantine Recension are those which are most commonly found in the *Κοινή Εκδοσις*, or printed Vulgate Greek Text, and are also most numerous in the existing manuscripts which correspond to it. Griesbach reckons upwards of one hundred manuscripts of this class, which minutely harmonise with each other. On account of the many alterations, that were unavoidably made in the long interval between the fourth and the fifteenth centuries, Michaelis proposes to divide the Byzantine edition into antient and modern; but he does not specify any criteria by which we can determine the boundaries between these two classes. The Byzantine text is found in the four Gospels of the Alexandrian manuscript; it was the original of the Slavonic or old Russian version, and was cited by Chrysostom and Theophylact bishop of Bulgaria.

As the Peschito, or Old Syriac version of the New Testament, differs from the three preceding recensions, Michaelis has instituted another, which he terms,

4. The **EDESSENE EDITION**, comprehending those manuscripts from which that version was made. Of this edition no manuscripts are extant; which circumstance Michaelis accounts for, by the early prejudice of the Syriac literati in favour of whatever was Grecian, and also by the wars that devastated

¹ Scholz, *Curæ Criticæ in Historiam Textûs Evangeliorum*, pp. 27—50.

² Michaelis remarks that the greatest number of manuscripts written on Mount Athos are evidently of the Byzantine edition: and he thinks it probable that almost all the Moscow manuscripts, of which M. Matthæi has given extracts, belong to this edition. As the valuable manuscripts collected by the late learned Professor Carlyle were obtained in Syria, Constantinople, and the islands of the Levant, it is probable, whenever they shall be collated, that they will be found to coincide with the Byzantine recension. These manuscripts are preserved in the Archiepiscopal Library at Lambeth, and are described *infra*, pp. 107—109.

the East for many ages subsequent to the fifth century. But by some accident which is difficult to be explained, manuscripts are found in the west of Europe, accompanied even with a Latin translation, such as the Codex Bezae, which so eminently coincide with the Old Syriac Version, that their affinity is indisputable.

Although the readings of the Western, Alexandrine, and Edessene editions sometimes differ, yet they very frequently harmonise with each other. This coincidence Michaelis ascribes to their high antiquity, as the oldest manuscripts extant belong to one of these editions, and the translations themselves are antient. A reading confirmed by three of them is supposed to be of the very highest authority; yet the true reading may sometimes be found only in the fourth.

2. The second system of recensions is that proposed by Dr. Scholz in his *Curæ Criticæ in Historiam Textus Evangeliorum*, founded on a long and minute examination of the treasure of biblical manuscripts contained in the Royal Library at Paris: this system is in effect a modification of that proposed by Griesbach. According to this critic, there are *five* recensions, viz. 1. The Alexandrine; 2. The Occidental or Western; 3. The Asiatic; 4. The Byzantine; and 5. The Cyprian.

1, 2. The Alexandrine and Occidental are the same as the two first classes of Griesbach: the Byzantine of the latter critic, Dr. S. divides into two distinct families, viz. the Asiatic and the Byzantine.

3. The ASIATIC RECENSION, as its name implies, is that text which has prevailed in Asia from the apostolic times, and which has undergone fewer changes than the Alexandrine or Egyptian and Occidental or Western Editions have experienced. To this recension belongs the Codex Regius 53, a manuscript of the tenth century, written on Mount Athos, and transcribed with great correctness from the Jerusalem manuscripts. To this class also are referred the Codices Regii 186, 188, 277, 293, 298, and 300. No. 186. is a manuscript of the eleventh century, containing the four Gospels with the commentaries of Chrysostom and others, and ~~with~~ ^{with} disquisitions on select passages. No. 188. (Griesb. 20.) is a manuscript of the four Gospels, of the eleventh century, with the commentaries of various authors. No. 177 is an evangelistarium, or collection of lessons from the Gospels of the ninth, and Nos. 293, 298, and 300 are evangelistaria of the eleventh century; but all, in the judgment of Dr. Scholz, are copied from very antient Palestine manuscripts.

With the Asiatic recension coincide the Peschito or Old Syriac Version, and the fathers who have used it, the Syro-

Philoxenian version, Cyril of Jerusalem, Theodoret, and Hesychius of Jerusalem.

4. The **BYZANTINE** or **CONSTANTINOPOLITAN RECENSION** contains that text, which is found in the manuscripts in use at Constantinople, and in the Greek Churches. This text is found in A. the Codex Alexandrinus (but in the four Gospels only); in E. the Codex Basileensis B. VI. 21; in F. the Codex Borelli; in G. the Codex Harleianus 5684; in H. the Codex Wolfii B.; in M. the Codex Regius 48. (a manuscript of the tenth century, containing the four Gospels); S. the Codex Vaticanus 354 (a manuscript of the tenth century collated by Birch); and the manuscripts noted by Griesbach, 42, 106. (both of the tenth century), 116 (of the twelfth century), 114 of the thirteenth century, and one of the Moscow manuscripts, (No. 10 of Matthæi's notation) written in the thirteenth century. To this class also are referred fifty-three other manuscripts contained in the royal library, either collated for the first time by Dr. Scholz, or (if previously collated by Mill, Wetstein, Griesbach, Alter, Birch, Matthæi, and others) subjected by him to a second examination and collation.

With the Byzantine Recension agree the Gothic and Sclavonic versions, and most of the Greek fathers (fifty-five are enumerated by Dr. Scholz), particularly by Amphilochius bishop of Iconium, Apollinaris, bishop of Laodicea, Cæsarius, Epiphanius, Gregory of Nyssa, Gregory of Nazianzum, Theodoret, and Theophylact.

From the preceding manuscripts there is a slight variation, and kind of transition to the received or Vulgate Greek text, in the Codices Regii, as well as in many others preserved in different libraries. Dr. S. has enumerated eighty-seven manuscripts of this description, that are in the royal library at Paris, *fifteen* only of which have been collated for Griesbach's edition of the New Testament.

5. The **CYPRIAN RECENSION** contains that text, which is exhibited in the Codex Cyprius, a manuscript of the eighth century, brought from the Isle of Cyprus, of which a description is given in a subsequent page¹. By a comparison of the readings of the Codex Cyprius, with the received text, and with the Alexandrine and Constantinopolitan Recensions, in nearly one hundred instances, Dr. Scholz has shewn, that it very frequently coincides with the two last, sometimes agreeing with both, sometimes following one or the other of them, and sometimes holding a mean between them. In many

¹ See pp. 102—104, *infra*.

instances it harmonises with but few manuscripts, and in some cases its readings are peculiar to itself. On these accounts he is of opinion, that the Codex Cyprius exhibits a family which has sprung from a collation of various manuscripts, some of which owe their origin to Egypt, others to Asia, and others to Cyprus.

Most of the manuscripts now extant exhibit one of the texts above described; some are composed of two or three recensions. No individual manuscript preserves any recension in a pure state; but manuscripts are said to be of the Alexandrine or Western recension, as the appropriate readings of each preponderate. The margins of these manuscripts, as well as those of the Ethiopic, Armenian, Sahidic, and Syro-Philoxenian versions, and the Syriac version of Jerusalem, contain the Alexandrian variations for the Western readings, or vice versâ; and some Byzantine manuscripts have the Alexandrian or Western various lections in their margins.¹

Each of these recensions has characteristics peculiar to itself. The Occidental or Western preserves harsh readings, Hebraisms, and solecisms, which the Alexandrine has exchanged for readings more conformable to classic usage. The Western is characterised by readings calculated to relieve the text from difficulties, and to clear the sense: it frequently adds supplements to the passages adduced from the Old Testament; and omits words that appear to be either repugnant to the context or to other passages, or to render the meaning obscure. The Alexandrine is free from the interpretations and transpositions of the Western recension. An explanatory reading is therefore suspicious in the Western recension, and a classical one in the Alexandrine. The Byzantine or Constantinopolitan recension (according to Griesbach's system) preserves the Greek idiom still purer than the Alexandrine, and resembles the Western in its use of copious and explanatory readings. It is likewise mixed, throughout, with the readings of the other recensions.

The Asiatic recension of Scholz coincides with the Western in its supplementary and explanatory readings; and his Byzantine or Constantinopolitan family with the Alexandrine in the affinity of certain manuscripts, which in some instances is so great as to prove that they had one common origin.²

¹ Michaelis, vol. ii. pp. 165—177. Griesbach's *Symbolæ Criticæ*, tom. i. pp. cxvii.—cxviii. cxxxvii. clvii.—clxiv. tom. ii. pp. 152—148. Griesbach's edit. of the *New Test.* vol. i. Proleg. pp. lxxiii.—lxxxi. edit. Halæ, 1796.

² Dr. Scholz has given numerous examples of the characteristics of the several recensions above noticed. *Cur. Crit. in Hist. Text. Evang.* pp. 51—42. 46—51.

The system of recensions, above proposed by Bengel and Semler, and completed by the late celebrated critic Dr. Griesbach, has been subjected to a very severe critical ordeal; and has been formidably attacked, on the continent by the late M. Matthæi, and in this country by the Rev. Dr. Laurence¹, and the Rev. Frederic Nolan.

3. Totally disregarding Griesbach's system of recensions, M. Matthæi recognises only one class or family of manuscripts, which he terms *codicis textus perpetui*, and pronounces every thing that is derived from commentaries and scholia to be corrupt. As the manuscripts of the New Testament, which he found in the library of the Synod, came originally from Mount Athos, and other parts of the Greek empire, and as the Russian church is a daughter of the Greek church, those manuscripts consequently contain what Griesbach has called the *Byzantine text*; which Matthæi admits to be the only authentic text, excluding the Alexandrine and Western recensions, and also rejecting all quotations from the fathers of the Greek church. To the class of manuscripts to which the Codex Bezae, the Codex Claromontanus, and others of high antiquity belong, he gave, in the preface to his edition of Saint John's Gospel, the appellation of *editio scurrilis*, nor did he apply softer epithets to those critics who ventured to defend such manuscripts.²

4. The last system of recensions which remains to be noticed is that of the Rev. F. Nolan. It is developed in his "*Inquiry into the integrity of the Greek Vulgate or received text of the New Testament, in which the Greek manuscripts are newly classed, the integrity of the authorised text vindicated, and the various readings traced to their origin.*" (8vo. London, 1815.)³ That integrity he has confessedly established by a series of proofs and connected arguments, the most decisive that can be reasonably desired or expected: but as these occupy nearly six hundred closely printed pages, the limits of this section necessarily restrict us to the following concise notice of his elaborate system.

It has been an opinion as early as the times of Bishop Walton, that the purest text of the scripture canon had been pre-

¹ In his "*Remarks on the classification of manuscripts adopted by Griesbach in his edition of the New Testament,*" (8vo. Oxford, 1814.) For learned and elaborate analyses of Dr. Laurence's work, see the *Eclectic Review* for 1815, vol. iv. N. S. pp. 1—22. 173—189., and particularly the *British Critic* for 1814, vol. i. N. S. pp. 173—192. 296—315. 401—428.

² Schoell, *Hist. de la Littérature Grècque*, tom. ii. p. 136. Bishop Marsh's *Lectures*, part. ii. p. 30.

³ There is a copious analysis of this work in the *British Critic*, (N. S.) vol. v. pp. 1—24., from which, and from the work itself, the present notice of Mr. Nolan's system of recensions is derived.

served at Alexandria; the libraries of that city having been celebrated from an early period for their correct and splendid copies. From the identity of any MS. in its peculiar readings, with the scripture quotations of Origen, who presided in the catechetical school of Alexandria, a strong presumption arises that it contains the Alexandrine edition: the supposition being natural, that Origen drew his quotations from the copies generally prevalent in his native country. This, as we have seen, was the basis of Dr. Griesbach's system of recensions: accordingly he ascribes the highest rank to the manuscripts of the Alexandrine class, the authority of a *few* of which in his estimation outweighs that of a multitude of the Byzantine. The peculiar readings, which he selects from the manuscripts of this class, he confirms by a variety of collateral testimony, principally drawn from the quotations of the antient fathers and the versions made in the primitive ages. To the authority of Origen, however, he ascribes a paramount weight, taking it as the standard by which his collateral testimony is to be estimated; and using their evidence merely to support his testimony, or to supply it when it is deficient. The readings, which he supports by this weight of testimony, he considers genuine; and, introducing a number of them into the sacred page, he has thus formed his corrected text of the New Testament. The necessary result of this process, as obviously proving the existence of a great number of spurious readings, has been that of shaking the authority of the authorised English Version, with the foundation on which it rests.

In combating the conclusions of Griesbach, Mr. Nolan argues from the inconstancy of Origen's quotations, that no certain conclusion can be deduced from his testimony; he infers from the history of Origen, who principally wrote and published in Palestine, that the text, quoted by that antient father, was rather the Palestine than the Alexandrine: and he proves, from the express testimony of Saint Jerome, that the text of Origen was really adopted in Palestine, while that of Hesychius was adopted at Alexandria.

Having thus opened the question, and set it upon the broader ground assumed by those critics, who confirm the readings of the Alexandrine text, by the coincidence of the antient versions of the Oriental and Western churches; Mr. N. combats this method, proposed for investigating the genuine text, in two modes. He first shews that a coincidence between the Western and Oriental churches, does not necessarily prove the antiquity of the text which they mutually support; as the versions of the former church were corrected, after the texts of the latter, by Jerome and Cassiodorus, who

may have thus created the coincidence, which is taken as a proof of the genuine reading. In the next place, he infers, from the prevalence of a text published by Eusebius of Cæsarea, and from the comparatively late period at which the Oriental Versions were formed, that their general coincidence may be traced to the influence of Eusebius's edition. This position he establishes, by a proof deduced from the general prevalence of Eusebius's sections and canons in the Greek MSS. and antient versions, and by a presumption derived from the agreements of those texts and versions with each other in omitting several passages contained in the Vulgar Greek, which were at variance with Eusebius's peculiar opinions¹. And having thus established the general influence of Eusebius's text, he generally concludes against the stability of the critical principles on which the German critics have undertaken the correction of the Greek Vulgate.

The material obstacles being thus removed to the establishment of his plan, Mr. Nolan next proceeds to investigate the different classes of text which exist in the Greek manuscripts. Having briefly considered the scripture quotations of the fathers, and shewn that they afford no adequate criterion for reducing the text into classes, he proceeds to the consideration of the antient translations, and after an examination of the Oriental Versions, more particularly of the Sahidic, he comes to the conclusion, that no version but the Latin can be taken as a safe guide in ascertaining the genuine text of Scripture. This point being premised, the author lays the foundation of his scheme of classification, in the following observations.

“In proceeding to estimate the testimony which the Latin translation bears to the state of the Greek text, it is necessary to premise, that this translation exhibits three varieties:—as corrected by Saint Jerome at the desire of Pope Damasus, and preserved in the Vulgate; as corrected by Eusebius of Verceli, at the desire of Pope Julius, and preserved in the Codex Vercellensis; and as existing previously to the corrections of both, and preserved as I conceive, in the Codex Brixianus. The first of these three editions of the Italic translation is too well known to need any description; both the last are contained in beautiful manuscripts, preserved at Verceli, and at Brescia, in Italy. The curious and expensive manner in which at least the latter of these manuscripts is executed, as written on purple vellum in silver characters, would of itself contain no inconclusive proof of its great antiquity; such having been the

¹ In the course of this discussion, Mr. Nolan assigns adequate reasons for the omission of the following remarkable passages, Mark xvi. 9—20. John viii. 1—11., and for the peculiar readings of the following celebrated texts, Acts xx. 28. 1 Tim. iii. 16. 1 John v. 7. See his Inquiry, pp. 55—41.

form in which the most esteemed works were executed in the times of Eusebius, Chrysostome, and Jerome. The former is ascribed, by immemorial tradition, to Eusebius Vercellensis, the friend of Pope Julius and Saint Athanasius, and, as supposed to have been written with his own hand, is deposited among the relicks, which are preserved with a degree of superstitious reverence, in the author's church at Verceli in Piedmont. By these three editions of the translation, we might naturally expect to acquire some insight into the varieties of the original; and this expectation is fully justified on experiment. The latter, not less than the former, is capable of being distributed into three kinds; each of which possesses an extraordinary coincidence with one of a correspondent kind, in the translation. In a word, the Greek manuscripts are capable of being divided into three principal classes, one of which agrees with the Italic translation contained in the Brescia manuscript; another with that contained in the Verceli manuscript; and a third with that contained in the Vulgate." ¹

Specimens of the nature and closeness of the coincidence of these three classes are annexed by Mr. Nolan, in separate columns, from which the four following examples are selected. He has prefixed the readings of the received text and authorised English version, (from Matt. v. 38. 41. and 44.), in order to evince their coincidence with that text, to which the preference appears to be due, on account of its conformity to the Italic translation contained in the Codex Brixianus.

38. καὶ ὀδόντα ἀντὶ ὀδόντος. *Rec.*

— and a tooth for a tooth. *Auth.*

ὀδόντα ἀντὶ ὀδόντος. *Cant.*

dentem pro dentem. *Verc.*

καὶ ὀδόντα ἀντὶ ὀδόντος. *Vat.*

et dentem pro dente. *Vulg.*

καὶ ὀδόντα ἀντὶ ὀδόντος. *Mosc.*

et dentem pro dente. *Brix.*

41. ὕπαγε μετ' αὐτῆ δύο. *Rec.*

— go with him twain. *Auth.*

ὕπαγε μετ' αὐτῆ ἔτι ἄλλα δύο.

vade cum illo *adhuc alia duo.*

Cant.

Verc.

ὕπαγε μετ' αὐτῆ δύο. *Vat.*

vade cum illo *et alia duo.* *Vulg.*

ὕπαγε μετ' αὐτῆ δύο. *Mosc.*

vade cum illo duo. *Brix.*

44. εὐλογεῖτε τὰς καταραμένους ὑμᾶς. *Rec.*

— bless them that curse you. *Auth.*

εὐλογεῖτε τὰς καταραμένους ὑμᾶς.

desunt. *Verc.*

Cant.

. desunt. *Vat.*

. desunt. *Vulg.*

εὐλογεῖτε τὰς καταραμένους ὑμᾶς. *Mosc.*

benedicite maledicentibus vos.

Brix.

¹ Nolan's Inquiry, pp. 53—61.

44. προσεύχασθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς,
καὶ διωκόντων ὑμᾶς. *Rec.*

—pray for them who despitefully use you
and persecute you. *Auth.*

προσεύχασθε ὑπὲρ τῶν ἐπηρεαζόντων
καὶ διωκόντων ὑμᾶς. *Cant.*

orate pro calumniantibus et per-
sequentibus vos. *Verc.*

προσεύχασθε ὑπὲρ τῶν διωκόντων ὑμᾶς.
Vat.

orate pro persequentibus et ca-
lumniantibus vos. *Vulg.*

προσεύχασθε ὑπὲρ τῶν ἐπηρεαζόντων
ὑμᾶς, καὶ διωκόντων ὑμᾶς. *Mosc.*

orate pro calumniantibus vobis et
persequentibus vos. *Brix.*

The preceding short specimen will sufficiently evince the affinity subsisting between the Latin and Greek manuscripts, throughout the different classes into which they may be divided: at the same time it will illustrate the dissimilarity which those classes exhibit among themselves, in either language, regarded separately. Still further to evince the affinity which in other respects they possess among themselves, Mr. Nolan exhibits a connected portion, comprising the first twelve verses of the fifth chapter of Saint Matthew's Gospel, in the original and the translation; from which we select the six following examples:

CLASS I.

Codex Cantabrigiensis.

1. Ἰδὼν δὲ τὰς ὄχλους, ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντι αὐτῷ, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτῷ·

2. Καὶ ἀνοίξας τὸ στόμα αὐτοῦ, ἐδίδασκεν αὐτοὺς λέγων·

3. Μακάριοι οἱ πτωχοὶ τῷ πνεύματι· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν ἑρανῶν.

5. Μακάριοι οἱ πραεῖς· ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν.

4. Μακάριοι οἱ πενθοῦντες· ὅτι αὐτοὶ παρακληθήσονται.

6. Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην· ὅτι αὐτοὶ χορηγήσονται.

Codex Vercellensis.

1. Videns autem Jesus turbam ascendit in montem, et cum sedisset, accesserunt ad eum discipuli ejus;

2. Et aperuit os suum, et docebat eos dicens:

3. Beati pauperes spiritu: quoniam ipsorum est regnum caelorum.

5. Beati mites: quoniam ipsi hereditate possidebunt terram.

4. Beati qui lugent: quoniam ipsi consolabuntur.

6. Beati qui esuriunt et sitiunt justitiam: quoniam ipsi saturabuntur.

CLASS II.

Codex Vaticanus.

1. Ἰδὼν δὲ τὰς ὄχλους, ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντι αὐτοῦ, προσῆλθον [αὐτῷ] οἱ μαθηταὶ αὐτοῦ·

2. Καὶ ἀνοίξας τὸ στόμα αὐτοῦ, ἐδίδασκεν αὐτοὺς λέγων·

Versio Vulgata

1. Videns autem turbas ascendit in montem, et cum sedisset accesserunt ad eum discipuli ejus:

2. Et aperiens os suum, docebat eos dicens:

3. Μακάριοι οἱ πτωχοὶ τῷ πνεύματι· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν ἑρανῶν.

4. Μακάριοι οἱ πενθοῦντες· ὅτι αὐτοὶ παρακληθήσονται.

5. Μακάριοι οἱ πραεῖς· ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν.

6. Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην· ὅτι αὐτοὶ χορηασθήσονται.

3. Beati pauperes spiritu : quoniam ipsorum est regnum cœlorum.

5. Beati mites : quoniam ipsi possidebunt terram.

4. Beati qui lugent : quoniam ipsi consolabuntur.

6. Beati qui esuriunt et sitiunt justitiam : quoniam ipsi saturabuntur.

CLASS III.

Codex Moscuensis.

1. Ἰδὼν δὲ τὰς ὄχλους, ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ, προσήλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ.

2. Καὶ ἀνοίξας τὸ στόμα αὐτοῦ, ἐδίδασκεν αὐτοὺς λέγων.

3. Μακάριοι οἱ πτωχοὶ τῷ πνεύματι· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν ἑρανῶν.

4. Μακάριοι οἱ πενθῶντες· ὅτι αὐτοὶ παρακληθήσονται.

5. Μακάριοι οἱ πραεῖς· ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν.

6. Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην· ὅτι, αὐτοὶ χορηασθήσονται.

Codex Brixiensis.

1. Videns autem turbas ascendit in montem, et cum sedisset accesserunt ad eum discipuli ejus ;

2. Et aperiens os suum, docebat eos dicens :

3. Beati pauperes spiritu : quoniam ipsorum est regnum cœlorum.

4. Beati qui lugent : quoniam ipsi consolabuntur.

5. Beati mansueti : quoniam ipsi hereditabunt terram.

6. Beati qui esuriunt et sitiunt justitiam : quoniam ipsi saturabuntur.

On these different classes of manuscripts in the Greek and Latin, Mr. Nolan remarks, that it must be evident, on the most casual inspection, that the manuscripts in both languages possess the same text, though manifestly of different classes. " They respectively possess that identity in the choice of terms and arrangement of the language, which is irreconcilable with the notion of their having descended from different archetypes. And though these classes, in either language, vary among themselves, yet, as the translation follows the varieties of the original, the Greek and Latin consequently afford each other mutual confirmation. The different classes of text in the Greek and Latin translation, as thus coinciding, may be regarded as the conspiring testimony of those churches, which were appointed the witnesses and keepers of Holy Writ, to the existence of three species of text in the original and in the translation." ¹

Having thus produced the testimony of the eastern and western churches to the existence of these classes, the learned in-

¹ Nolan's Inquiry, p. 70.

quirer proceeds to ascertain the *antiquity* of the classes; which he effects by the Latin translation.

“As the existence of a translation necessarily implies the priority of the original from which it was formed; this testimony may be directly referred to the close of the fourth century. The Vulgate must be clearly referred to that period, as it was then formed by St. Jerome; in its bare existence of course the correspondent antiquity of the Greek text, with which it agrees, is directly established. This version is, however, obviously less antient than that of the Verceli or Brescia manuscript; as they are of the old Italic translation, while it properly constitutes the new. In the existence of the antient version, the antiquity of the original text with which it corresponds is consequently established. The three classes of text, which correspond with the Vulgate and Old Italic Version, must be consequently referred to a period not less remote than the close of the fourth century.”¹

The system of classification being thus carried up as high as the fourth century, Mr. Nolan justifies it by the testimony of Jerome; for this learned father, who lived at that period, asserts the existence of three classes of text in the same age, which respectively prevailed in Egypt, Palestine, and Constantinople. The identity of these classes with the different classes of text which still exist in the Greek original and Latin translation², our author then proceeds to establish. And this he effects by means of the manuscripts which have been written, the versions which have been published, and the collations which have been made, in the different countries to which St. Jerome refers his classes; founding every part of his proofs on the testimony of Adler, Birch, Woide, Münter, and other critics who have analysed the text and versions of the New Testament.

The result of this investigation is, that the three classes of text, which are discoverable in the Greek manuscripts, are nearly identical with the three editions, which existed in the age of Jerome; with which they are identified by their coincidence with the Latin translation which existed in the age of that Christian father. Of the *first class*, the *Codex Bezae* or Cambridge manuscript, is an exemplar: it contains the text, which Jerome refers to Egypt, and ascribes to Hesychius. Of the *second class*, the *Codex Vaticanus*, or Vatican manuscript, forms the exemplar, and contains the text, which Jerome refers to Palestine, and ascribes to Eusebius; and of the *third class*, the

¹ Nolan's Inquiry, pp. 70, 71.

² To which is now to be added the Peschito or Old Syriac version. The identity above noticed will be fully illustrated in the new edition of his 'Inquiry,' which Mr. Nolan is preparing for publication.

Moscow manuscript, collated by Matthæi, and by him noted with the letter V. and the Harleian manuscript in the British Museum, No. 5684, noted G. by Griesbach, are the exemplars, and contain the text which Jerome attributes to Lucian, and refers to Constantinople. The result of Mr. Nolan's long and elaborate discussion is, that, as the Occidental or Western, Alexandrine, and Byzantine texts, (according to Griesbach's system of recensions) respectively coincide with the Egyptian, Palestine, and Byzantine texts of Mr. N., we have only to substitute the term Egyptian for Western, and Palestine for Alexandrine, in order to ascertain the particular text of any manuscript which is to be referred to a peculiar class or edition. "The artifice of this substitution admits of this simple solution: the Egyptian text was imported by Eusebius of Verceli into the West, and the Palestine text republished by Euthalius at Alexandria, the Byzantine text having retained the place in which it was originally published by Lucianus. In a word, a manuscript which harmonises with the Codex Cantabrigiensis, must be referred to the first class, and will contain the text of Egypt. One, which harmonises with the Vatican manuscript, must be referred to the second class, and will contain the text of Palestine. And one, which harmonises with the Moscow manuscript, must be referred to the third class, and will contain the text of Constantinople." ¹

The advantages resulting from the system of recensions just developed are twofold:—In the first place, it leads not only to a more adequate method of classification, but also to the discovery of a more antient text, by means of the priority of the Old Italic Version to the New or Vulgate Latin of Jerome. And, secondly, it coincides with the respective schemes of Dr. Griesbach and of M. Matthæi, and derives support from their different systems. It adopts the three classes of the former, with a slight variation merely in the name of the classes; and, in ascertaining the genuine text, it attaches the same authority to the old Italic translation, which the same distinguished critic has ascribed to that version. It likewise agrees with the scheme of Matthæi, in giving the preference to the *Κοινή Εξδοσις*, the Greek Vulgate or Byzantine text, over the Palestine and Egyptian, but it supports the authority of this text on firmer grounds than the concurrence of the Greek manuscripts. "Hence, while it differs from the scheme of M. Matthæi, in building on the Old Italic Version, it differs from that of Dr. Griesbach, in distinguishing the copies of this translation, which are free from the influence of the Vulgate, from those which have been corrected since the times of Eusebius of Verceli, of Jerome, and

¹ Nolan's Inquiry, pp. 105, 106.

Cassiodorus. And it affords a more satisfactory mode of disposing of the multitude of various readings, than that suggested by the latter, who refers them to the intentional or accidental corruptions of transcribers; or by that of the former, who ascribes them to the correction of the original Greek by the Latin translation: as it traces them to the influence of the text which was published by Eusebius, at the command of Constantine." We may therefore safely adopt the system of recensions proposed by Mr. Nolan in preference to any other: not only on account of its comprehensiveness, but also because (independently of its internal consistency, and the historical grounds on which it is *exclusively* built,) it embraces the different systems to which it is opposed, and reconciles their respective inconsistencies. But, notwithstanding the strong—we may add, indisputable—claims to precedence which his system of recensions possesses, it is greatly to be feared that the classification of recensions proposed by Griesbach has obtained such a general reception as will prevent the adoption of Mr. Nolan's system much beyond the limits of this country. In giving a decided preference to the latter, the author of this work trusts that he shall be acquitted of any intention to undervalue the critical labours of Dr. Griesbach, which, from the comprehensive brevity of his plan of classifying manuscripts, and the scrupulous accuracy of his execution of it, have unquestionably rendered the highest service to sacred literature. As a general and correct index to the great body of Greek manuscripts, they are an invaluable treasure to the scholar, and a necessary acquisition to the divine: at the same time, his collection of various readings is admirably calculated to satisfy our minds on a point of the highest moment,—the integrity of the Christian Records. Through the long interval of seventeen hundred years,—amidst the collision of parties,—the opposition of enemies—and the desolations of time, they remain the same as holy men read them in the primitive ages of Christianity. A very minute examination of manuscripts, versions, and fathers, proves the *inviolability* of the Christian Scriptures. "They all coincide in exhibiting the same Gospels, Acts, and Epistles; and among all the copies of them which have been preserved, there is not one which dissents from the rest either in the doctrines or precepts, which constitute Christianity. They ALL contain the same doctrines and precepts. For the knowledge of this fact we are indebted to such men as Griesbach, whose zealous and persevering labours to put us in possession of it entitle them to our grateful remembrance. To the superficial, and to the novice, in theology, the long periods of life, and the patient investigation, which have been applied to critical investigation, may appear as mere waste, or, at the

best, as only amusing employment : but to the serious inquirer, who, from his own conviction, can declare that he is not following cunningly devised fables, the time, the talents, and the learning, which have been devoted to critical collation, will be accounted as well expended, for the result which they have accomplished. The *real* theologian is satisfied from his own examination, that the accumulation of many thousands of various readings, obtained at the expense of immense critical labour, does not affect a single sentiment in the whole New Testament. And thus is criticism,—which some despise, and others neglect,—found to be one of those undecaying columns, by which the imperishable structure of Christian Truth is supported.”¹

VI. From the coincidence observed between many Greek manuscripts and the Vulgate, or some other Latin version, a suspicion arose in the minds of several eminent critics, that the Greek text had been altered throughout to the Latin; and it has been asserted that at the council of Florence, (held in 1439 with the view of establishing an union between the Greek and Latin churches), a resolution was formed, that the Greeks should alter their manuscripts from the Latin. This has been termed by the learned, *Fœdus cum Græcis*. The suspicion, concerning the altering of the Greek text, seems to have been first suggested by Erasmus, but it does not appear that he supposed the alterations were made before the fifteenth century : so that the charge of *Latinising* the manuscripts did not (at least in his notion of it) extend to the original writers of the manuscript, or, as they are called, the writers *a primâ manu*; since it affected only the writers *a secundâ manu*, or subsequent interpolators. The accusation was adopted and extended by Father Simon and Dr. Mill, and especially by Wetstein. Bengel expressed some doubts concerning it; and it was formally questioned by Semler, Griesbach, and Woide. The reasonings of the two last-mentioned critics convinced Michaelis (who had formerly agreed with Erasmus) that the charge of *Latinising* was unfounded; and in the fourth edition of his Introduction to the New Testament (the edition translated by Bishop Marsh), with a candour of which there are too few examples, Michaelis totally abandoned his first opinion, and expressed his opinion that the pretended agreement in the *Fœdus cum Græcis* is a mere conjecture of Erasmus, to which he had recourse as a refuge in a matter of controversy. Carrying the proof to its utmost length, it only shows that the Latin translations and the Greek copies were made from the same exemplars; which rather proves the antiquity of the Latin

¹ Eclectic Review, vol. v. part i. p. 189.

translations, than the corruption of the Greek copies. It is further worthy of remark, that Jerome corrected the Latin from the Greek, a circumstance which is known in every part of the Western Church. Now, as Michaelis justly observes, when it was known that the learned father had made the Greek text the basis of his alterations in the Latin translation, it is scarcely to be imagined that the transcribers of the Western Church would alter the Greek by the Latin; and it is still less probable, that those of the Eastern Church would act in this manner. ¹

§ 2. ACCOUNT OF GREEK MANUSCRIPTS CONTAINING THE OLD AND NEW TESTAMENTS.

I. *The Alexandrian Manuscript.*—II. *The Vatican Manuscript.*

OF the few manuscripts known to be extant, which contain the Greek Scriptures (that is the Old Testament, according to the Septuagint version, and the New Testament), there are two which pre-eminently demand the attention of the biblical student for their antiquity and intrinsic value, viz. The Alexandrian manuscript, which is preserved in the British Museum, and the Vatican manuscript, deposited in the library of the Vatican Palace at Rome.

I. The CODEX ALEXANDRINUS, or Alexandrian Manuscripts which is noted by the letter A. in Wetstein's and Griesbach's critical editions of the new Testament, consists of four folio volumes; the three first contain the whole of the Old Testament, together with the Apocryphal books, and the fourth comprises the New Testament, the first epistle of Clement to the Corinthians, and the Apocryphal Psalms ascribed to Solomon. In the New Testament there is wanting the beginning as far as Matt. xxv. 6. ο νυμφιος ερχεται; likewise from John vi. 50. to viii. 52. and from 2 Cor: iv. 13. to xii. 7. The Psalms are preceded by the epistle of Athanasius to Marcellinus, and followed by a catalogue, containing those which are to be used in prayer for each hour, both of the day and of the night; also by fourteen hymns, partly apocryphal, partly biblical, the eleventh of which is a hymn in praise of the Virgin Mary, entitled προσευχη Μαρίας της θεοτοκου: the arguments of Eusebius are annexed to the Psalms, and his canons to the Gospels. This manuscript is now preserved in the British Museum, where it was deposited

¹ Michaelis's Introduction, vol. ii. part i. pp. 165—175. Butler's *Horæ Biblicæ*, vol. i. p. 125.

in 1753. It was sent as a present to King Charles I. from Cyrillus Lucaris, a native of Crete, and patriarch of Constantinople, by Sir Thomas Rowe, ambassador from England to the Grand Seignior, in the year 1628. Cyrillus brought it with him from Alexandria, where, probably, it was written. In a schedule annexed to it, he gives this account; that it was written, as tradition informed them, by Thecla, a noble Egyptian lady, about thirteen hundred years ago, a little after the council of Nice. He adds, that the name of Thecla, at the end of the book, was erased; but that this was the case with other books of the Christians, after Christianity was extinguished in Egypt by the Mohammedans: and that recent tradition records the fact of the laceration and erasure of Thecla's name. The proprietor of this manuscript, before it came into the hands of Cyrillus Lucaris, had written an Arabic subscription, expressing that this book was said to have been written with the pen of Thecla the martyr.

Various disputes have arisen with regard to the place whence it was brought, and where it was written, to its antiquity, and of course to its real value. Some critics have bestowed upon it the highest commendation, whilst it has been equally depreciated by others. Of its most strenuous adversaries, Wetstein seems to have been the principal. The place from which it was sent to England was, without doubt, Alexandria, and hence it has been called *Codex Alexandrinus*. As to the place where it was written, there is a considerable difference of opinion. Matthæus Muttis, who was a contemporary, friend, and deacon of Cyrillus, and who afterwards instructed in the Greek language John Rudolph Wetstein, uncle of the celebrated editor of the Greek Testament, bears testimony, in a letter, written to Martin Bogdan, a physician in Bern, dated January 14, 1664, that it had been brought from one of the twenty-two monasteries in Mount Athos, which the Turks never destroyed, but allowed to continue upon the payment of tribute. Dr. Woide endeavours to weaken the evidence of Muttis, and to render the testimony of the elder Wetstein suspicious: but Spohn¹ shows that the objections of Woide are ungrounded. Allowing their reality, we cannot infer that Cyrillus found this manuscript in Alexandria. Before he went to Alexandria he spent some time on Mount Athos, the repository and manufactory of manuscripts of the New Testament, whence a great number have been brought into the West of Europe, and a still greater number has been sent to

¹ Caroli Godofredi Woidii Notitia Codicis Alexandrini, cum variis ejus lectionibus omnibus. Recudendum curavit notasque adjecit Gottlieb Leberecht Spohn. pp. 10—15. (8vo. Lipsiæ 1790.)

Moscow. It is therefore probable, independently of the evidence of Muttis, that Cyrillus procured it there either by purchase or by present, took it with him to Alexandria, and brought it thence on his return to Constantinople. But the question recurs, where was this copy written? The Arabic subscription above cited, clearly proves, that it had been in Egypt, at some period or other, before it fell into the hands of Cyrillus. This subscription shows that it once belonged to an Egyptian, or that during some time it was preserved in Egypt, where Arabic has been spoken since the seventh century. Besides, it is well known that a great number of manuscripts of the Greek Bible have been written in Egypt. Woide has also pointed out a remarkable coincidence between the Codex Alexandrinus, and the writings of the Copts. Michaelis alleges another circumstance as a probable argument of its having been written in Egypt. In Ezekiel xxvii. 18. both in the Hebrew and Greek text, the Tyrians are said to have fetched their wine from Chelbon, or, according to Bochart, Chalybon. But as Chalybon, though celebrated for its wine, was unknown to the writer of this manuscript, he has altered it by a fanciful conjecture to οἶνον ἐκ χεβρων, wine from Hebron. This alteration was probably made by an Egyptian copyist, because Egypt was formerly supplied with wine from Hebron. The subscription, before mentioned, ascribes the writing of it to Thecla, an Egyptian lady of high rank, who could not have been, as Michaelis supposes, the martyress Thecla, placed in the time of Saint Paul: but Woide replies, that a distinction must be made between Thecla martyr, and Thecla proto-martyr. With regard to these subscriptions we may observe, with Bishop Marsh, that the true state of the case appears to be as follows: "Some centuries after the Codex Alexandrinus had been written, and the Greek subscriptions, and perhaps those other parts where it is more defective, already lost, it fell into the hands of a Christian inhabitant of Egypt, who, not finding the usual Greek subscription of the copyist, added in Arabic, his native language, the tradition, either true or false, which had been preserved in the family or families to which the manuscript had belonged, "Memorant hunc codicem scriptum esse calamo Theclæ martyris." In the 17th century, when oral tradition respecting this manuscript had probably ceased, it became the property of Cyrillus Lucaris; but whether in Alexandria, or Mount Athos, is of no importance to the present inquiry. On examining the manuscript, he finds that the Greek subscription is lost, but that there is a tradition recorded in Arabic by a former proprietor, which simply related that it was written by one Thecla a martyress, which is what he means

by “*memoria et traditio recens.*” Taking therefore upon trust, that one Thecla the martyress was really the copyist, he consults the annals of the church to discover in what age and country a person of this name and character existed; finds that an Egyptian lady of rank, called Thecla, suffered martyrdom between the time of holding the council of Nicæa and the close of the fourth century; and concludes, without further ceremony, that she was the very identical copyist. Not satisfied with this discovery, he attempts to account for the loss of the Greek subscription, and ascribes it to the malice of the Saracens; being weak enough to believe that the enemies of Christianity would exert their vengeance on the name of a poor transcriber, and leave the four folio volumes themselves unhurt.” Dr. Woide, who transcribed and published this manuscript, and must be better acquainted with it than any other person, asserts, that it was written by two different copyists; for he observed a difference in the ink, and, which is of greater moment, even in the strokes of the letters. The conjecture of Oudin, adopted by Wetstein, that the manuscript was written by an Accœmet is, in the judgment of Michaelis, worthy of attention¹, and he adds, that this conjecture does not contradict the account that Thecla was the copyist, since there were not only monks but nuns of this order.

The antiquity of this manuscript has been also the subject of controversy. Grabe and Schulze think that it might have been written before the end of the fourth century, which, says Michaelis, is the very utmost period that can be allowed, because it contains the epistles of Athanasius. Oudin places it in the tenth century. Wetstein refers it to the fifth, and supposes that it was one of the manuscripts collected at Alexandria in 615, for the Syriac version. Dr. Semler refers it to the seventh century. Montfaucon² is of opinion, that neither the Codex Alexandrinus, nor any Greek manuscript, can be said with great probability to be much prior to the sixth century. Michaelis apprehends, that this manuscript was written after Arabic was become the native language of the Egyptians, that is, one, or rather two centuries after Alexandria was taken by the Saracens, which happened in the year 640, because the

¹ The Accœnets were a class of monks in the antient church, who flourished, particularly in the east, during the fifth century. They were so called, because they had divine service performed, without interruption, in their churches. They divided themselves into three bodies, each of which officiated in turn and relieved the others, so that their churches were never silent, either night or day. Wetstein adopts the opinion of Casimir Oudin, that the Codex Alexandrinus was written by an Accœmet, because it contains a catalogue of the psalms that were to be sung at every hour both of the day and night. Proleg. in Nov. Test. vol. i. p. 10.

² Palæog. Græc. p. 185.

transcriber frequently confounds M and B, which is often done in the Arabic: and he concludes, that it is not more antient than the eighth century. Woide, after a great display of learning, with which he examines the evidence for the antiquity of the Codex Alexandrinus, concludes, that it was written between the middle and the end of the fourth century. It cannot be allowed a greater antiquity, because it has not only the *τιτλοι* or *κεφαλαια* *majora*, but the *κεφαλαια* *minora*, or Ammonian sections, accompanied with the references to the canons of Eusebius. Woide's arguments have been objected to by Spohn¹. Some of the principal arguments advanced by those who refer this manuscript to the fourth or fifth centuries are the following: the epistles of Saint Paul are not divided into chapters like the gospels; though this division took place so early as 396, when to each chapter was prefixed a superscription. The Codex Alexandrinus has the epistles of Clement of Rome; but these were forbidden to be read in the churches, by the council of Laodicea, in 364, and that of Carthage, in 419. Hence Schulze has inferred, that it was written before the year 364; and he produces a new argument for its antiquity, deduced from the last of the fourteen hymns found in it after the psalms, which is superscribed *υμνος εθινος*, and is called the grand doxology; for this hymn has not the clause *αγιος ο θεος, αγιος ισχυρος, αγιος αθανατος, ελεησον ημας*, which was used between the years 434 and 446; and therefore the manuscript must have been written before this time. Wetstein thinks that it must have been written before the time of Jerome, because the Greek text of this manuscript was altered from the old Italic. He adds, that the transcriber was ignorant that the Arabs were called Hagarenes, because he has written, (1 Chron. v. 20.) *αγοραιοι* for *Αγαραιοι*. Others allege that *αγοραιοι* is a mere erratum; because *Αγαραιοων* occurs in the preceding verse, *Αγαριτης* in 1 Chron. xxvii. 31. and *Αγαρηνοι* in Psal. lxxxii. 7. These arguments, says Michaelis, afford no certainty, because the Codex Alexandrinus must have been copied from a still more antient manuscript; and if this were faithfully copied, the arguments apply rather to this than to the Alexandrian manuscript itself. It is the hand-writing alone, or the formation of the letters, with the want of accents, which can lead to any probable decision. The arguments alleged to prove that it is not so antient as the fourth century, are the following. Dr. Semler thinks, that the epistle of Athanasius, on the value and excellency of the Psalms, would hardly have been prefixed to them during his life. But it ought to be recollected, that Athanasius

¹ pp. 42—109. of his edition of Woide's *Notitia Codicis Alexandrini*.

had many warm and strenuous advocates. From this epistle Oudin has attempted to deduce an argument, that the manuscript was written in the tenth century. This epistle, he says, is spurious, and could not have been forged during the life of Athanasius, and the tenth century was fertile in spurious productions. Again, the Virgin Mary, in the superscription of the Song of the Blessed Virgin, is styled *θεολοχος*, a name which Wetstein says betrays the fifth century. Further, from the probable conjecture, that this manuscript was written by one of the order of the Acœmetæ, Oudin concludes against its antiquity; but Wetstein contents himself with asserting, that it could not have been written before the fifth century, because Alexander, who founded this order, lived about the year 420. From this statement, pursued more at large, Michaelis deduces a reason for paying less regard to the Codex Alexandrinus than many eminent critics have done, and for the preference that is due, in many respects, to antient versions, before any single manuscript, because the antiquity of the former, which is in general greater than that of the latter, can be determined with more precision.

The value of this manuscript has been differently appreciated by different writers. Wetstein, though he denotes it by A. the first letter of the alphabet, is no great admirer of it, nor does Michaelis estimate it highly, either on account of its internal excellence or the value of its readings. The principal charge which has been produced against the Alexandrian manuscript, and which has been strongly urged by Wetstein, is its having been altered from the Latin version. It is incredible, says Michaelis, who once agreed in opinion with Wetstein, but found occasion to alter his sentiments, that a transcriber who lived in Egypt, should have altered the Greek text from a Latin version, because Egypt belonged to the Greek diocese, and Latin was not understood there. On this subject Woide has eminently displayed his critical abilities, and ably defended the Greek manuscripts in general, and the Codex Alexandrinus in particular, from the charge of having been corrupted from the Latin. Griesbach concurs with Woide¹, and both have contributed to confirm Michaelis in his new opinion. If this manuscript has been corrupted from a version, it is more reasonable to suspect the Coptic, the version of the country in which it was written. Between this manuscript and both the Coptic and Syriac versions, there is a remarkable coincidence. Griesbach has observed, that this manuscript follows three different editions: the Byzantine in the Gospels, the Western edition in the Acts

¹ In his "*Symbolæ Criticæ*," vol. i. pp. 110—117.

of the Apostles, and the Catholic epistles, which form the middle division of this manuscript, and the Alexandrine in the epistles of Saint Paul. The transcriber, if this assertion be true, must have copied the three parts of the Greek Testament from three different manuscripts, of three different editions. It is observable, that the readings of the Codex Alexandrinus coincide very frequently not only with the Coptic and the old Syriac, but with the new Syriac and the Ethiopic; and this circumstance favours the hypothesis, that this manuscript was written in Egypt, because the new Syriac version having been collated with Egyptian manuscripts of the Greek Testament, and the Ethiopic version being taken immediately from them, have necessarily the readings of the Alexandrine edition.

The Alexandrian manuscript is written in uncial or capital letters, without any accents or marks of aspiration, but with a few abbreviations nearly similar to those already noticed¹, and also with some others which are described by Dr. Woide², who has likewise explained the various points and spaces occurring in this manuscript.

A fac-simile of the Codex Alexandrinus was published in folio by the late Dr. Woide, principal librarian of the British Museum, with types cast for the purpose, line for line, without intervals between the words, precisely as in the original³. The following specimen will convey to the reader an idea of this most precious manuscript.

¹ See p. 52. *supra*.

² In the Preface to his fac-simile of the Alexandrian manuscript of the New Testament, §§ 27—34.

³ The following is the title of Dr. Woide's splendid work.—*Novum Testamentum Græcum, e Codice MS. Alexandrino, qui Londini in Bibliotheca Musei Britannici asservatur, descriptum, a Carolo Godofredo Woide. Londini ex prelo Joannis Nichols, Typis Jacksonianis, MDCCLXXXVI.* Twelve copies were printed on vellum. The fac-simile itself fills two hundred and sixty pages; and the preface, comprising twenty-two pages, contains an accurate description of the manuscript, illustrated by an engraving representing the style of writing in various manuscripts. To this is subjoined an exact list of all its various readings, in eighty-nine pages; each reading is accompanied with a remark, giving an account of what his predecessors, Junius (i. e. Patrick Young), Bishop Walton, Drs. Mill and Grabe, and Wetstein, had performed or neglected. To complete this work, there should be added the following: *Appendix ad editionem Novi Testamenti Græci, e Codice Alexandrino descripti a C. G. Woide, in qua continentur Fragmenta Novi Testamenti juxta interpretationem dialecti superioris Ægypti quæ Thebaïca vel Sahidica appellatur, e Codd. Oxoniens. maxima ex parte desumpta cum dissertatione de Versione Bibliorum Ægyptiaca, quibus subjicitur Codicis Vaticanæ collatio. Oxonii: E Typographeo Clarendoniano, 1799, folio.* This work was edited by the Rev. Dr. Ford.

John i. 1—7.

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 ΕΝΑΡΧΗΗΝΘΛΟΓΟΣΚΑΙΟΛΟΓΟCΗ
 ΠΡΟCΤΟΝΘΝ·ΚΑΙΘCΗΝΟΛΟΓΟC·
 ΟΥΤΟCΗΝΕΝΑΡΧΗΤΠΡΟCΤΟΝΘΝ
 ΠΑΝΤΑΔΙΑΥΤΟΥΕΓΕΝΕΤΟ·ΚΑΙΧΩ
 ΡΕΙCΑΥΤΟΥΕΓΕΝΕΤΟΟΥΔΕΕΝ·
 ΟΓΕΓΟΝΕΝΕΝΑΥΤΩΖΩΗΗΝ·
 ΚΑΙΗΖΩΗΗΝΤΟΦΩCΤΩΝΑΝΩΝ
 ΚΑΙΤΟΦΩCΕΝΤΗCΚΟΤΙΑΦΑΙ
 ΝΕΙ·ΚΑΙΗCΚΟΤΙΑΑΥΤΟΟΥΚΑΤΕ
 ΛΑΒΕΝ· ΕΓΕΝΕΤΟΑΝΘCΑΠΕ
 CΤΑΛΜΕΝΟCΤΑΡΑΘΥΟΝΟΜΑΥ
 ΤΩΪΩΑΝΝΗC·ΟΥΤΟCΗΛΘΕΝ
 ΕΙCΜΑΡΤΥΡΙΑΝΙΝΑΜΑΡΤΥΡΗ
 CΗΤΠΕΡΙΤΟΥΦΩΤΟC·ΙΝΑΤΤΑΝ
 ΤΕCΤΙCΤΕΥCΩCΙΝΔΙΑΥΤΟΥ·

For this specimen we are indebted to the Rev. H. H. Baber, one of the librarians of the British museum, who has kindly favoured us with the use of the Alexandrian types, with which he is now printing the remainder of the Codex Alexandrinus¹.

¹ In 1812 Mr. Baber published, by subscription, a fac-simile of the book of Psalms, from the manuscript now under consideration, of which twelve copies are *on vellum*, to match with the same number of copies of the New Testament. To complete the Old Testament in a similar manner, was an undertaking too vast and extensive for an unbeneficed clergyman. In consequence, therefore, of a memorial by Mr. B., seconded by the recommendation of several dignitaries of the church, as well as professors and heads of colleges in the two universities, the British Parliament engaged to defray the expenses of completing this noble undertaking; (See the Memorial and other Proceedings in the Literary Panorama, vol. i. N. S. pp. 465—478.); and Mr. Baber is now rapidly proceeding in his laborious task. The Pentateuch and the Historical Books, together with the Prophetic Books and the Psalms, are completed in a splendid folio size, so as to represent every iota of the original manuscript in the most faithful manner. The better to preserve the identity of the original, instead of spinning out the contracted various readings, in the margin, by letters in full, (as Dr. Woide had done in his fac-simile of the Alexandrian manuscript of the New Testament) fac-similes of such various readings, cut in wood, are inserted precisely in the places where they occur, filling up only the same space with the original. The tail pieces, or rude arabesque ornaments at the end of each book, are also represented by means of fac-similes in wood. The work will consist of four volumes in folio; three comprising the text of the Old Testament, and a fourth containing prolegomena and notes. The edition is limited to two hundred and fifty copies, and twelve are on vellum. They are such as reflect the highest credit on the printers, Messrs R. and A. Taylor.

For the gratification of the English reader, the following extract is subjoined, comprising the first seven verses of Saint John's Gospel, rendered rather more literally than the idiom of our language will admit, in order to convey an exact idea of the original Greek (above given) of the Alexandrian manuscript.

INTHEBEGINNINGWASTHEWORDANDTHEWORDWAS
WITHḠD·ANDḠDWASTHEWORD·
HEWASINTHEBEGINNINGWITHḠD
ALLWEREMADEBYHIMANDWITH
OUTHIMWASMADENOTONE THING
THATWASMADEINHIMLIFEWAS
ANDTHELIFEWASTHELIGHTOFM̄N
ANDTHELIGHTINDARKNESSSHIN
ETHANDTHE DARKNESSDIDNOTITCOMPRE
HEND· THEREWASAM̄NSE

N̄TFROMGODWHOSENAMEWAS
IOHN·THISPERSONCAME
ASAWITNESSTHATHEMIGHTTESTI
FYCONCERNINGTHELIGHTTHATA
LLMIGHTBELIEVETHROUGHHIM·¹

II. The *CODEx VATICANUS*, No. 1209, which Wetstein and Griesbach have both noted with the letter B., contests the palm of antiquity with the Alexandrian manuscript. No facsimile of it has ever been published. The Roman edition of the Septuagint, printed in 1590, professes to exhibit the text of this manuscript; and in the preface to that edition it is stated to have been written before the year 387, i. e. towards the close of the fourth century: Montfaucon and Blanchini refer it to the fifth or sixth century, and Dupin to the seventh century. Professor Hug has endeavoured to show that it was written in the early part of the fourth century; but, from the omission of the Eusebian κεφαλαια and τιτλοι, Bishop Marsh concludes with

¹ The reader who may be desirous of further information concerning the Alexandrian manuscript is referred to Dr. Grabe's prolegomena to his edition of the Greek Septuagint, and also to the prolegomena of Dr. Woide already cited, and to those of Dr. Mill and Wetstein, prefixed to their editions of the New Testament. See also Michaelis's Introduction to the New Testament, vol. ii. part i. pp. 186—209, and Bishop Marsh's notes in part ii. pp. 648—660. Dr. Lardner has given the table of contents of this manuscript in his *Credibility of the Gospel History*, part ii. chap. 147. (Works, 8vo. vol. v. pp. 253—256; 4to. vol. iv. pp. 44—46.)

great probability that it was written before the close of the fifth century. The Vatican manuscript is written on parchment or vellum, in uncial or capital letters, in three columns on each page, all of which are of the same size, except at the beginning of a book, and without any divisions of chapters, verses, or words, but with accents and spirits. The shape of the letters, and colour of the ink, prove that it was written throughout by one and the same careful copyist. The abbreviations are few, being confined chiefly to those words which are in general abbreviated, such as $\overline{\Theta\Sigma}$, $\overline{ΚC}$, \overline{IC} , \overline{XC} , for $\Theta\epsilon\omicron\varsigma$, $\text{Κυ}\rho\iota\omicron\varsigma$, $\text{Ιη}\sigma\upsilon\varsigma$, $\text{Χρ}\iota\varsigma\tau\omicron\varsigma$, *God, Lord, Jesus, Christ*. Originally this manuscript contained the entire Greek Bible, including both the Old and New Testaments; in which respect it resembles none so much as the Codex Alexandrinus, though no two manuscripts vary more in their readings. The Old Testament wants the first forty-six chapters of Genesis, and thirty-two psalms, viz. from Psal. cv. to cxxxvii. inclusive; and the New Testament wants the latter part of the epistle to the Hebrews, viz. all after chapter ix. verse 14, and also Saint Paul's other epistles to Timothy, Titus, and Philemon, and the whole Book of Revelation. It appears, however, that this last book, as well as the latter part of the epistle to the Hebrews, has been supplied by a modern hand in the fifteenth century, and, it is said, from some manuscript that had formerly belonged to Cardinal Bessarion. In many places the faded letters have also been retouched by a modern but careful hand: and when the person who made these amendments (whom Michaelis pronounces to have been a man of learning) found various readings in other manuscripts, he has introduced them into the Codex Vaticanus, but has still preserved the original text; and in some few instances he has ventured to erase with a penknife.

It has been supposed that this manuscript was collated by the editors of the Complutensian Polyglott, and even that this edition was almost entirely taken from it: but Bishop Marsh has shewn by actual comparison that this was not the case.

The Vatican manuscript has been repeatedly collated by various eminent critics, from whose extracts Wetstein collected numerous various readings: but the latest and best collation is that by Professor Birch, of Copenhagen, in 1781; the results of which are noticed in another part of this work. Although the antiquity of the Vatican Manuscript is indisputable, it is by no means easy to determine between its comparative value and that of the Alexandrian Manuscript; nor is there any ab-

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ΚΑΙ ΕΓΕΝΕΤΟ ΕΝ ΤΩ ΤΡΙΑ
ΚΟΣΤΩ ΕΤΕΙ ^{ΕΝ ΤΩ} ΤΕ ΤΑΡΤΩ
ΜΗΝΙ ΠΕΜΠΤΗ ΤΟΥ ΜΗΝΟΣ
ΚΑΙ ΕΓΩ ΗΜΗΝ ΕΝ ΜΕΣΩ
ΤΗΣ ΔΙΧΜΑΛΩΣΙΑΣ ΕΝ ΠΤΟΥ
ΠΟΤΑΜΟΥ ΤΟΥ ΧΟΒΑΡ ΚΑΙ
ΗΝ ΟΙ ΧΘΗΣ ΑΝΟΙΟΥΡΑΝΟΙ
ΚΑΙ ΒΙΔΟΝ ΟΡΔΑΙΣ ΕΙΣ ΘΥΝΕΑ
ΠΤΗ ΤΟΥ ΜΗΝΟΣ ΤΟΥΤΟ
ΤΟ ΕΤΟΣ ΤΟ ΠΕΜΠΤΟΝ ΤΗΣ
ΔΙΧΜΑΛΩΣΙΑΣ ΤΟΥ ΒΑΣΙ
ΛΕΩΣ ΙΩΑΚΕΙΜ ΚΑΙ ΕΓΕ
ΝΕ ΤΟ ΛΟΓΟΣ ΚΥ ΠΡΟΣ ΙΕ
ΖΕΚΙΗΛ ΥΙΟΝ ΒΟΥΖΕΙΤΟΝ
ΙΕΡΕΔΕΝ ΓΗΧΑΛΑΔΙΩΝ Ε
Ν ΠΤΟΥ ΠΟΤΑΜΟΥ ΤΟΥ ΧΟ
ΒΑΡ ΚΑΙ ΕΓΕΝΕΤΟ ΕΠΕΜΕ
ΧΕΙΡ ΚΥ ΚΑΙ ΙΔΟΝ ΚΑΙ ΙΔΟΥ
ΠΝΔΕΣ ΔΙΡΟΝ ΗΡΧΕΤΟ ΑΠΟ
ΒΟΡΡΑ ΚΑΙ ΝΕΦΕΛΗ ΜΕΓΑ
ΛΗ ΕΝ ΔΥΤΩ

*FAC-SIMILE of Ezekiel c. I. v. 1, 2, 3, of the CODEx
VATICANUS made in the year 1704 by Sig.
Lacagni for D. Grabe, and preserved among
his Manuscripts in the BODLEIAN LIBRARY*

solute and universal standard by which their several excellencies may be estimated. With regard to the Old Testament, if any Greek manuscript were now extant, containing an *exact* copy of the several books as they were originally translated, such manuscript would be perfect and consequently the most valuable. The nearer any copy comes to this perfection, the more valuable it must be, and *vice versâ*. In its present state the Hebrew Text cannot determine fully the value of these MSS. in their relation to one another; and yet as that text receives great assistance from both, it proves that both deserve our highest regard. It is worthy of remark, that neither of them has the asterisks of Origen, though both of them were transcribed in the fifth century; which Dr. Kennicott observes¹, is one proof that they were not taken either mediately or immediately from the Hexapla.

The Vatican and Alexandrian manuscripts differ from each other in the Old Testament chiefly in this;—that, as they contain books, which have been corrected by different persons, upon different principles; and as they differ greatly in some places in their interpolations,—so they contain many words which were either derived from different Greek versions, or else were translated by one or both of the transcribers themselves from the Hebrew text, which was consulted by them at the time of transcribing.

On the ground of its internal excellence, Michaelis preferred the Vatican manuscript (for the New Testament) to the Codex Alexandrinus. If however that manuscript be most respectable which comes the nearest to Origen's Hexaplar copy of the Septuagint, the Alexandrian manuscript seems to claim that merit in preference to its rival: but if it be thought a matter of superior honour to approach nearer the old Greek version, uncorrected by Origen, that merit seems to be due to the Vatican.²

The accompanying plate exhibits a specimen of the Vatican manuscript from a fac-simile traced in the year 1704 for Dr. Grabe, editor of the celebrated edition of the Septuagint, which is noticed in a subsequent part of this work. The author has reason to believe that it is *the most faithful* fac-simile, ever executed, of this MS. It was made by Signor Zacagni, at that time principal keeper of the Va-

¹ Diss. ii. pp. 413—415.

² Signor Zacagni's Letter to Dr. Grabe, dated Rome, Nov. 29, 1704, in Dr. Kennicott's Diss. ii. pp. 408—411. Michaelis, vol. ii. part i. pp. 341—350. Part ii. pp. 810—820. J. L. Hug, De Antiquitate Codicis Vaticani Commentatio. Friburg in Brisgau, 1810, 4to.

tican library, and is now preserved among Dr. Grabe's manuscripts in the Bodleian library at Oxford. This fac-simile has been most carefully and accurately copied, under the direction of the Rev. Bulkeley Bandinel, the keeper of that noble repository of literature, to whom the author now offers his acknowledgments for his kind assistance on this occasion.

The passage, represented in the engraving, contains the first three verses of the first chapter of the prophet Ezekiel, of which the following is a literal English version :

NOWITCAMETOPASSINTHETHIR
INTHE
 TIETHYEARFOURTH
 MONTHONTHEFIFTHOFTHEMONTH
 WHENIWASINTHEMIDST
 OFTHECAPTIVESBYTHE
 RIVERCHOBARAND
 THEHEAVENSWEREOPENED
 ANDISAWTHEVISIONSOFGDONTHEFI
 FTHOFTHEMONTHTHI
 WAS THEFIFTHYEAROF THE
 CAPTIVITYOFTHEKI
 NGJOACHIM ANDCA
 METHEWORDOFTHELD̄TOE
 ZEKIELTHESONOFBUZITHE
 PRIESTINTHELANDOFTHECHALDEESB
 YTHERIVERCH^o
 BARANDUPONMEWAS
 THEHANDOFTHELD̄DANDILOOKEDANDBLO
 AWHIRLW̄NDCAMEOUTOF
 THENORTHANDAGREATCLOUD
 WITHIT

No fac-simile edition (like that of the Alexandrian New Testament by Dr. Woide and of the Old Testament now printing by the Rev. H. H. Baber) has ever been executed of the precious Vatican manuscript. During the pontificate of Pius VI. the Abate Spoletti contemplated the publication of it, for which purpose he delivered a memorial to the Pope. No *public* permission was ever given: and though the Pontiff's private judgment was not unfavourable to the undertaking, yet, as his indulgence would have been no security against the vengeance of the inquisition,

Spoletti was obliged to abandon his design¹. It is, however, but just to add, that no obstacles were thrown in the way of the collation of manuscripts in the Vatican, for Dr. Holmes's critical edition of the Septuagint version, of which some account will be found in a subsequent page.

§ 3. ACCOUNT OF MANUSCRIPTS (ENTIRE OR IN PART) CONTAINING THE SEPTUAGINT OR GREEK VERSION OF THE OLD TESTAMENT.

- I. *The Codex Cottonianus.* — II. *The Codex Sarravianus.* — III. *The Codex Colbertinus.* — IV. *The Codex Casareus, Argenteus, or Argenteo-Purpureus.* — V. *The Codex Ambrosianus.* — VI. *The Codex Coislinianus.* — VII. *The Codex Basilio-Vaticanus.*

IT is not precisely known what number of manuscripts of the Greek version of the Old Testament are extant. The highest number of those collated by the late Rev. Dr. Holmes, for his splendid edition of this version is one hundred and thirty-five. *Nine* of them are described, as being written in uncial characters, and as having furnished him with the most important of the various readings, with which his first volume is enriched: besides these he has noticed *sixty-three* others, written in cursive or small characters, and which have likewise furnished him with various lections. Of these manuscripts the following are more particularly worthy of notice, on account of their rarity and value.²

I. THE CODEX COTTONIANUS is not only the most antient but the most correct manuscript that is extant. It was originally brought from Philippi by two Greek bishops, who presented it to King Henry VIII. whom they informed that tradition reported it to have been the identical copy, which had belonged to the celebrated Origen, who lived in the former half of the third century. Queen Elizabeth gave it to Sir John Fortescue, her preceptor in Greek, who, desirous of preserving it for posterity, placed it in the Cottonian Library. This precious manuscript was almost destroyed by the calamitous fire which consumed Cotton House at Westminster, in the year 1731. Eighteen fragments are all that now remain, and of these, both the leaves, and consequently the writing in a

¹ Michaelis, vol. ii. part i. p. 181. part ii. pp. 644, 645.

² Our descriptions are chiefly abridged from Dr. Holmes's *Præfatio ad Pentateuchum*, cap. ii. prefixed to the first volume of his critical edition of the Septuagint version, published at Oxford, in 1798, folio.

just proportion, are contracted into a less compass; so that what were large are now small capitals. These fragments are at present deposited in the British Museum.¹

In its original state, the Codex Cottonianus contained one hundred and sixty-five leaves, in the quarto size; it is written on vellum, in uncial characters, the lines running along the whole width of the page, and each line consisting, in general, of twenty-seven, rarely of thirty letters. These letters are almost every where of the same length, excepting that at the end of a line they are occasionally somewhat less, and in some instances are interlined or written over the line. Like all other very antient manuscripts, it has no accents or spirits, nor any distinction of words, verses, or chapters. The words are, for the most part, written at full length, with the exception of the well known and frequent abbreviations of \overline{KC} , \overline{KN} , \overline{OC} , \overline{ON} , for Κυριος and Κυριον , *Lord*, and $\Theta\epsilon\omicron\varsigma$, $\Theta\epsilon\omicron\nu$, *God*. Certain consonants, vowels, and diphthongs are also interchanged.²

The coherence of the Greek text is very close, except where it is divided by the interposition of the very curious paintings or illuminations with which this manuscript is decorated. These pictures were two hundred and fifty in number, and consist of compositions within square frames, of one or of several figures, in general not exceeding two inches in height; and these frames, which are four inches square, are occasionally divided into two compartments. The heads are perhaps too large, but the attitudes and draperies have considerable merit: and they are by competent judges preferred to the miniatures that adorn the Vienna manuscript, which is noticed in page 85, *infra*. Twenty-one fragments of these illuminations were engraved, in 1744, on two large folio plates, at the expense of the Society of Antiquaries of London. It is observed by Mr. Planta, the present principal librarian of the British Museum, that more fragments must have been preserved than the eighteen which now remain; because none of those engraved are now to be met with. On an examination of the Codex Cottonianus, with a view to take a fac-simile of some one of its fragments for this work, they were found in a nearly pulverised and carbonised state, so that no accurate copy could be taken. The annexed engraving therefore is copied from that of the Antiquarian Society³. The subject on the right-

¹ Catalogus Bibliothecæ Cottonianæ, p. 365. (folio, 1802.) Casley's Catalogue of MSS. in the King's Library, pp. viii. ix.

² These permutations were a fruitful source of errors in manuscripts. Some instances of them are given *infra*, Chap. VIII.

³ Catalogus Bibliothecæ Cottonianæ, p. 365.

⁴ Vetusta Monumenta, quæ ad Rerum Britannicarum memoriam conservandam Societas Antiquariorum sumptu suo edenda curavit. Londini, 1747, folio, tom. i. pl. LXXVII. Nos. VI. et VII.

to his
and buy
Genesis,
14., of
seek cha-

Joseph's
return
and is as

weep

aid

ΤΡΕΦΕΤΟ ΓΑΡ ΤΑ ΕΝ ΤΕΡΑ
ΤΩ ΔΕΛΦΩ ΔΥ ΤΟΥ ΚΛΙΕΖΗ
ΕΙΣ ΕΛΘΩΝ ΔΕ ΕΙΣ ΤΟ ΤΑΜΕΙ
ΝΕ ΚΕΙ ΚΛΙΝΙΎΜΕΝΟ ΣΤΟ
ΖΕΛΘΩΝ ΕΝΕΚΡΑΤΕΥΣΑΤΟ



ΚΛΙΤΟΝ ΔΕ ΔΕΛΦΟΝ ΎΜΩ
ΣΤΑΝΤΕΣ ΚΑΤΑΒΗΓΕΤΙ ΠΡΟΣ
ΤΤΟΝ. Ο ΔΕ ΘΎΣΜΟΥ ΛΩ Η
ΤΙΟΝ ΤΟΥ ΔΝΘΡΩΠΟΥ ΚΝΙ
ΔΕΛΦΟΝ ΎΜΩΝ ΤΟΝ
ΔΜΕΙΝ· ΕΓΩ ΜΕΝ ΓΑΡ ΚΑΘ
ΜΛΗΤΕ ΚΝΩΜ ΔΙ'



ΕΞΗΛΘΕΝ ΔΕ ΒΑΣΙΛΕΥΣΣΟΔΟΜΩΝ

FAC SIMILE

of the Codex Bezae Cantabrigiae of the Book of Genesis.

H. Madsen

hand of plate 1. is Jacob delivering his son Benjamin to his brethren, that they may go a second time into Egypt and buy corn for himself and his family, The passage of Genesis, which it is intended to illustrate, is ch. xliii. 13, 14., of which the following is a representation in ordinary Greek characters: the words preserved being in capital letters.

ΚΑΙ ΤΟΝ ΑΔΕΛΦΟΝ ἸΜΩΝ λαβετε και ανα
 ΣΤΑΝΤΕΣ ΚΑΤΑΒΗΤΕ ΠΡΟΣ τον ανδρα
 ΤΟΝ ΟΔΕΘ̃Σ ΜΟΥ ΔΩΗ υμιν χαριν εναν
 ΤΙΟΝ ΤΟΥ ΑΝΘΡΩΠΟΥ· ΚΑΙ αποσειλαι τον
 ΑΔΕΛΦΟΝ ἸΜΩΝΤΟΝ ἕνα και τον Βεν
 ΑΜΕΙΝ· ΕΓΩ ΜΕΝ ΓΑΡ ΚΑΘΑΠΕΡ ἤΤΕΚΝΩ
 ΜΑΙ Η ΤΕΚΝΩΜΑΙ

In English, thus :

ALSO YOUR BROTHER take, and a
 RISE GO AGAIN UNTO THE MAN
 N. AND MY G̃D GIVE you favour be
 FOR THE MAN THAT he may send back
 YOUR BROTHER AND Benj
 AMIN· AS FOR ME AS I have been be
 REAVED OF CHILDREN· I AM bereaved.

The subject on the left-hand of the same plate is Joseph's interview with his brethren in his own house, on their return into Egypt. It illustrates Genesis xliii. 30, 31., and is as follows :

Ἐταραχθη δε Ἰωσηφ̃ συνεσ
 ΤΡΕΦΕΤΟ ΓΑΡ ΤΑ ΕΝΤΕΡΑ αυτου
 ΤΩ ΑΔΕΛΦΩ ΑΥΤΟΥ· ΚΑΙ ΕΖΗΤει κλαυσαι·
 ΕΙΣ ΕΛΘΩΝ ΔΕ ΕΙΣ ΤΟ ΤΑΜΕΙΟΝ, εκλαυσ
 ΕΝΕΚΕΙ· ΚΑΙ ΝΙΨΑΜΕΝΟΣ ΤΟ προσωπον
 ΕΞ ΕΛΘΩΝ ΕΝΕΚΡΑΤΕΥΣΑΤΟ· και ειπε
 Πραδετε ἄρτους.

In English, thus :

And Joseph was discomposed·
 FOR HIS BOWELS YEARNED
 TOWARDS HIS BROTHER· AND he SOUGHT where to weep·
 AND ENTERING INTO HIS CHAMBER, he we
 PT THERE· AND WHEN HE HAD WASHED his face,
 and COME FORTH HERE STRAINED HIMSELF· and said
 set on bread.

The larger Greek characters at the foot of plate 1. are copied from the third plate of Mr. Astle's work on the Origin of Writing: they exhibit the four first words of Gen. xiv. 17, of the same size as in the Codex Cottonianus Geneseos, before the calamitous fire above noticed.

The loss of the consumed parts of this precious manuscript would have been irreparable, had not extracts of its various readings been made by different learned men, which have been preserved to the present time. Thus, the collations of it by Archbishop Usher and Patrick Young, in the middle of the seventeenth century, are printed in the sixth volume of Bishop Walton's Polyglott Edition of the Bible. Archbishop Usher's autograph collation is deposited, in the Bodleian Library, among the other MSS. of that distinguished prelate. The principal various readings, noted by Dr. Gale, towards the close of the same century, are entered in the margin of an Aldine edition of the Greek Version, which subsequently belonged to the late Dr. Kennicott. But the most valuable collation is that made in the year 1703, by Dr. Grabe, who was deeply skilled in palæography, and bequeathed by him to the Bodleian Library, whence the late Rev. Dr. Owen published it at London, in 1778, in an 8vo. volume, entitled *Collatio Codicis Cottoniani Geneseos cum Editione Romanâ, a viro clarissimo Joanne Ernesti Grabe jam olim facta; nunc demum summâ curâ edita ab Henrico Owen, M.D. S.R.S.*

Dr. Holmes has chiefly followed Grabe's extract of various readings, in his critical edition of the Septuagint, but he has occasionally availed himself of Archbishop Usher's collation.¹

The Codex Cottonianus is the most antient manuscript of any part of the Old Testament that is extant. It is acknowledged to have been written towards the end of the *fourth*, or in the *beginning of the fifth* century; and it seldom agrees with any manuscript or printed edition, except the Codex Alexandrinus, which has been described in pp. 71—79 of the present volume. There are, according to Dr. Holmes, at least twenty instances in which this manuscript expresses the meaning of the *original* Hebrew more accurately than any other exemplars.

II. III. The Codices SARRAVIANUS (now in the Public Library of the Academy at Leyden), and COLBERTINUS (formerly numbered 3084 among the Colbert MSS., but at present

¹ Another collation was made by the eminent critic, Crusius, who highly commended the Codex Cottonianus, in two dissertations published by him at Göttingen, in 1744 and 1745. Crusius's collation subsequently fell into the hands of Breitingen, the editor of the beautiful edition of the Septuagint published at Zurich in 1750—1753. It is not at present known what has become of this collation.

deposited in the Royal Library at Paris), are distinct parts of the same manuscript. The Codex Sarravianus is defective in those very leaves, viz. seven in Exodus, thirteen in Leviticus, and two in Numbers, which are found in the Colbertine manuscript; the writing of which, as well as the texture of the vellum, and other peculiarities, agree so closely with those of the Codex Sarravianus, as to demonstrate their perfect identity. These manuscripts are neatly written on thin vellum, in uncial letters, with which some round characters are intermixed, the ink of which is beginning to turn yellow. The contractions or abbreviations, permutations of letters, &c. are the same which are found in the Codex Cottonianus. These two Codices, as they are termed, may be referred to the fifth or sixth century. To some paragraphs of the book of Leviticus, titles or heads have been prefixed, evidently by a later hand.

IV. The CODEx CÆSAREUS (which is also frequently called the CODEx ARGENTEUS, and CODEx ARGENTEO-PURPUREUS, because it is written in *silver letters on purple vellum*), is preserved in the Imperial Library at Vienna. The letters are beautiful but thick, partly round and partly square. In size, it approximates to the quarto form: it consists of twenty-six leaves only, the first twenty-four of which contain a fragment of the book of Genesis, viz. from chapter iii. 4. to chapter viii. 24.: the two last contain a fragment of Saint Luke's Gospel, viz. chapter xxiv. verses 21—49. In Wetstein's critical edition of the Greek New Testament, these two leaves are denoted by the letter N. The first twenty-four leaves are ornamented with forty-eight curious miniature paintings, which Lambecius refers to the age of Constantine; but, from the shape of the letters, it is rather to be assigned to the end of the fifth or the beginning of the sixth century. In these pictures, the divine prescience and providence are represented by a hand proceeding out of a cloud: and they exhibit interesting specimens of the habits, customs, and amusements of those early times. ¹

¹ The whole forty-eight embellishments are engraven in the third volume of Lambecius's *Commentarium de augustissima bibliotheca Cæsarea-Vindobonensi, libri viii.* (Vindobonæ 1665—1679, folio, 8 vols.) They are also republished in Nesselius's *Breviarium et Supplementum Commentariorum bibliothecæ Cæsareæ-Vindobonensis* (Vindobonæ, 6 parts in 2 vols. folio), vol. i. pp. 55—102; and again in the third book or volume of Kollarus's second edition of Lambecius's *Commentarii* (Vindobonæ, 1766—1782, 8 vols. folio.) Montfaucon's fac-simile of the type (*Palæographia Græca*, p. 194.) has been made familiar to English readers by a portion of it which has been copied by Mr. Astle (on the *Origin of Writing*, plate iii. p. 70.); but his engraver is said by Mr. Dibdin (*Bibliographical Decameron*, vol. i. p. xlv.) to have deviated from the original, and to have executed the fac-simile in too heavy a manner. Mr. D. has himself given a most beautiful fac-simile of this MS. in the third volume of his *Bibliographical and Antiquarian Tour in France and Germany.*

From the occurrence of the words *χιτωνας* (*kitōnas*) instead of *χιτωνας* (*chitonas*), and *Αβιμελεκ* (*Abimelek*) instead of *Αβιμελεχ* (*Abimelech*), Dr. Holmes is of opinion that this manuscript was written by dictation. Vowels, consonants, &c. are interchanged in the same manner as in the Codex Cottonianus, and similar abbreviations are likewise found in it. In some of its readings the Codex Argenteus resembles the Alexandrian manuscript.

V. The CODEX AMBROSIANUS derives its name from the Ambrosian Library at Milan, where it is preserved; it is probably as old as the seventh century. This manuscript is a large square quarto (by Montfaucon erroneously termed a folio), written in three columns in a round uncial character. The accents and spirits however have evidently been added by a later hand.

VI. The CODEX COISLINIANUS originally belonged to M. Seguier, Chancellor of France in the middle of the seventeenth century, a munificent collector of biblical manuscripts, from whom it passed, by hereditary succession, to the Duc de Coislin. From his library it was transferred into that of the monastery of Saint Germain-Des-Prez, and thence into the Royal Library at Paris, where it now is. According to Montfaucon, by whom it is particularly described¹, it is in quarto, and was written in a beautiful round uncial character, in the *sixth*, or at the latest in the *seventh* century. But the accents and spirits have been added by a comparatively recent hand. It consists of two hundred and twenty-six leaves of vellum, and formerly contained the *octateuch* (that is the five books of Moses, and those of Joshua, Judges, and Ruth), the two books of Samuel and the two books of kings: but it is now considerably mutilated by the injuries of time. The copyist was totally ignorant of Hebrew, as is evident from the following inscription, which he has placed at the beginning of the book of Genesis:—*Βαρησεθ παρα Εβραίοις, οπερ εστιν ερμηνευομενον, λογοι ημερων*,—that is, *Βαρησεθ* in Hebrew, which being interpreted is (or means) the *Words of Days*, or the *history of the days*, i. e. the history of the six days' work of creation. This word *Βαρησεθ* (*Barēseth*) is no other than the Hebrew word *בראשית* (*BERESHITH*) in the *beginning*, which is the first word in the book of Genesis. Montfaucon further observed that this manuscript contained readings very similar to those of the Codex Alexandrinus; and his remark is confirmed by Dr. Holmes, so far as respects the *Pentateuch*.

VII. The CODEX BASILIO-VATICANUS is the last of the MSS. in uncial characters collated by Dr. H. It formerly belonged

¹ Bibliotheca Cosliniana, olim Seguieriana, folio, Paris, 1752.

to a monastery in Calabria, whence it was transferred by Pietro Memniti, superior of the monks of the Order of Saint Basil at Rome, into the Library of his monastery; and thence it passed into the papal library of the Vatican, where it is now numbered 2,106. It is written on vellum, in oblong leaning uncial characters; and according to Montfaucon was executed in the ninth century. Dr. Holmes considers it to be a manuscript of considerable value and importance, which, though in many respects it corresponds with other MSS. collated by him, yet contains some valuable lections which are no where else to be found. On this account it is to be regretted that the Codex Basilio-Vaticanus is imperfect, both at the beginning and end.

§ 4. ACCOUNT OF THE PRINCIPAL MANUSCRIPTS CONTAINING THE NEW TESTAMENT ENTIRE OR IN PART.

- I. *The Codex Cottonianus (Titus C. XV.)*—II. *The Codex Bezae, or Cantabrigiensis.*—III. *The Codex Ephremi.*—IV. *The Codex Claromontanus.*—V. *The Codex Argenteus.*—VI. *The Codex Rescriptus of St. Matthew's Gospel in Trinity College, Dublin.*—VII. *The Codex Laudianus 3.*—VIII. *The Codex Boernerianus.*—IX. *The Codex Cyprius.*—X. *The Codex Basileensis E.*—XI. *The Codex San-Germanensis.*—XII. *The Codex Augiensis.*—XIII. *The Codex Harleianus, 5598.*—XIV. *The Codex Regius or Stephani n.*—XV. *The Codex Uffenbachianus.*—XVI. *The Codices Manners-Suttoniani.*—XVII. *The Codices Mosquenses.*—XVIII. *The Codex Brixianus.*—XIX. *Other MSS. written in small characters and deserving of especial notice, viz. 1. The Codex Basileensis, 1.*—2. *The Codex Corsendoncensis.*—3. *The Codex Montfortianus.*—4. *The Codex Regius, 50.*—5. *The Codex Leicestrensis.*—6. *The Codex Vindobonensis.*—7. *The Codex Ebnerianus.*—XX. *Notice of the Collations of the Barberini and Velesian Manuscripts.*

THE autographs, or manuscripts of the New Testament, which were written either by the apostles themselves, or by amanuenses under their immediate inspection¹, have long since perished; and we have no information whatever concerning their history. The pretended autograph of St. Mark's Gospel at Venice is now known to be nothing more than a copy of the Latin version², and no existing manuscripts of the New Testament can be traced higher than the fourth century; and most of them are of still later date. Some contain the whole of the New Testament; others comprise particular books or

¹ Saint Paul dictated most of his epistles to amanuenses; but, to prevent the circulation of spurious letters, he wrote the concluding benediction with his own hand. Compare Rom. xvi. 22. Gal. vi. 11. and 2 Thess. iii. 17, 18. with 1 Cor. xvi. 21.

² See Vol. IV. p. 290 *infra*.

fragments of books; and there are several which contain, not whole books arranged according to their usual order, but detached portions or lessons (*αναγνώσεις*), appointed to be read on certain days in the public service of the Christian church; from which again whole books have been put together. These are called *Lectionaria*, and are of two sorts: 1. *Evangelisteria*, containing lessons from the four Gospels; and, 2. *Apostolos*, comprising lessons from the Acts and Epistles. When a manuscript contains both parts, Michaelis says that it is called *Apostolo-Evangelion*. Forty-six *Evangelisteria* were collated by Griesbach for the four Gospels of his edition of the New Testament; and seven *Lectionaria* or *Apostoli*, for the Acts and Epistles¹. Some manuscripts, again, have not only the Greek text, but are accompanied with a version, which is either interlined, or in a parallel column: these are called *Codices Bilingues*. The greatest number is in Greek and Latin; and the Latin Version is, in general, one of those which existed before the time of Jerome. As there are extant Syriac-Arabic and Gothic-Latin manuscripts, Michaelis thinks it probable that there formerly existed Greek-Syriac, Greek-Gothic, and other manuscripts of that kind, in which the original and some version were written together.²

Besides the Alexandrian and Vatican manuscripts which have been already described³, the following are the principal manuscripts of the New Testament, of every description, which are more peculiarly worthy of notice.

I. The *CODEx COTTONIANUS* (Titus C. XV.), preserved in the Cottonian Library in the British Museum, is a most precious fragment of the four Gospels, written in silver letters on a faded purple ground. It is one of the oldest (if not the most antient) manuscript of any part of the New Testament that is extant; and contains,

(1.) Part of Saint Matthew's Gospel, beginning at Chapter XXVI. v. 57. and ending with v. 65. of the same Chapter.

(2.) Part of the same Gospel, beginning at Chapter XXVII. v. 26. and ending with v. 34. of the same Chapter.

(3.) Part of Saint John's Gospel, beginning at Chapter XIV. v. 2. and ending with v. 10. of the same Chapter.

¹ Griesbach, *Proleg. ad Nov. Test.* tom. i. pp. cxix.—cxxii. In the second volume of his *Symbolæ Criticæ* (pp. 3—30) Dr. G. has described eleven important *Evangelisteria*, which had either been not collated before, or were newly examined and collated by himself. Michaelis, vol. ii. part i. pp. 161—163. part ii. 639, 640. The Rev. T. F. Dibdin has described a superb *Evangelisterium*, and has given fac-similes of its ornaments, in the first volume of his *Bibliographical Decameron*, pp. xcii.—xciv. This precious manuscript belongs to Mr. Dant: it is supposed to have been written at the close of the eleventh, or early in the thirteenth, century. The illuminations are executed with singular beauty and delicacy.

² Introduction to the New Test., vol. ii. part i. p. 164.

³ See pp. 71—79 of this volume for an account of the Alexandrian Manuscript, and pp. 79—81 for that of the Vatican.

Codex Harleianus.

N.º 5598 John L. 18.

Ν ΟΥΔΕΙΣ ΕΩ
ΡΑΚΕΠΩΠΟΤΕ
ΜΟΝΟΓΕΝΗΣ
ΩΝ ΕΙΣ ΤΟΝ ΚΟΛ
ΟΝ ΤΟΥ ΠΡΕΚΕΙ
ΟΣ ΕΖΗΓΗΣΑΤΟ

ΟΥΣ ΗΕΙΣ ΜΙΑΝ

ДАΛΗΝΗ

FAC SIMILES.


Of the Codex Cottonianus Titus C. XV.

John XIV. 6.

ΛΕΓΕΙ ΑΥΤΩ Ο ΙΩ
ΕΓΩ ΕΙΜΕ ΙΗΘ
ΔΟΣ ΚΑΙ Η ΑΛΗ
ΘΙΑ ΚΑΙ Η ΖΩΗ
ΟΥΔΙΣ ΕΡΧΕΤΑΙ
ΠΡΟΣ ΤΟΝ ΠΑΤ
ΕΙΜΗ ΔΙΕΜΟΥ

Of the Codex Bezae Cantabrigiae.

N^o 5598 John L. 18.

 ΟΥΔΕΙΣ ΕΩ
ΡΑΚΕ ΠΩ ΠΟΤΕ
Θ ΜΟΝΟΓΕΝΗΣ ΥΙΟΣ
ΘΩΝ ΕΙΣ ΤΟΝ ΚΟΛ
ΠΟΝΤΟΝ ΠΡΟΣΕΚ
ΝΟΣΕΣ ΗΓΗΣΑΤΟ

Of the Codex Cyprius.

ΟΥΔΕ ΣΑΒΒΑΤΩΝ ΤΗ ΕΠΙΦΩΣΙΟΥ ΣΗ ΙΣΜΙΑΝ
ΣΑΒΒΑΤΩΝ ΗΛΘΕΝ ΜΑΡΙΑ Η ΜΑΓΔΑΛΗΝΗ

3 M 6



Folio 1 verso of the Codex Bezae, a. M. S. of the Four Gospels and Acts of the Apostles, preserved in the University Library at Cambridge. Matt. Chap. V. v. 1. 2. 3.

ΚΑ ἰδων δε το υσυχλο υς ανεβη εις το ορος

και κθεισαν τοσαυτο υπιπροχληθονα υρω

ΚΕ : οιμαθη ταυτο υκαδιανοιζαστοστομαδαυτο υ

ειδα ζεναυτο υς αλεων

ΚΣ : μακκαριοι οι τωχοι τινι ογια υρω νεστιν

η βασιλεια των ουρανων

uidens autem turbas ascendit in montem

et sedens et accesserunt ad eum

discipuli eius et aperiens os suum

docuit eos dicens

beatissimi patris quoniam iam prorsum est

regnum caelorum

(4.) Part of the same Gospel, beginning at Chapter XV. v. 15. and ending with v. 22. of the same Chapter.

In the accompanying Plate 2. No. 1. we have given a fac-simile of John xiv. 6. from this manuscript, of which the following is a representation in ordinary Greek characters, with the corresponding literal English version.

ΛΕΓΕΙ ΑΥΤΩ ΟΙΣ	SAITH UNTO HIM JS
ΕΓΩ ΕΙΜΙ Η Ο	I AM THE W
ΔΟΣ ΚΑΙ Η ΑΔΗ	AY AND THE TRU
ΘΙΑ ΚΑΙ Η ΖΩΗ	TH AND THE LIFE
ΟΥΔΙΣ ΕΡΧΕΤΑΙ	NO MAN COMETH
ΠΡΟΣ ΤΟΝ ΠΤΡΑ	UNTO THE FTHR
ΕΙΜΗ ΔΙΕΜΟΤ	BUT BY ME

The words ΙΗΣΟΥΣ (*Jesus*), ΘΕΟΣ (*God*), ΚΥΡΙΟΣ (*Lord*) ΤΙΟΣ (*Son*), and ΣΩΤΗΡ, (*Saviour*), are written in letters of gold; the three first with contractions similar to those in the Codex Alexandrinus, and Codex Bezae. This precious fragment is acknowledged to have been executed at the end of the fourth, or at the latest in the beginning of the fifth century.

II. The CODEX BEZÆ, also called the CODEX CANTABRIGIENSIS, is a Greek and Latin manuscript, containing the four gospels and the acts of the apostles. It is deposited in the public library of the university of Cambridge, to which it was presented by the celebrated Theodore Beza, in the year 1581. Of this manuscript, which is written on vellum, in quarto, without accents or marks of aspiration, or spaces between the words, the accompanying fac-simile will convey an idea. It represents the first three verses of the fifth chapter of Saint Matthew's Gospel, which are copied from Dr. Kipling's fac-simile edition of the Codex Bezae, published at Cambridge in 1793, of which an account is given in p. 93, *infra*. We have placed the Latin *under* the Greek, in order to bring the whole within the compass of an octavo page. The following is a literal English version of this fac-simile.

Matt. V. 1—3.

AND SEEING THE MULTITUDES HE WENT UP INTO A MOUNTAIN
 AND WHEN HE WAS SET DOWN CAME TO HIM
 HIS DISCIPLES AND OPENING HIS MOUTH
 HE TAUGHT THEM SAYING
 BLESSED ARE THE POOR IN SPIRIT FOR THEIRS IS
 THE KINGDOM OF HEAVEN.

† Contracted for SPIRIT. The Greek is ΠΝΙ, for ΠΝΕΥΜΑΤΙ; and the Latin SPŪ, for SPIRITU.

Sixty-six leaves of this manuscript are much torn and mutilated, and ten of them have been supplied by a later transcriber. The Codex Bezae is noted with the letter D. by Wetstein and Griesbach. In the Greek it is defective, from the beginning to Matt. i. 20., and in the Latin to Matt. i. 12. In the Latin it has likewise the following chasms, viz. Matt. vi. 20.—ix. 2.; Matt. xxvii. 1—12.; John i. 16.—ii. 26.; Acts viii. 29.—x. 14.; xxii. 10—20.; and from xxii. 29. to the end. The Gospels are arranged in the usual order of the Latin manuscripts, Matthew, John, Luke, Mark. It has a considerable number of corrections, some of which have been noticed by Dr. Griesbach; and some of the pages, containing Matt. iii. 8—16. John xviii. 13.—xx. 13. and Mark xv. to the end, are written by a later hand, which Wetstein refers to the tenth century, but Griesbach to the twelfth. The Latin version is that which was in use before the time of Jerome, and is usually called the Old Italic or Ante-Hieronymian version. In the margin of the Greek part of the manuscript there are inserted the Ammonian sections, evidently by a later hand; and the words *αρχη, τελος, και λεγει, ωδε σηκει*, are occasionally interspersed, indicating the beginning and end of the *Αναγνωσματα*, or lessons read in the church. The subjects discussed in the Gospels are sometimes written in the margin, sometimes at the top of the page. But all these notations are manifestly the work of several persons and of different ages.

The date of this manuscript has been much contested. Those critics who give it the least antiquity, assign it to the sixth or seventh century. Wetstein supposed it to be of the fifth century. Michaelis was of opinion, that, of all the manuscripts now extant, this is the most antient. Dr. Kipling, the editor of the Cambridge fac-simile, thought it much older than the Alexandrian manuscript, and that it must have been written in the second century. On comparing it with Greek inscriptions of different ages, Bishop Marsh is of opinion that it cannot have been written later than the sixth century, and that it may have been written even two or three centuries earlier: and he finally considers it prior to all manuscripts extant, except the Codex Vaticanus, and refers it to the fifth century, which perhaps is the true date, if an opinion may be hazarded where so much uncertainty prevails.

Wetstein was of opinion, from *eleven* coincidences which he thought he had discovered, that this was the identical manuscript collated at Alexandria in 616, for the Philoxenian or later Syriac version of the New Testament; but this is a groundless supposition. It is however worthy of remark, that many of the readings by which the Codex Bezae is distinguished are

found in the Syriac, Coptic, Sahidic, and in the margin of the Philoxenian-Syriac version. As the readings of this manuscript frequently agree with the Latin versions before the time of St. Jerome, and with the Vulgate or present Latin translation, Wetstein was of opinion that the Greek text was altered from the Latin version, or, in other words, that the writer of the Codex Bezae departed from the lections of the Greek manuscript or manuscripts whence he copied, and introduced in their stead, from some Latin version, readings which were warranted by no Greek manuscript. This charge Semler, Michaelis, Griesbach, and Bishop Marsh have endeavoured to refute; and their verdict has been generally received. Matthæi, however, revived the charge of Wetstein, and considered the text as extremely corrupt, and suspected that some Latin monk, who was but indifferently skilled in Greek, wrote in the margin of his New Testament various passages from the Greek and Latin fathers, which seemed to refer to particular passages. He further thought that this monk had noted the differences occurring in some Greek and Latin manuscripts of the New Testament; and added parallel passages of Scripture: and that from this *farrago*, either the monk himself, or some other person, manufactured his text, (whether foolishly or fraudulently is uncertain); of which the Codex Bezae is a copy. But this *suspicion* of Matthæi has been little regarded in Germany, where he incurred the antipathy of the most eminent biblical critics, by vilifying the sources of various readings from which he had it not in his power to draw, when he began to publish his edition of the New Testament; giving to the Codex Bezae, the Codex Claromontanus (noticed in pp. 94, 95, *infra*), and other manuscripts of unquestionable antiquity, the appellation of *Editio Scurrilis*.¹

Bishop Middleton, however, considers the judgment of Michaelis as approximating very near to the truth, and has given a collation of numerous passages of the received text with the Codex Bezae; and the result of his examination, which does not admit of abridgment, is, that the Codex Bezae, though a most venerable remain of antiquity, is not to be considered, in a critical view, as of much authority. He accounts for the goodness of its readings, considered with regard to the *sense*, by the natural supposition of the great antiquity of the manuscript, which was the basis of the Codex Bezae; but while its latinising is admitted, he contends that we have no reason to infer that its readings, considered in the same light, are therefore faulty. The learned prelate concludes with subscribing to the opinion of Matthæi somewhat modified. He believes that no fraud

¹ Bp. Marsh's Lectures, part ii. pp. 50, 51.

was intended; but only that the critical possessor of the basis filled its margin with glosses and readings chiefly from the Latin, being a Christian of the Western church; and that the whole collection of Latin passages was translated into Greek, and substituted in the text by some one who had a high opinion of their value, and who was better skilled in calligraphy than in the Greek and Latin languages.¹

The arguments and evidences adduced by Bishop Middleton, we believe, are by many, at least in England, considered so conclusive, that, though the antiquity of the manuscript is fully admitted, yet it must be deemed a latinising manuscript, and consequently is of comparatively little *critical* value.

At the time Beza presented this manuscript to the University of Cambridge, it had been in his possession about nineteen years; and in his letter to that learned body he says, that it was found in the monastery of Saint Irenæus at Lyons, where it had lain concealed for a long time. But how it came there, and in what place it was written, are questions concerning which nothing certain is known. The most generally received opinion is, that it was written in the west of Europe.

The Cambridge manuscript has been repeatedly collated by critical editors of the New Testament. Robert Stephens made extracts from it, though with no great accuracy, under the title of Codex β , for his edition of the Greek Testament, of 1550; as Beza also did for his own edition published in 1582. Since it was sent to the university of Cambridge, it has been more accurately collated by Junius, whose extracts were used by Curcellæus and father Morin. A fourth and more accurate collation of it was made, at the instigation of Archbishop Usher, and the extracts were inserted in the sixth volume of the London Polyglott, edited by Bishop Walton. Dr. Mill collated it a fifth and sixth time; but that his extracts are frequently defective, and sometimes erroneous, appears from comparing them with Wetstein's New Testament, and from a new collation which was made, about the year 1733, by Mr. Dickenson of Saint John's College; which is now preserved in the library of Jesus' College, where it is marked O, Θ , 2. Wetstein's extracts are also very incorrect, as appears from comparing them with the manuscript itself.²

In concluding our account of this antient manuscript, it only remains to notice the splendid fac-simile of the Codex Bezaë, published by the Rev. Dr. Kipling at Cambridge, under the

¹ Bishop Middleton on the Greek Article, pp. 677—698.

² Millii Prolegomena, §§ 1268—1273. Griesbach, Symbolæ Criticæ, tom. i. pp. lv.—lxiv. Michaelis, vol. iii. part i. pp. 228—242, and part ii. pp. 679—721.

patronage and at the expense of the university, in 2 vols. atlas folio. Its title is as follows :

CODEX. THEODORI. BEZÆ. CANTABRIGIENSIS. EVANGELIA. ET. ACTA-
 APOSTOLORUM. COMPLECTENS. QUADRATIS. LITERIS. GRÆCO-LATINUS.
 ACADEMIA. AUSPICANTE. VENERANDÆ. HAS. VETUSTATIS. RELIQUIAS.
 SUMMA. QUA. FIDE. POTUIT. ADUMBRAVIT. EXPRESSIT. EDIDIT. CODI-
 CIS. HISTORIAM. PRÆFIXIT. NOTASQUE. ADJECIT. THOMAS KIPLING. S.T. P.
 COLL. DIV. JOAN. NUPER. SOCIUS. CANTABRIGIÆ. E. PRELO. ACADE-
 MICO. IMPENSIS. ACADEMIÆ. MDCCXCIII.

This fac-simile is executed with the utmost typographical splendour. In a preface of twenty-eight pages, the learned editor discusses the high antiquity of the manuscript; its nature and excellence; its migrations; the various collations of it which have been made at different times; and concludes with a very brief description of the manuscript itself, and an *Index Capitum*. To this succeeds the text of the manuscript, which is divided into two parts or volumes; the first ending with page 412, and the second containing pages 413 to 828. Opposite to the modern supplement, which concludes the Gospels, on page 657, is the end of the Latin version of Saint John's third Epistle. Pages 829 to 854 contain Dr. Kipling's notes. The impression of this fac-simile was limited to two hundred and fifty; and it usually sells for six or eight guineas, according to the condition and binding of the copies. Dr. Harwood regulated the text of the Gospels and Acts, in his edition of the Greek Testament, chiefly according to the readings of the Codex Bezae; which was so highly valued by the learned but eccentric divine, Whiston, that, in his "Primitive New Testament in English," (8vo. Stamford and London, 1745,) he has translated the four Gospels and Acts literally from this manuscript. Dr. A. Clarke, in his Commentary on the New Testament, has paid very particular attention to the readings of the Codex Bezae.

Although the execution of this noble undertaking did not answer the expectations of some learned men¹, in consequence of which it was held in comparatively little estimation for many years, yet its value is now more justly appreciated. "A critic of the first celebrity, who would have gladly seized an opportunity of exposing Dr. Kipling, was unable to detect the smallest error in the text. Porson himself collated the printed copy with the original manuscript: and the only fault he could detect, was in a *single* letter of the margin. This fact must surely place the

¹ Dr. Kipling's fac-simile was criticised, with great severity, in the *Monthly Review*, (N. S.) vol. xii. pp. 241—246. And his preface was attacked, in no very courteous manner, in a pamphlet entitled 'Remarks on Dr. Kipling's Preface to Beza. Part the First. By Thomas Edwards, LL.D.' 8vo. 1795. No second part ever appeared.

value of Dr. Kipling's publication far beyond the reach of controversy." ¹

III. The *CODEx EPHREMI*, or *CODEx REGIUS*, 1905, (at present 9,) by Wetstein and Griesbach noted with the letter C., is an invaluable Codex Rescriptus, written on vellum, without accents, and is of very high antiquity. It has many marginal notes, written in uncial characters, without accents. Griesbach states that it has the *τιτλοι* and *κεφαλαια* of Eusebius *à prima manu*. The first part of this manuscript contains several Greek words of Ephrem the Syrian, written over some more antient writings which had been erased, though the traces are still visible, and in most places legible. These more antient writings were the entire Greek Bible. The New Testament has very numerous chasms, which are specified by Wetstein, from whom they have been copied by Michaelis and Griesbach. Besides these chasms, it is in many places illegible. In this manuscript the disputed (or rather, says Bishop Marsh, spurious) verse, John v. 4., is written, not in the text, but as a marginal scholion. Wetstein conjectured that this was one of the manuscripts that were collated at Alexandria in 616 with the new Syriac version; but of this there is no evidence. From a marginal note to Heb. viii. 7. the same critic also argued, that it was written before the institution of the feast of the Virgin Mary; that is, before the year 542. But his arguments are not considered as wholly decisive by Michaelis, who only asserts its great antiquity in general terms. Bishop Marsh pronounces it to be at least as antient as the seventh century. The readings of the Codex Ephremi, like those of all other very antient manuscripts, are in favour of the Latin; but there is no satisfactory evidence that it has been corrupted from the Latin version. It has been altered by a critical collator, who, according to Griesbach, must have lived many years after the time when the manuscript was written, and who probably erased many of the antient readings. Kuster was the first who procured extracts from this manuscript for his edition of Dr. Mill's Greek Testament. Wetstein has repeatedly collated it with very great accuracy; and the numerous readings he has quoted from it greatly enhance the value of his edition. ²

IV. The *Codex Claromontanus*, or *Regius 2245*, is a Greek-Latin manuscript of Saint Paul's Epistles, found in the monastery of Clermont, in the diocese of Beauvais, and used by Beza, together with the *Codex Cantabrigiensis*, in preparing his edition of

¹ British Critic (N.S.) vol. xi. p. 619.

² Wetstenii Nov. Test. tom. i. proleg. pp. 27—28. Griesbach's Symb. Crit. tom. i. pp. i.—liv. and Nov. Test. tom. i. pp. ci. cii. Michaelis, vol. ii. part i. pp. 258—260. part ii. pp. 737, 738. See also the Palæographia Græca of Montfaucon (pp. 215—214) who has given a fac-simile of this manuscript.

the New Testament. It is noted D. by Wetstein and Griesbach in the second volumes of their respective editions of the Greek Testament. Sabatier supposed it to be written in the sixth century; Montfaucon places it in the seventh century; and Griesbach thinks it was written in the sixth or seventh century. This manuscript is written on vellum in uncial characters, and with accents and marks of aspiration added by another hand, but of great antiquity. As it contains the Epistle to the Hebrews, which has been added by a later hand, it is supposed to have been written in the west of Europe. Dr. Mill contended that the Codex Claromontanus was the second part of the Codex Bezae; but this opinion has been confuted by Wetstein, who has shown that the former is by no means connected with the latter, as appears from the difference of their form, their orthography, and the nature of the vellum on which they are written. Bishop Marsh adds, on the authority of a gentleman who had examined both manuscripts, that the Codex Claromontanus contains only *twenty-one* lines in each page, while the Cambridge manuscript contains *thirty-three* lines in a page; the abbreviations in the two manuscripts are also different.

The Codex Claromontanus, like other Greek-Latin manuscripts, has been accused of having a Greek Text, that has been altered from the Latin; but this charge has been satisfactorily refuted by Dr. Semler. The *migrations* of this manuscript are somewhat remarkable. From the hands of Beza it went into the Putean library, which derived its name from the family of De Puy. Jacques Du Puy, who was librarian to the king of France, and died in 1656, bequeathed it, together with his other manuscripts, to the royal library at Paris, where it is now preserved, and at present is marked 107. According to the accounts of Wetstein and Sabatier, thirty-six leaves were cut out of it at the beginning of the last century (it is supposed by John Aymon, a notorious literary thief of that time), and were sold in England; but they were sent back by the Earl of Oxford in 1729. The manuscript therefore is once more complete, as the covering only is wanting in which the stolen sheets had been enclosed, which is kept in the British Museum, and filled with the letters that passed on the occasion, as a monument of this infamous theft.¹

V. The CODEx ARGENTEUS is a manuscript containing the four Gospels, in the Gothic version of Ulphilas², which is preserved in the university of Upsal. It is written on vellum,

¹ Michaelis, vol. ii. part i. pp. 244—248. part ii. pp. 724—728. Griesbach, *Symbolæ Criticæ*, tom. i. pp. lv.—lxiv.

² See an account of this version *infra*, Chap. V. Sect. II. § II. No. 1.

and has received the name of *Argenteus* from its silver letters : it is of a quarto size, and the vellum leaves are stained with a violet colour ; and on this ground the letters, which are all *uncial* or capitals, were afterwards painted in silver, except the initial characters and a few other passages, which are in gold. From the deep impression of the strokes, Michaelis has conjectured that the letters were either imprinted with a warm iron, or cut with a graver, and afterwards coloured ; but Mr. Coxe, after a very minute examination, was convinced that each letter was painted, and not formed in the manner supposed by Michaelis. Most of the silver letters have become green by time, but the golden letters are still in good preservation. The fac-simile of it, which is given in the accompanying plate, represents the Gothic translation of Matt. vi. 9. It was executed in the sixth century. Our specimen is copied from the engraving in Dr. Hickeys's *Thesaurus Antiquitatum Septentrionalium*. The fac-simile was first traced from the original manuscript by the celebrated Swedish antiquarian Olaus Rudbeck : from whom it passed, through the hands of Eric Benzell, to Mr. Humphrey Wanley, librarian to the munificent Earl of Oxford, and it was communicated by Wanley to Dr. Hickeys. Its accuracy may therefore be depended upon.

Some fragments of the Gothic version of Saint Paul's Epistle to the Romans were discovered by M. Knittel, in the year 1756, in a Codex Rescriptus belonging to the library of the Duke of Brunswick at Wolfenbüttel : they were published by him in 1762, and reprinted in 1763, in 4to. at Upsal, with notes by Ihre. The Brunswick manuscript contains the version of Ulphilas in one column, and a Latin translation in the other : it is on vellum, and is supposed to be of the sixth century. In the eighth or ninth century, the *Origenes Isidori Hispanensis* were written over the translation of Ulphilas ; but the ink had become so exceedingly pale as not to admit of deciphering the original manuscript, without great difficulty. ¹

In the year 1817, a most important discovery was made among the Codices Rescripti, in the Ambrosian Library, by the Abate Angelo Maio, the present keeper of the Vatican Library, of two voluminous manuscripts containing the Mæso-Gothic translation of the thirteen Epistles of Saint Paul made by Ulphilas, the loss of which has hitherto been a subject of regret. These manuscripts are covered by Latin writing of a later date, and appear to have been written

¹ Michaelis, vol. ii. pp. 130—153, 631—635. Semler, pp. 70—72. Viser, *Hermeneut. Nov. Test.*, vol. ii. part iii. pp. 56—58. Schoell, *Histoire Abrégé de la Littérature Grecque*, tom. ii. p. 131. Coxe's *Travels in Russia*, &c. vol. iv. pp. 173—180. edit. 1802.

The *Tracte of the Gooder . Dependence, a Gothic Version*
of the Four Gospels, in the University Library at Upsal.

Matth. Chap. II. v. 9.

𐌆𐌿𐌸𐌰 𐌆𐌆𐌸𐌰𐌹 𐌸𐌆𐌆 𐌆𐌆 𐌆𐌆𐌆𐌆𐌆𐌆 𐌹𐌆𐌆𐌆𐌆𐌆 𐌆𐌆𐌆𐌆
 𐌸𐌆𐌆𐌆 𐌸𐌆𐌆𐌆𐌆𐌆𐌆𐌆𐌆 𐌸𐌆𐌆𐌆. 𐌹𐌆𐌆𐌆𐌆𐌆 𐌹 𐌆𐌆𐌆𐌆 𐌸𐌆𐌆𐌆𐌆.
 𐌸𐌆𐌆 𐌆𐌆 𐌆𐌆𐌆𐌆𐌆 𐌆𐌆𐌆 𐌆𐌆𐌆𐌆𐌆, 𐌆𐌆𐌆𐌆𐌆 𐌆𐌆𐌆𐌆𐌆𐌆𐌆 𐌸𐌆𐌆𐌆



between the fifth and sixth century. What is wanting in one manuscript is contained in the other: and eight of the Epistles are entire in both, so as to afford the advantage of collation. The characters are stated to be large and handsome; the titles of the Epistles are at the head of the manuscripts; and there are also marginal references in the same language. Of this very important discovery Signor Maio has announced his design of publishing an extensive specimen in a preliminary dissertation: and a complete fount of Mæso-Gothic types has been cast, at the expense of a public-spirited individual, of different sizes, both for the text and notes. Besides the two manuscripts just noticed, the Abate Maio has collected twenty more pages in the Mæso-Gothic language, extracted from several other Codices Rescripti in the same library; in these pages are found those parts of Ulphilas's version of the Gospels, which are wanting in the mutilated editions of the Codex Argenteus, together with great part of the homilies or commentaries on them; and, what is still more interesting, some fragments of the Books of Ezra and Nehemiah; a discovery this, of the greatest importance, as not the smallest portion of the Gothic version of the Old Testament was hitherto known to exist.¹

VI. A very valuable CODEx RESCRIPTUS was discovered about twenty-five years since by the Rev. Dr. Barrett, senior fellow of Trinity College Dublin. While he was examining different books in the library of that College, he accidentally met with a very antient Greek manuscript, on certain leaves of which he observed a two-fold writing, one antient and the other comparatively recent transcribed over the former. The original writing on these leaves had been greatly defaced, either by the injuries of time, or by art; on close examination he found, that this antient writing consisted of the three following fragments:—the Prophet Isaiah, the Evangelist Saint Matthew, and certain orations of Gregory Nazianzen. The fragment, containing Saint Matthew's Gospel, Dr. Barrett carefully transcribed; and the whole has been accurately engraved in facsimile by the order and at the expense of the University, thus presenting to the reader a perfect resemblance of the original.²

¹ New Monthly Magazine for December 1817, vol. viii. p. 429. In order to accompany this considerable part of the labours of the Gothic prelate, it is added that Signor Maio is preparing a new Mæso-Gothic Lexicon; which, independently of its value to the biblical critic, will prove a most valuable acquisition to the philologists of all those nations whose languages are of German origin.

² The title of this interesting (and comparatively little known) publication is as follows: *Evangelium Secundum Matthæum ex Codice Rescripto in Bibliotheca Col-*

The accompanying engraving is copied from Dr. B.'s first plate. It represents the 18th and 19th verses of the first chapter of Saint Matthew's Gospel. We have subjoined the same verses in ordinary Greek types, with a literal English version in parallel columns.

V. 18. ΤΟΓΔΕΙΤ̄Χ̄ΤΗΓΕΝΕΣΙΣΟΥ	V. 18. NOWTHEBIRTHOFJ̄SCH̄TTH
ΤΩΣΗΝ̄ΜΝΗΣΕΤΕΤΘΕΙ	USWAS'BEINGESPOU
ΣΗΣΤΗΣΜΗΤΡΟΣΑΥΤΟ...	SEDHISMOTHER
ΜΑΡΙΑΣΤΩΙΩΣΗΦΠΡΙΝ	MARYTOJOSEPHBEFORE
ΣΤΝΕΛΘΕΙΝΑΥΤΟΤΣΕΤ	THEYCAMETOGETHERSHEWAS
ΡΕΘΗΝΤΑΣΤΡΙΕΧΟΥΣΑ	FOUNDWITHCHILD
ΕΚΠΝΣ̄ΑΓΙΟΥ	BYTHEHOLYSPT'
V. 19. ΙΩΣΗΦΔΕΟΑΝΗΡΑΥΤΗΣ	V. 19. JOSEPHTHENHERHUSBAND
ΔΙΚΑΙΟΣΩΝΚΑΙΜΗΘΕΛ...	BEINGAJUSTMANANDNOTWILL...
ΑΥΤΗΝΕΔΙΓΜΑΤΕΙΣΑΙ	TOMAKEHERAPUBLICEXAMPLE
ΕΒΟΤΑΗΘΗΛΑΘΡΑΑΠΟΛΥ	WASMINDEDPRIVILYTOPUT
ΣΑΙΑΥΤΗΝ.	HERAWAY.

Of the original writing of this manuscript, which Dr. Barrett calls the *Codex Vetus*, only sixty-four leaves remain, in a very mutilated state: each page contains one column; and the columns in general consist of twenty-one lines, and sometimes (though rarely) of twenty-two or twenty-three; the lines are nearly of equal lengths, and consist, ordinarily, of eighteen or twenty square letters, written on vellum originally of a purple colour. From these two circumstances, as well as from the division of the text, the orthography, mode of pointing, abbreviations, and from some other considerations, Dr. Barrett, with great probability, fixes its age to the sixth century. The *Codex Recens*, or later writing (which contains several tracts of some Greek Fathers), he attributes to a scribe of the thirteenth century: about which time it became a general practice to erase antient writings, and insert others in their place. ¹

legii SSæ. Trinitatis juxta Dublin: Descriptum Opera et Studio Johannis Barrett, S. T. P. Soc. Sen. Trin. Coll. Dublin. Cui adjungitur Appendix Collationem Codicis Montfortiani complectens. Dublini Ædibus Academicis excudebat R. E. Mercier, Academiæ Typographus, 1801, 4to. The Prolegomena fill fifty-two pages, and comprise, 1. A description of the manuscript itself, with an account of its age, and the mode of collating it adopted by the learned editor; and, 2. An elaborate dissertation reconciling the apparent discrepancies between the genealogies of Jesus Christ as recorded by the Evangelists Matthew and Luke. The fragments of the Codex Rescriptus are then exhibited in sixty four fac-simile plates, and are also represented in as many pages in the common Greek small type. This truly elegant volume concludes with a collation of the Codex Montfortianus with Wetstein's edition of the New Testament, which occupies thirty-five pages.

¹ Dr. Barret's Prolegomena, pp. 2—9.

The Tomb of a Saxon Archbishop of Sarum. Matthew's Sepulchre in the Library of Trinity College, Dublin.
 Mat. Cap. L. v. B. 29.

ТОУДЕІУХУНГЕНЕСІСОУ
 ТУОСНН·ІІННСТЕУӨЕІ
 СНСТНІІНТРОСАУТО
 ІДРІДСТУШСНФТІРІК
 СТУНЕУӨЕІНАУТОУСЕУ
 РЕӨНЕІНГДСТРЕХОУСА
 ·ЕКТТНСАТІОУ·

І
 ШСНФДЕОДННРАУТНС
 ДІКДІОССУНКДІІІНОЕА
 ДУТТНІНАЕІТІІДТЕІСАІ
 ЕВОУАНІӨНІАДӨРАДТТОАУ
 САІДУТТНН·





No. 1016 of the Acts of the Apostles preserved in the Bodleian Library at Oxford.

Acts, Chap. XIII, v. 2.

ΑΔΙΛΛΕΑΙΤ

ΜΙΡΙ

ΦΡΑΤΡΕΣ

ΕΤΡΑΤΡΕΣ

ΑΥΔΙΤΕ

ΔΕΥΣ

ΓΛΟΡΙΑΕ

ΥΙΟΥ ΕΣΤ

ΠΑΤΡΙ

ΜΟΥ ΤΟΥ

ΑΒΡΑΗΑΜ

ΟΔΕ ΕΦΗ

ΑΝΔΡΕΣ

ΑΔΕΛΦΟΙ

ΚΛΙΠΑΤΕΡΕΣ

ΑΚΟΥΣΑΤΕ

ΟΘΕ

ΤΗΣ ΔΟΞΗΣ

ΩΣ ΦΘΗ

ΤΩ ΠΑΤΡΙ

ΗΜΩΝ

ΑΒΡΑΗΑΜ

VII. The *Codex¹ Laudianus* 3, as it is noted by Dr. Mill, but noted by the letter E by Wetstein, and *E by Griesbach, is a Greek-Latin manuscript of the Acts of the Apostles, in which the Latin text is one of those versions which differ from Jerome's edition, having been altered from the particular Greek text of this manuscript. It is defective from chap. xxvi. 29. to xxviii. 26.

This manuscript is erroneously supposed to have been the identical book used by the venerable Bede in the seventh century, because it has all those irregular readings which, in his Commentaries on the Acts, he says were in *his* book; and no other manuscript is now found to have them. There is an extraordinary coincidence between it and the old Syriac version of the Acts of the Apostles. Wetstein conjectures, from an edict of a Sardinian prince, Flavius Pancratius, written at the end of this manuscript, and from several other circumstances, that it was written in Sardinia in the seventh century. To this conjecture Michaelis is disposed to accede, though Dr. Woide supposed it to have been written in the East, because its orthography has several properties observable in the *Codex Alexandrinus*. But as these peculiarities are also found in other very antient manuscripts, Bishop Marsh considers them as insufficient to warrant the inference, especially when we reflect on the great improbability that a *Greek* manuscript written in the *East* should be accompanied with a Latin translation. It will be seen from the annexed fac-simile², which represents the chief part of Acts vii. 2., that this Latin translation, contrary to the usual arrangement of the Greek-Latin manuscripts, occupies the first column of the page. Only one word (or at the utmost, two or three words, and that but seldom,) is written in a line, and in uncial or capital letters; and they are so written that each Latin word is always opposite to the correspondent Greek word. Hence it is evident, that the manuscript was written for the use of a person who was not well skilled in both languages; and as the Latin occupies the first column, this circumstance is an additional evidence that it was written in the West of Europe, where Latin only was spoken. For the satisfaction of the English reader, the verse in question is sub-joined in common Roman and Greek capitals, with the corresponding literal English in a third column.

¹ So called from Archbishop Laud, who gave this, among many other precious manuscripts, to the University of Oxford. It is now preserved in the Bodleian Library, F. 82. No. 1119.

² It is copied from Mr. Astle's work on the Origin of Writing, Plate iv.

AD ILLE AIT	ΟΔΕ ΕΦΗ	AND HE SAID
UIRI	ΑΝΔΡΕΣ	MEN
FRATRES	ΑΔΕΛΦΟΙ	BRETHREN
ET PATRES	ΚΑΙ ΠΑΤΕΡΕΣ	AND FATHERS
AUDITE	ΑΚΟΥΣΑΤΕ	HEARKEN
DEUS	Ο ΘΣ	THE GD
GLORIÆ	ΤΗΣ ΔΟΞΗΣ	OF GLORY
UISUS EST	ΩΦΘΗ	APPEARED
PATRI	ΤΩ ΠΑΤΡΙ	UNTO THE FTHR
NOSTRO	ΗΜΩΝ	OF US
ABRAHÆ.	ΑΒΡΑΑΜ.	ABRAHAM.

With regard to the date of this manuscript;—Mr. Astle refers it to the beginning of the fifth century; Griesbach to the seventh or eighth; and Mr. Hearne to the eighth century. But from the shape of the letters and other circumstances, Bishop Marsh pronounces it to be less antient than the Codex Bezae, which was written in the fifth century. Probably the seventh century may be assigned as the date of the Codex Laudianus 3.

This manuscript is of great value: Michaelis pronounces it to be indispensable to every man who would examine the important question, whether the Codices Græco-Latini have been corrupted from the Latin, and adds, that it was this manuscript which convinced him that this charge is without foundation¹. The Greek and Latin text of the Codex Laudianus was printed at Oxford by the celebrated antiquary, Thomas Hearne, with a specimen of the original characters, with the following title. *Acta Apostolorum Græco-Latine, Literis Majusculis; e codice Laudiano, characteribus uncialibus exarato, et in Bibliotheca Bodleiana adservato. Oxonii. E Theatro Sheldoniano, 1715. 8vo.* This is the scarcest of all Hearne's publications; the impression was limited to one hundred and twenty copies, at *ten shillings* each. A copy was sold at the sale of the Rev. Dr. Heath's library, in 1810, for the sum of *thirteen pounds two shillings*: it now adorns the very valuable library of the Writers to his Majesty's Signet at Edinburgh.

VIII. The CODEx BOERNERIANUS derives its name from Dr. C. F. Boerner, to whom it formerly belonged, and is now deposited in the royal library at Dresden. It is noted by the letter G. 2. by Wetstein and Griesbach. It contains Saint

¹ Griesbach, Symb. Crit. tom. ii. pp. 181—185. Michaelis, vol. ii. part i. pp. 269—274. part ii. pp. 747—748. Dr. Woide, Præfat. ad Cod. Alexandr. pp. xxvi.—xxviii. § 76—81. Astle on the Origin of Writing, p. 76. 2d edit.

Paul's Epistles, with the exception of that to the Hebrews, which was formerly rejected by the church of Rome; and is written in Greek and Latin, the Latin or old Ante-Hieronymian version being interlined between the Greek, and written over the text, of which it is a translation. Semler supposed that the Latin was written since the Greek; but Professor Matthæi, who published a copy of this manuscript, suggests that the uniformity of the handwriting, and similarity in the colour of the ink, evince that both the Greek and Latin texts proceeded from the same transcriber. It frequently agrees with the Codex Claromontanus (described in pp. 94, 95, *supra*), and with the Codex Augiensis, of which a notice is given in p. 105 *infra*. The time when this manuscript was written has not been determined with precision. That it is antient, appears (says Michaelis) from the form of the characters, and the absence of accents and marks of aspiration. It seems to have been written in an age when the transition was making from uncial to small characters; and from the correspondence of the letters *r. s.* and *t.* in the Latin version to that form which is found in the Anglo-Saxon alphabet, Bishop Marsh infers, that this manuscript was written in the west of Europe, and probably between the eighth and the tenth centuries. Kuster, who first collated this manuscript, supposed it to be *British*; Doederlein, *Irish*. The learned reviewer of Matthæi's edition of this manuscript, in the Jena Literary Gazette, decides that it could only be written in Germany or France; because in the margin many passages are noted *contra γοδδισκαλκον*, apparently because they are contradictory to the opinion of Gottschalk, a celebrated monk, who disputed concerning predestination in the ninth century, but whose tenets excited little attention except in those two countries. The writer in question thinks it probable that this manuscript was written by Johannes Scotus, who lived at the court of Charles the Bald, king of France, and was the most celebrated opponent of Gottschalk. The manuscript, however, could not have been written later than the ninth century, for, in the beginning of the tenth, Gottschalk's dispute had lost all its importance. Griesbach accordingly refers the Codex Boernerianus to the ninth or tenth century. There is a transcript of this MS. in the library of Trinity College, Cambridge, among the books and manuscripts that were left by Dr. Bentley, who probably procured it for his intended edition of the Greek Testament. Professor Matthæi published a copy of this manuscript at Meissen in Saxony, in 1791, in quarto (which was reprinted at the same place in 1818, also in quarto), with the following title:—*XIII. Epistolarum Pauli Codex Græcus, cum Versione Latinâ Vetere vulgo Ant-*

Hieronymiana, olim Boernerianus, nunc Bibliothecæ Electoralis Dresdensis, summa fide et diligentia transcriptus et editus a C. F. Matthæi. The transcript is said to be executed with great accuracy, and is illustrated with two plates. ¹

IX. The *CODEX CYPRIUS*, or *Colbertinus 5149*, noted *K* in the first volume of Wetstein's and Griesbach's editions of the Greek Testament, is a copy of the four Gospels, originally brought from the Island of Cyprus; and now deposited in the Royal Library at Paris, where it is at present numbered 33. This manuscript was first collated by father Simon², whose extracts of various readings were inserted by Dr. Mill in his critical edition of the New Testament³. Wetstein charged this manuscript with latinising, but without sufficient evidence. Michaelis deemed it to be of great value, and expressed a wish for a more accurate collation of it. That wish was not realized until the year 1819, when Dr. J. M. A. Scholz, of Heidelberg, being at Paris, subjected this manuscript to a very rigorous critical examination, the results of which he communicated to the public in his *Curæ Criticæ in Historiam Textus Evangeliorum* (4to. Heidelbergæ, 1820): from this work the following particulars are abridged.

This manuscript is written on vellum, in an oblong quarto size, and in excellent preservation. The uncial characters are not round, as in the most antient manuscripts, but leaning; they exhibit evident marks of haste, and sometimes of carelessness in the transcriber, and they present the same abbreviations as occur in the Alexandrian, Vatican, and other manuscripts. In a few instances, accents are absent, but frequently they are incorrectly placed; the spirits (asper and lenis) are often interchanged; and the permutations of vowels and consonants are very numerous. Thus, we meet with *καικρυμμενω* for *κεκρυμμενω* (Matthew xiii. 44.); *ελθει* for *ελθη* (Mark iv. 22.); *ραββει* for *ραββι* (Matt. xxiii. 7. xxvi. 25. 49. &c.); *οκοδομητο* for *ωκοδομητο* (Luke iv. 29.); *τουτω* for *τουτο* (Luke viii. 9.); *Δαδδαιον* for *Θαδδαιον*; *εκαδευδον* for *εκαθευδον* (Matt. xxv. 5.); *Ναζαρεθ* for *Ναζαρετ* (Mark i. 9.) &c. From the confused and irregular manner in which the accents and spirits are placed, Dr. Scholz conjectures that the *Codex Cyprius* was transcribed from a more antient copy that was nearly destitute of those distinctions. Some of the permutations are unquestionably errors of the transcriber, but the greater part of them, he is of

¹ Kuster's preface to his edition of Mill's Greek Testament, *sub finem*. Michaelis, vol. ii. part i. pp. 225—227. part ii. pp. 672—677. Jena Allgemeine Litteratur Zeitung as abridged in the Analytical Review for 1795. vol. 17. p. 231.

² Histoire Critique du Texte du Nouveau Testament, ch. x. p. 104.

³ Nov. Test. Milli et Kusteri Prolegom. p. 162.

opinion, must be referred to the orthography and pronunciation which (it is well known) were peculiar to the Alexandrians. To this manuscript are prefixed a *synaxarium* or epitome of the lives of the Saints, who are venerated by the Greek church, and a *menologium* or martyrology, together with the canons of Eusebius: to each of the three last Gospels is also prefixed an index of the κεφαλαια or larger chapters. The numbers of the Ammonian sections and larger chapters¹, are marked in the inner margin; and the numbers of the other chapters, together with their titles, are placed either at the top or at the bottom of the page. The Gospel of St. Matthew comprises 359 Ammonian sections, and 68 chapters; that of St. Mark, 241 sections and 48 chapters; that of St. Luke, 342 sections and 83 chapters; and the Gospel of St. John, 232 sections and 19 chapters. The celebrated passage in John viii. 1—11, concerning the woman who had been taken in adultery, constitutes a distinct chapter. From the occasional notation of certain days, on which particular portions were to be read, as well as from the prefixing of the synaxarium and menologium, Dr. Scholz considers this manuscript as having originally been written, and constantly used, for ecclesiastical purposes.

A considerable difference of opinion prevails, respecting the age of the Codex Cyprius. Simon referred it to the tenth century: Dr. Mill thought it still later; Montfaucon assigned it to the eighth century, and with his opinion Dr. Scholz coincides, from the general resemblance of the writing to that of other manuscripts of the same date. Specimens of its characters have been given by Montfaucon², Blanchini³, and Dr. Scholz⁴. Our fac-simile in plate 2. No. 3.⁵ is copied from the last-mentioned writer: it contains part of the first verse of the twenty-eighth chapter of St. Matthew's Gospel, in English thus:

INTHEENDOFTHESEABBATH'ASITBEGANTODAWNTOWARDSTHEFIRST
DAYOFTHEWEEK'CAMEMARYMAGDALENE

This manuscript is of considerable importance in a critical point of view, particularly as it affords great weight to the readings of the best and most antient MSS., antient versions, and the fathers⁶. From the peculiarity of lections in this manuscript,

¹ See an account of these divisions, in Chap. IV. Sect. II. *infra*.

² Palæographia Græca, p. 252.

³ Evangeliarium Quadruplex, Part I. p. 492. plate 3 from that page.

⁴ At the end of his *Curæ Criticæ* in *Historiam Textus Evangeliorum*. In pp. 80—90, Dr. Scholz has given the *first entire* collation ever published, of the Various Readings contained in the Codex Cyprius.

⁵ This plate faces page 88, *supra*.

⁶ Dr. Scholz (*Cur. Crit.* pp. 65—65) has given several instances of such readings, one only of which we have room to notice. In John vii. 8. the Codex Cyprius reads ουκ αναβαινω, which in later manuscripts is altered to ουπω αναβαινω, because the celebrated

which (Dr. Scholz shows) was never removed from Cyprus where it was written, until the eighteenth century, he is of opinion that it constitutes a distinct recension or text of the New Testament.¹

X. The CODEX BASILEENSIS B. VI. 21, noted by Dr. Mill B. 1., by Bengel, Bas. α, and by Wetstein and Griesbach, E., is a manuscript of the four Gospels, written in uncial letters, in the eighth or (more probably) ninth century. It is mutilated in Luke i. 69.—ii. 4., iii. 4—15., xii. 58.—xiii. 12., xv. 8—20; and xxiv. 47. to the end of the Gospels: but the chasms in Luke i. 69.—ii. 4., xii. 58.—xiii. 12., and xv. 8—20. have been filled up by a later hand. This manuscript was not used by Erasmus; but was collated by Samuel Battier for Dr. Mill, who highly valued it; by Iselin, for Bengel's edition of the New Testament; and by Wetstein, who has given its readings in his edition.²

XI. The CODEX SAN-GERMANENSIS (noted E 2. in the second volume of Wetstein's edition of the New Testament,) is a Greek-Latin manuscript of St. Paul's Epistles, written in the seventh century, in uncial letters, and with accents and marks of aspiration, *à primâ manu*. It has been generally supposed to be a mere copy of the Codex Claromontanus (described in pages 94, 95, *supra*); but this opinion is questioned by Dr. Semler, in his critical examination of this manuscript, who has produced many examples, from which it appears that if the transcriber of it actually had the Clermont MS. before him, he must at least have selected various readings from other manuscripts. Bishop Marsh, therefore, considers the San-Germanensis as a kind of *Codex Eclecticus*, in writing which the Clermont MS. was principally but not at all times consulted. The manuscript now under consideration takes its name from the monastery of St. Germain-des-Prez, in Paris, in whose library it is preserved. Dr. Mill first procured extracts from it, for his edition of the New Testament, where it is noted by the abbreviation Ger. for Germanensis. By Wetstein, it is noted E 2., and by Griesbach E.

According to Montfaucon, there is also extant another more antient Codex San-Germanensis of St. Paul's Epistles, which has never been collated. It is a fragment, containing only

antagonist of Christianity, Porphyry, had used it as a ground of objection. With the Codex Cyprius agree the Cambridge Manuscript, the Codices Regii, 14, (33 of Griesbach's notation), and 55 (17 of Griesbach), several of the Moscow manuscripts cited by Matthæi, the Memphitic and Ethiopic versions, together with several of the Ante-hieronimian versions, and, among the fathers, Jerome, Augustine, Cyril, Chrysostom, and Epiphanius. This reading alone proves that the Codex Cyprius has not been altered from the Latin, as Wetstein asserted without any authority.

¹ See an account of the Cyprian Recension in pp. 59, 60.

² Marsh's Michaelis, Vol. ii. Part i. pp. 217, 218.

thirteen leaves; and is supposed to be as antient as the fifth century.¹

XII. The *CODEX AUGIENSIS* is a Greek-Latin manuscript of St. Paul's Epistles; it derives its name from the monastery of Augia major, at Rheinau, to which it belonged in the fifteenth century. After passing through various hands, it was purchased by the celebrated critic, Dr. Richard Bentley, in 1718; and in 1787, on the death of the younger Bentley, it was deposited in the Library of Trinity College, Cambridge. This manuscript is defective from the beginning to Rom. iii. 8., and the epistle to the Hebrews is found only in the Latin version. Michaelis assigns it to the ninth century, which (Bishop Marsh remarks) is the utmost that can be allowed to its antiquity. The Greek text is written in uncial letters without accents, and the Latin in Anglo-Saxon characters: it has been collated by Wetstein, who has noted the *Codex Augiensis* with the letter F in the second part of his edition of the New Testament. In many respects it coincides with the *Codex Boernerianus*, and belongs to the Western Recension. The words *Χριστός* (*Christ*), and *Ἰησους* (*Jesus*), are not abbreviated by \overline{XC} and \overline{IC} , as in the common manuscripts, but by \overline{XPC} and \overline{IHC} , as in the *Codex Bezae*.²

XIII. The *CODEX HARLEIANUS* No. 5598. is a most splendid *Evangelisterium*, or collection of lessons from the four Gospels, unknown to Dr. Griesbach; it is written on vellum, in uncial Greek letters, which are gilt on the first leaf, and coloured and ornamented throughout the rest of the book. It consists of seven hundred and forty-eight pages; and according to an inscription on the last page, was written by one Constantine, a presbyter, A. D. 995. To several of the longer sections, titles are prefixed in larger characters. The passages of the Gospels are noted in the margin, as they occur, by a later hand, and between pages 726 and 729, there are inserted ten leaves of paper, containing the series of Lessons or Extracts from the Gospels; which are supposed to have been written by Dr. Covell, who was chaplain to the British Embassy at Constantinople A. D. 1670—1677, and was a diligent collector of MSS. In plate 2. No. 2. is given a fac-simile³ of the third page of this precious manuscript. It represents the eighteenth verse of the first

¹ Michaelis, Vol. ii. Part i. p. 514. Part ii. pp. 784, 785.; Montfaucon's *Bibliotheca Bibliothecarum*, tom. ii. pp. 1041. In his *Palæographia Græca*, he has given a fac-simile of the Greek and Latin characters of the *Codex San-Germanensis*. Another fac-simile of them is given by Blanchini, in his *Evangeliarium Quadruplex*, Vol. i. in the last of the Plates annexed to p. 555.

² Michaelis, Vol. ii. Part i. pp. 210, 211. Part ii. pp. 664, 665.

³ This plate faces page 88, *supra*.

chapter of Saint John's Gospel. We have annexed the same passage in ordinary Greek types, together with a literal English Version, in parallel columns.

Θ̄Ν̄Ο̄ῩΔ̄Ε̄ῙΣ̄Ε̄Ω

ΠΑΚΕΠΩΠΟΤΕ·

‘ΟΜΟΝΟΓΕΝΗΣῩΣ̄

‘ΟΩΝΕΙΣΤΟΝΚΟΛ

ΠΟΝΤΟΥΠΡΣΕΚΕΙ

ΝΟΣΕΞΗΓΗΣΑΤΟ·

ḠD̄N̄ŌM̄ĀN̄H̄ĀT̄H̄S̄E

ENATANYTIME·

THEONLYBEGOTTENS̄N̄

WHOISINTHEBO

SOMOFTHEFH̄RH

EHATHMADEHIMKNOWN·

The lines of this venerable MS. are not all of equal length, some containing ten, others ten or more letters in each line. The same contractions of Θ̄Σ̄ for Θεος (*God*), Π̄Π̄ for Πατηρ (*Father*), ῩΣ̄ for Υιός (*a son*), &c. which occur in all the most antient Greek manuscripts, are also to be seen in this evangelistarium. As it has *never* yet been collated, it is highly worthy of the attention of future editors of the New Testament.

XIV. The CODEx REGIUS, 2861, (at present 62 η, or the eighth of the manuscripts collated by Robert Stephens,) is a quarto manuscript, on vellum, of the ninth century, and written in uncial letters of an oblong form. The accents are frequently wanting, and are often wrongly placed, even when they are inserted, from which circumstance Griesbach thinks that this manuscript was transcribed from another very antient one, which had no accents. Each page is divided into two columns, and the words follow, for the most part, without any intervals between them. The iota subscriptum and postscriptum are uniformly wanting: the usual abbreviations occur, and the letters ΑΥ and ΟΥ are sometimes written with contractions as in the Codex Coislinianus 1 (a manuscript of the eighth century); and not seldom a letter is dropped in the middle of a word:—Thus, we read in it παραβλη for παραβολη, κλησεται for κληθησεται, καταρωμενος for καταρωμενος, &c. &c. Errors in orthography appear in every page, and also permutations of vowels and consonants. This manuscript contains the four Gospels, with the following chasms, viz. Matt. iv. 21.—v. 14. and xxviii. 17. to the end of the Gospel; Mark x. 17—30. and xv. 10—20.; and John xxi. 15. to the end. The τιτλοι and the Ammonian sections with reference to the canons of Eusebius are written in the Codex Regius *à primâ manu*. It is noted L. by Wetstein, and also by Griesbach¹, who has given a very complete and accurate collection of its various readings in his *Symbolæ Criticæ*. This

¹ Griesbach's *Symbolæ Criticæ*, tom. i. pp. lxxvi.—cxli. Michaelis, Vol. ii. Part i. pp. 304—306. Part ii. pp. 778, 779.

manuscript harmonises with the Alexandrine or Western Recension.

XV. The Codex Uffenbachianus 2, (1 of Bengel's notation, and No. 53 of Wetstein's and Griesbach's catalogues of manuscripts,) is a fragment of the epistle to the Hebrews, consisting of two leaves: it is at present preserved in the public library at Hamburg. Having been very imperfectly described by Maius, Wetstein, and Bengel, Dr. H. P. C. Henke rendered an important service to biblical literature by subjecting it to a minute critical examination, the result of which he published at Helmstadt, in 1800, in a quarto tract, with a fac-simile of the writing, intitled *Codicis Uffenbachiani, qui Epistolæ ad Hebræos fragmenta continet, Recensus Criticus*¹. According to this writer, the Codex Uffenbachianus originally consisted of one ternion, or six leaves, of which the four middle ones are lost. It is wholly written in *red* uncial characters, slightly differing from the square form observable in the most antient manuscripts. The accents and notes of aspiration are carefully marked, but the iota subscriptum nowhere occurs: nor are any stops or minor marks of distinction to be seen, except the full stop, which is promiscuously placed at the bottom, in the middle, or at the top of a page, to serve as a comma, colon, or full point. The note of interrogation occurs only once, viz. in Heb. iii. 17. after the word *ερημω*; but there are scarcely any abbreviations, beside those which we have already noticed as existing in the Alexandrian and other antient manuscripts. It is remarkable, that the first verse of the second chapter is wanting in this manuscript, which is characterised by some peculiar readings. M. von Uffenbach, who was its first *known* possessor, referred it to the seventh or eighth century. Wetstein asserted it to have been written in the eleventh century; but, on comparing it with the specimens of manuscripts engraved by Montfaucon and Blanchini, we are of opinion with Dr. Henke, that it was executed in the ninth century. In its readings, the Codex Uffenbachianus sometimes approximates to the Alexandrian, and sometimes to the Western Recension.

XVI. The CODICES MANNERS-SUTTONIANI are a choice collection of manuscripts, in the archiepiscopal library at Lambeth, which have been purchased, and presented to that library by his Grace the present Archbishop. They are principally the collection, made by the late Rev. J. D. Carlyle, Professor of Arabic in the university of Cambridge, during his travels in

¹ Dr. Henke's publication and fac-simile are reprinted by Pott and Ruperti, in their *Sylloge Commentationum Theologicarum*, vol. ii. pp. 1—52. Helmstadt, 1801; from which our account of the Codex Uffenbachianus is abridged.

the east, with a view to a critical edition of the New Testament, with various readings; which however was never undertaken, in consequence of his lamented decease. Of these manuscripts (which are chiefly of the New Testament, and are numbered from 1175 to 1209), the following are particularly worthy of notice, on account of the harvest of various lections which they may be expected to afford.

1. No. 1175 is a manuscript of the four Gospels, written on vellum, in quarto, towards the end of the eleventh or at the beginning of the twelfth century. The two first verses of the first chapter of Saint Matthew's Gospel are wanting. At the end of this manuscript, on a single leaf, there are part of the last verse of the seventh chapter of Saint John's Gospel, and the first eleven verses of the eighth chapter.

2. No. 1176 is another manuscript of the four Gospels, on vellum, in quarto, written in the twelfth century. On the first leaf there are some figures painted and gilt, which have nearly disappeared from age. This is followed by the chapters of the four Gospels.

3. No. 1177 is a manuscript of the four Gospels on vellum, of the twelfth century, which is very much mutilated in the beginning.

4. No. 1178 contains the four Gospels, most beautifully written on vellum, in quarto, in the tenth century. The first seven verses and part of the eighth verse of the first chapter of Saint Matthew's Gospel is wanting.

5. No. 1179 contains the four Gospels, mutilated at the beginning and end. It is on vellum, in quarto, of the twelfth century.

6. No. 1180 is a quarto manuscript of the four Gospels, written in the fourteenth century.

7—11. Nos. 1181 to 1185. are manuscripts, containing the Acts of the Apostles, the Catholic Epistles, and the whole of Saint Paul's Epistles. They are all written in quarto and on paper. Nos. 1181 and 1183 are of the fourteenth century: No. 1182 is of the twelfth century. The conclusion of Saint John's First Epistle, and the subsequent part of this manuscript, to the end, have been added by a later hand. Nos. 1184 and 1185 are of the fifteenth century. The former is mutilated in the commencement, and begins with Acts vi. 10. *Τη σοφια και τω πνευματι ω ελαλει*,—*the wisdom and the spirit by which he spake*. The two last leaves of this manuscript are written by a later hand. No. 1185 is mutilated at the end.

12. No. 1186 is a quarto manuscript on vellum, written in the eleventh century, and contains the Epistles of Saint Paul and the Apocalypse. It is unfortunately mutilated at the be-

ginning and end. It commences with Rom. xvi. 15. . . . παν (that is, Ολυμπαν) και τους συναντοις παντας αγιους,— . . . pas (that is, *Olympas*) and all the saints which are with them: and it ends with the words, επι τω θρονω, λεγοντες Αμην,—on the throne, saying, Amen. Rev. xix. 4. The Rev. H. J. Todd has given a fac-simile of this precious manuscript in his catalogue of the manuscripts in the archiepiscopal library at Lambeth.

13—15. Nos. 1187—1189 are lectionaries, from the four Gospels, written on vellum, in the thirteenth century.

16. No. 1190 is a manuscript on vellum, written with singular neatness, in the thirteenth century. Formerly it contained the Acts of the Apostles and the Catholic Epistles, together with the whole of Saint Paul's Epistles. It is sadly mutilated and torn, both in the middle and at the end.

17. No. 1191 is a lectionary, from the Acts of the Apostles and the Epistles. It is on vellum, in quarto, of the thirteenth century. It is mutilated both at the beginning and end. All the preceding manuscripts were brought by Professor Carlyle from the Greek Islands.

18—21. Nos. 1191, 1194, 1195, and 1196, are lectionaries from the Acts of the Apostles and Epistles. They are on vellum, in quarto, and were written in the thirteenth century. No. 1191 is mutilated at the beginning and end; and No. 1194 at the end. The writing of this last manuscript is singularly neat, and many of the letters are gilt. No. 1195 is also mutilated at the beginning, and No. 1196 at the end.

22. No. 1192 is a very beautiful manuscript of the four Gospels, in quarto, written on vellum, in the thirteenth century.

23. No. 1193 is a lectionary from the four Gospels, also written on vellum, in the thirteenth century. It is mutilated at the end. The six last manuscripts, Nos. 1191—1196, were brought from Syria.¹

XVII. The CODICES MOSQUENSES, or Moscow manuscripts, are fifty-five in number. They were discovered by M. Matthæi, while he was a professor in that city, principally in the library belonging to the Holy Synod; and were collated by him with great accuracy. The principal various readings, derived from them, are printed in his edition of the Greek Testament, of which some account will be found in a subsequent chapter.

¹ Catalogue of the MSS. in the Archiepiscopal Library, at Lambeth, by the Rev. H. J. Todd. pp. 261, 262, folio, London, 1812. From the circumstance of the Codices Manners-Suttoniani being brought partly from Greece, and partly from Syria, it is probable that, whenever they may be collated, it will be found that those from the former country will be found to harmonise with the Byzantine Recension; and those from the latter, with the Palestine Recension.

Though these MSS. are not of the highest antiquity, yet they are far from being modern, since some of them were written in the eighth, several in the tenth or eleventh, and many in the twelfth, century. As the Russian is a daughter of the Greek church, Michaelis remarks that the Moscow Manuscripts very frequently contain the readings of the Byzantine recension, though he has observed many readings that were usual not only in the west of Europe, but also in Egypt. Of the Codices Mosquenses, there are three, which Matthæi designates by the letters V, H, and B, and to which he gives a high character for antiquity, correctness, and agreement: they are all written in uncial characters. The Manuscript V. contains the four Gospels; from John vii. 39. to the end is the writing of the twelfth or thirteenth century: the preceding part is of the eighth century. B. is an Evangelium or collection of the four Gospels, of the same date: H. is also an Evangelium, and in the judgment of Matthæi, the most antient manuscript known to be extant in Europe. V. and H. were principally followed by him, in forming the text of his edition of the New Testament.¹

XVIII. The CODEX BRIXIENSIS or BRIXIANUS is a precious manuscript of the Old Italic (Latin Version) executed in the eighth century, preserved at Brescia, in Lombardy. It is an oblong quarto, written in uncial characters, on purple vellum, which in the lapse of time has faded to a blueish tinge. The letters were written with ink, and subsequently silvered over. The initial words of each Gospel have been traced with gold, vestiges of which are still visible. The letters O. and V., T. and D., are frequently interchanged, and especially the letters B. and V. To the Gospels are prefixed the Eusebian Canons². The Codex Brixiensis is very frequently referred to by Mr. Nolan in his inquiry into the integrity of the Greek Vulgate or received text of the New Testament, on account of its antiquity and importance, in vindicating the integrity of that text. It is printed by Blanchini in his Evangelium Quadruplex.

XIX. Besides the preceding manuscripts, which (with few exceptions) are written in square or uncial characters, there are many others written in *small letters*, which are quoted by Griesbach and other critics, by arabic numerals, 1, 2, 3, &c.; and which, though not equal in point of antiquity with several of those in uncial letters, are nevertheless of great value and importance, and frequently exhibit readings not inferior to those

¹ Michaelis, Vol. ii. Part i. pp. 288, 289. Part ii. pp. 765—767. In Beck's *Monogrammata Hermeneutices Librorum Novi Testamenti* (pp. 67—71, 98.) and Griesbach's second edition of the Greek Testament (pp. cxxiii.—cxxvi.), there are lists of the Moscow Manuscripts. Prof. Matthæi has also given notices of them, with occasional fac-similes, in the different volumes of his edition of the Greek Testament.

² Blanchini *Evangelium Quadruplex*, tom. i. Prolegomena, pp. 1—40.

contained in the foregoing manuscripts. Of this description are the following, viz.

1. The **CODEX BASILEENSIS** (noted by *Bengel* Bas. γ , and by *Wetstein* and *Griesbach* 1, throughout their editions) contains the whole of the New Testament, except the Revelation, and is written on vellum, with accents. On account of the subscriptions and pictures which are found in it (one of which appears to be a portrait of the emperor *Leo*, surnamed the *Wise*, and his son *Constantine Porphyrogenetus*,) *Wetstein* conjectures that it was written in their time, that is, in the tenth century. *Michaelis* and *Griesbach* have acceded to this opinion. *Erasmus*, who made use of it for his edition of the Greek Testament, supposed it to be a latinising manuscript, and his supposition was subsequently adopted by *Wetstein*; but *Michaelis* has vindicated it from this charge, and asserts that it is entitled to very great esteem. ¹

2. The **CODEX CORSENDONCENSIS**, which is in the imperial library at *Vienna*, is noted β by *Wetstein* and *Griesbach*. It was used by *Erasmus* for his second edition, and contains the whole of the New Testament, except the book of Revelation. It appears to have been written in the twelfth century, and by an ignorant transcriber, who has inserted marginal notes into the text. *Wetstein* charges it with being altered from the Latin. ²

3. The **CODEX MONTFORTIANUS** or **MONTFORTII**, also called **DUBLINENSIS** (61 of *Griesbach*), is a manuscript containing the whole of the New Testament, preserved in the Library of *Trinity College*, *Dublin*, to which it was presented by *Archbishop Usher*. It derives its name of *Montfortianus* from having belonged to *Dr. Montfort*, previously to coming into *Usher's* possession. It has acquired much celebrity, as being the only genuine manuscript which has the much-contested clause in *1 John*, v. 7, 8, and is the same which was cited by *Erasmus* under the title of *Codex Britannicus*, who inserted the disputed passage in the third edition of his Greek Testament on its authority. It is written in small Greek characters on thick glazed paper, in duodecimo, and without folios. *M. Martin*, in the early part of the last century, claimed for it so early a date as the *eleventh* century; but *Bishop Marsh* contends that it is at least as modern as the *fifteenth*; and *Griesbach* refers it to the *fifteenth* or *sixteenth* century. And the prevalent opinion on the Continent is, that it was written between the years 1519 and 1522, for the purpose of furnishing *Erasmus* with an authority for inserting the text of the three heavenly witnesses in

¹ *Michaelis*, vol. ii. part i. pp. 218—220.

² *Ibid.* p. 255.

his third edition of the Greek Testament. But this notion, which is rendered highly improbable by the appearance of the manuscript, is completely refuted by the literal affinities which Michaelis has observed to exist between it and the Syriac¹. The knowledge of that oriental version in Europe was not earlier than 1552, when it was brought by Moses Mardin to Julius III., and even then there was but one person who could pretend to any knowledge of the language, and who was obliged to receive instruction in it from the foreigner who brought it, before he could assist him in committing it to print². Yet admitting, that the knowledge of this version and language existed thirty years previously, which is contrary to fact, still an attempt to give an appearance of antiquity to this manuscript, by interpolating it from the Syriac, is a supposition rendered grossly improbable by the state of literature at the time. For no fabricator could have ever calculated upon these evidences of its antiquity being called into view. Notwithstanding the curiosity and attention which have been latterly bestowed on these subjects, and which no person, in the days of Erasmus, could have foreseen, they have been but recently observed. These affinities, which cannot be ascribed to accident, consequently claim for this manuscript, or the original from which it was taken, an antiquity which is very remote. But its affinities with the Syriac are not the only peculiarities by which it is distinguished. It possesses various readings, in which it differs from every known Greek manuscript, amounting to a number, which excited the astonishment of Prof. Michaelis and Dr. Mill.³ Some of them are coincident with the Syriac and old Italian version; but as it has other readings which they do not acknowledge, we cannot so easily account for these peculiarities, as by admitting its relation to some other source, which, as not immediately connected with them, is probably very remote. And if this source be traced by the analogy which it preserves to the old Italic, it must be clearly of the very highest kind⁴. Dr. Clarke, (to whom we are indebted for the fac-simile of this MS. which is given in page 501 of our fourth volume), has shown that it was most probably written in the *thirteenth* century, from the similarity of its writing to that of other manuscripts of the same time. He has no doubt but it existed before the invention of printing, and is inclined to think it the work of an unknown bold

¹ Introd. to the New Testament, vol. ii. part i. p. 286.

² Simon Hist. des Vers. ch. xv. Michaelis, vol. ii. part i. p. 8.

³ Michaelis vol. ii. p. 286.

⁴ Brit. Crit. (N. S.) vol. i. p. 185.

critic, who formed a text from one or more manuscripts in conjunction with the Latin Vulgate, and was by no means sparing of his own conjectural emendations, for it contains many various readings, which exist in no manuscript yet discovered. But how far the writer has in any place faithfully copied the text of any particular antient manuscript is more than can be determined¹. The Codex Montfortianus has been collated by the Rev. Dr. Barrett of Trinity College, Dublin; who has printed its various readings at the end of his fac-simile of the Codex Rescriptus of St. Matthew's Gospel noticed in pp. 97, 98. supra.

4. The CODEX REGIUS, formerly 2244^a, at present 50, (noted Paris. 6 by Kuster, 13 by Wetstein, and *13 by Griesbach), is a manuscript of the four Gospels in the royal library at Paris. Though not more antient, probably, than the thirteenth century, it is pronounced by Michaelis to be of very great importance: it has the following chasms, which were first discovered by Griesbach, viz. Matt. i. 1.—ii. 21. ; xxvi. 33—53 , xxvii. 26.—xxviii. 10. ; Mark i. 2. to the end of the chapter ; and John xxi. 2. to the end of the Gospel. The various readings from this manuscript given by Kuster and Wetstein are very inaccurate. Matt. xiii., xiv. and xv., were the only three chapters actually collated by Griesbach, who expresses a wish that the whole manuscript might be completely and exactly collated, especially the latter chapters of the Gospels of Luke and John. In consequence of this manuscript harmonising in a very eminent manner with the quotations of Origen, he refers it to the Alexandrine edition, though he says it has a certain mixture of the Western.²

5. The CODEX LEICESTRENSIS is a manuscript of the whole New Testament, written by a modern hand, partly on paper and partly on vellum, and referred by Wetstein and Griesbach to the fourteenth century. It is noted by Dr. Mill by the letter L., in the first part of Wetstein's New Testament Codex 69, in the second, 37, in the third, 31, and in the fourth, 14, and by Griesbach, 69. It is defective from the beginning as far as Matt. xviii. 5., and has also the following chasms, viz. Acts x. 45.—xiv. 7. Jude 7. to the end of that Epistle, and Rev. xxi. to the end. It has many peculiar readings; and in those which are not confined to it, this manuscript chiefly agrees with D. or the Codex Cantabrigiensis: it also har-

¹ Michaelis, vol. ii, part i. pp. 284—287. part ii. pp. 755—759. Dr. A. Clarke's Succession of Sacred Literature, pp. 86—92.

² Michaelis, vol. i. part i. pp. 302, 303.—Griesbach's Symbolæ Criticæ, vol. i. pp. cliv.—clxiv. Nov. Test. vol. i. p. cv.

monises in a very eminent manner with the Old Syriac version, and, what further proves its value, several readings, which Dr. Mill found in it alone, have been confirmed by other manuscripts that belong to totally different countries. The Codex Leicestrensis was first collated by him, and afterwards more accurately by Mr. Jackson, the learned editor of Novatian's works, whose extracts were used by Wetstein. There is another and still more accurate transcript of Mr. J.'s collation in his copy of Mill's edition of the Greek Testament, which is now preserved in the library of Jesus College, Cambridge, where it is marked O, Θ, 1. ¹

6. The CODEx VINDOBONENSIS, Lambecii 31 (124 of Griesbach), is a manuscript of the four Gospels, written in the eleventh or twelfth century: it has been collated by Treschow, Birch, and Alter. It is of very great importance, and agrees with the Codex Cantabrigiensis in not less than eighty unusual readings; with the Codex Ephreми in upwards of thirty-five; with the Codex Regius 2861, or Stephani η, in fifty; with the Codex Basileensis in more than fifty, and has several which are found in that manuscript alone; with the Codex Regius 2244², in sixty unusual readings; and with the Codex Colbertinus 2844, in twenty-two. ²

7. The CODEx EBNERIANUS is a very neat manuscript of the New Testament, in quarto, now deposited in the public library at Nuremberg: it was formerly in the possession of Hieronymus Ebner Von Eschenbach of that city, from whom its appellation is derived. It contains 425 leaves on vellum, and was written in the year 1391.

The whole of the New Testament is comprised in this volume, excepting the Book of Revelation: each page contains 27 lines, at equal distances, excepting those in which the different books commence, or which are decorated with illuminations. Besides the New Testament, the Eusebian Canons are introduced, together with the lessons for particular festivals, and a menologium used in the Greek church, &c.

The book is bound in massy silver covers, in the centre of which the Redeemer of the World is represented sitting on a throne, and in the act of pronouncing a blessing. Above his head is the following inscription, in square letters, exhi-

¹ Michaelis, vol. ii. part i. pp. 355—357. part ii. pp. 749, 750. Bp. Marsh adds, "This copy of Mill's Greek Testament, with Jackson's marginal readings, is a treasure of sacred criticism, which deserves to be communicated to the public. It contains the result of all his labours in that branch of literature; it supplies many of the defects of Mill, and corrects many of his errors: and, beside quotations from manuscripts and antient versions, it contains a copious collection of readings from many of the fathers, which have hitherto been very imperfectly collated, or wholly neglected. Ibid. p. 750.

² Ibid. vol. ii. part ii. p. 870.



ρ αεχῆ ἢ ὁμόῳ . Καὶ ὁμόῳ
 καὶ θσῆ ἢ ὁμόῳ οὐ τοσῆ ἢ ὁ
 τὸ μ θρ ὁ πάντων δαίτου ἔ
 αὐτοῦ ἄβρ ἑοῦ δέ ἐμ , ὀ γέ
 ζω ἢ ἢ καὶ ἢ ζω ἢ ἢ ὁ φά
 ὁ φ ὡς ἐρ τῆ σι ο τῖ α φ
 τῖ α αὐτὸ ἄματὸ λ α β ρ
 πε φα μ ῆ ρ ο σ πα ρ ἄ θ ὡ
 λ ῆ ρ ο σ οὐ το σ ἢ λ θ ε ρ ε ῖ σ μα
 μα ρ τυ ρ ῆ σ η π ε ρ ῖ τ ὡ φ
 τ ῶ , π η ρ ἄ σ ω σ η δ ῖ ἄ ν τ ὡ
 ὁ φ ὡς , ἀ λ λ ῖ γ α μα ρ τυ ρ ῆ
 τ ὡ σ ἢ ἢ ὁ φ ὡς ὁ ἄ ν θ ῳ ῖ ο ρ
 π ἄ ν τ α ἄ ἢ ο ρ ὁ ἄ χ ὡ μ ῆ ο ρ ἄ
 ὁ κ ὡ σ μ ὡ ἢ ἢ , καὶ ὁ ἰ ὅ σ
 ἄ β ρ ἑ ο , καὶ ὁ ἰ ὅ σ μ ο σ α ἰ

Fac-simile of the CODEX EBNERIANUS, a manu.



μ ἀρχὴ ἡμ ὁμῶν· Καὶ ὁ λόγος ἦν παρὰ τὸν θεόν
 καὶ θεὸς ἦν ὁμῶν· οὐτος ἦν ἐν ἀρχῇ παρὰ
 τὸν θεόν· πάντων διαίτου· ἐν ᾧ ἦν ὁ χάρις
 αὐτοῦ ἀβύσσου δεξιᾶ, ὁ ἴσος μετ' ἐμοῦ
 ἔως ἡμῶν· καὶ ἡ ζωὴ ἡμῶν, ὁ φῶς τῶν ἀνθρώπων·
 ὁ ὢς φῶς ἐν τῆ σκότειά· φάει ἡμεῖς καὶ ἡ σκω
 τίω αὐτὸ ἕλατ' ὅλα βῆν· ἀβύσσου ἔπος
 πᾶσα ἡμεῖς παρὰ θεῶν, ὁ ἴσος αὐτῶν ἰσ
 χύμενος· οὐτος ἡθερὲς μαρτυρίαν, ἰνὰ
 μαρτυρήσῃ πᾶσι τῶν φῶτος· ἰνὰ παρ
 τῶν, πᾶσι φάσῃ σὺ εἶ ἡμῶν· ὁ ἴσος
 ὁ φῶς· ἀλλ' ἰνὰ μαρτυρήσῃ περὶ τοῦ φω
 τόσος ἡμῶν ὁ φῶς δ' ἀμείνων· ὁ φῶς τὶς
 πάντα ἀβύσσου ὀυχομένη ἄς ὁμῶν ἰσ
 ὢς Κόσμος ἡμῶν, καὶ ὁ κόσμος ἐκ αὐτοῦ ἐ
 νῆν ἦν, καὶ ὁ κόσμος σὺν τῶν ὀυχομένων

biting the style in which the capitals are written:—*Δεσποτα ευλογησον τον δουλον σου ελαχιστον Ιεροθυμον Ιηλιελλον και την οικιαν αυτη.* “Lord, bless the least of thy servants, Hieronymus Gulielmus and his family.” Of the style of writing adopted in the body of the manuscript, the annexed engraving will afford a correct idea, and at the same time exemplify the abbreviations frequent in Greek manuscripts of the 12th and 13th centuries. Our specimen comprises the ten first verses of the first chapter of Saint John’s Gospel; the abbreviations, though very numerous, being uniformly the same, do not interpose any material difficulty to the easy perusal of the manuscript. Wetstein, though he has admitted it into his catalogue, has made use of it only in the eighteenth chapter of Saint John’s Gospel; Michaelis has classed it among the uncollated manuscripts of the New Testament.¹

XX. The limits assigned to this work forbid any further detail respecting the other manuscripts of the New Testament. Referring the reader therefore to the elaborate work of Michaelis, who has given a catalogue raisonné of two hundred and ninety-two manuscripts, to which his annotator Bishop Marsh has added one *hundred and seventy-seven*², we proceed briefly to notice two manuscripts, or rather collations of manuscripts, which in the seventeenth century produced a warm contest between biblical critics of different denominations.

1. In 1673, Pierre Poussines (Petrus Possinus), a learned Jesuit, published³ extracts from twenty-two manuscripts, which,

¹ See Wetstein’s N. T. Proleg. p. 58. Bishop Marsh’s Michaelis, vol. ii. part i. p. 258. De Murr’s Memorabilia Bibliothecæ Norimb. part ii. pp. 100—151. where the Codex Ebnerianus is minutely described and illustrated with thirteen plates of illuminations, &c. which are very curious in an antiquarian point of view. Our engraving is copied from one of De Murr’s fac-similes.

² Michaelis, vol. ii. part i. pp. 185—361. part ii. pp. 649—855. Professor Beck, in his Monogrammata Hermeneutices Librorum Novi Fœderis (part i. pp. 42—100) has given a catalogue of all the manuscripts (394 in number) which are *certainly* known to have been collated, exclusive of Lectionaria, Euchologia, or prayer books of the Greek church, and Menologia or Martyrologies. In pp. 91—93. he has specified, by numbers referring to his own catalogue, what manuscripts are written in uncial letters; what contain the entire New Testament, and how many contain the greater part, or particular books of the New Testament. It seems to be precisely that sort of catalogue which Michaelis recommends biblical students to make, in order that they may be enabled (when consulting Mill or Wetstein) to judge of the proportion of manuscripts which are in favour of a reading to those which decide against it. The total number of manuscripts collated by Griesbach for his edition of the New Testament, was *three hundred and fifty-five*. He has given a list of them in his Prolegomena, tom. i. pp. ci.—cxxvi. and also critical accounts of the most important manuscripts in the two volumes of his Symbolæ Criticæ.

³ At the end of his Catena Patrum Græcorum in Marcum. Poussines prefixed to these extracts, the title of *Collationes Græci Contextus omnium Librorum Novi Testamenti juxta editionem Antverpiensem regiam, cum xvii. Antiquis Collicibus Manuscriptis. Ex Bibliotheca Barberini.*

he said, were in the library of Cardinal Barberini at Rome, and had been collated, by order of Pope Urban VIII., by John Matthæus Caryophilus. Dr. Mill inserted these extracts among his various readings; but as it was not known for a long time what had become of the Barberini manuscripts, and as the readings of the Barberini collation are for the most part in favour of the Latin Vulgate version, Wetstein, Semler, and other Protestant divines, accused Poussines of a literary fraud. Of this, however, he was acquitted by Isaac Vossius, who found the manuscript of Caryophilus in the Barberini Library; and the imputation against the veracity of that eminent Greek scholar has been completely destroyed by M. Birch, a learned Danish divine, who recognised in the Vatican Library six of the manuscripts from which Caryophilus had made extracts.¹

2. Another Jesuit, John Louis De la Cerda, inserted in his *Adversaria Sacra*, which appeared at Lyons in 1696, a collation of sixteen manuscripts (eight of which were borrowed from the library of the king of Spain) which had been made by Pedro Faxardo, Marquis of Velez. From these manuscripts, the marquis inserted various readings in his copy of the Greek Testament, but without specifying what manuscripts in particular, or even how many in general, were in favour of each quoted reading. The remarkable agreement between the Velezian readings and those of the Vulgate excited the suspicions of Mariana (who communicated them to De la Cerda) that Velez had made use only of interpolated manuscripts, that had been corrected agreeably to the Latin Vulgate, subsequently to the council of Florence. However this may be, the collation of Velez will never be of any utility in the criticism of the New Testament, unless the identical manuscripts, which he made use of, should hereafter be discovered in any Spanish library. But this discovery must be considered as hopeless after the laborious and careful researches, made by Bishop Marsh, relative to the collation of Velez, who, he has proved to demonstration, did not collate one single Greek or Latin manuscript, but took his various lections from Robert Stephens's edition of the *Latin Vulgate*, published at Paris in 1540: that the object which the marquis had in view, in framing this collection of readings, was to support, not the Vulgate in general, but the text of this edition in particular, wherever it varied from the

¹ Michaelis, vol. ii. part i. pp. 212—216. part ii. pp. 666, 667. Birch, Quatuor Evangelia, Prolegom. p. 26. Ejusdem, Variæ Lectiones ad Text. iv. Evangel. Præleg. p. xlii. Hafniz, 1801, 8vo.

text of Stephens's *Greek Testament* printed in 1550; and that with this view he translated into Greek the readings of the former, which varied from the latter, except where Stephens's Greek margin supplied him with the readings which he wanted, where he had only to transcribe, and not to translate. ¹

¹ Michaelis, vol. ii. part i. pp. 351—354. part ii. pp. 824, 825. Mr. (now Bishop) Marsh's Letters to Archdeacon Travis, p. 67, and the Appendix to that work, in which a minute detail of the Valesian readings is given, as also in Christian Benedict Michaelis's *Tractatio Critica de Variis Lectionibus Novi Testamenti*, §§ 87—89. (pp. 96—101.) 4to. Halæ Magdeburgicæ, 1749.

CHAPTER III.

ON THE EDITIONS OF THE OLD AND NEW TESTAMENT.

SECTION I.

A CRITICAL NOTICE OF THE PRINCIPAL EDITIONS OF THE
HEBREW BIBLE.

BISHOP WALTON¹, Carpzov², and particularly Le Long, have treated at great length on the various editions of the Hebrew Scriptures. These have been divided by De Rossi and others into Masoretic and Non-Masoretic editions,—a distinction, the utility of which is not perceived. In the present section, Dr. Masch's improved edition of Le Long's *Bibliotheca Sacra*³ has been chiefly followed. According to that eminent bibliographer, the various impressions of the Hebrew Bible may be divided into the four following classes, viz.

- i. *Editiones Principes*, or those first printed.
- ii. Editions, whose text has been literally adopted in subsequent impressions.
- iii. Editions, whose text is accompanied with rabbinical commentaries.
- iv. Polyglotts, or editions of the Bible with versions in several languages.
- v. Editions, which are furnished with critical apparatus.

i. *Editiones Principes*.

1. *Psalterium Hebraicum, cum commentario Kimchii. Anno 237. (1477) 4to.*

The first printed Hebrew book. It is of extreme rarity, and is printed with a square Hebrew type, approaching that of the German Jews. The text is without points, except in the four first psalms, which are clumsily pointed. The commentary of Rabbi Kimchi is subjoined to each verse of the text in the rabbinical character, and is much more complete than in the subsequent editions, as it contains all those passages which were afterwards omitted, as being hostile to Christianity.

2. *Biblia Hebraica, cum punctis. Soncino, 1488, folio.*

The first edition of the *entire Hebrew Bible* ever printed. It is at present of such extreme rarity, that only nine copies of it are known to be in existence. One of these

¹ Prolegom. cap. iv. De Bibliorum Editionibus præcipuis.

² *Critica Sacra*, pars i. cap. 9. pp. 387—428.

³ *Bibliotheca Sacra*, post. cl. cl. V. V. Jacobi Le Long et C. F. Boernerii iteratas curas ordine disposita, emendata, suppleta, continuata ab Andrea Gottlieb Masch. Halæ, 4to. 1778—85—90. 4 vols. with Supplement. The account of Hebrew editions is in the first volume, pp. 1—186. 331—424. De Bure's *Bibliographie Instructive*, tom. i. (Paris 1763), and Brunet's *Manuel du Libraire, et de l'Amateur de Livres*, (4 vols. 8vo. Paris 1820, 3d edit.) have also been consulted occasionally.

is in the Library of Exeter College, Oxford. At the end of the Pentateuch there is a long Hebrew subscription, indicating the name of the editor (Abraham Ben Chajim,) the place where it was printed, and the date of the edition. This very scarce volume consists, according to Masch, of 375 (but Brunet says 380) folios, printed with points and accents, and also with signatures and catchwords. The initial letters of each book are larger than the others, and are ornamented. Dr. Kennicott states, that there are not fewer than twelve thousand verbal differences between this edition and that of Vander Hooght; his assertion is questioned by Masch. The researches of biblical critics have not succeeded in ascertaining what manuscripts were used for this Hebrew Bible. It is, however, acknowledged that these two very antient editions are equal, in value, to manuscripts.

ii. Editiones Primariae, or those which have been adopted as the bases of subsequent impressions.

1. *Biblia Hebraica*, 8vo, Brixiae, 1494.

This edition was conducted by Gerson, the son of Rabbi Moses. It is also of extreme rarity, and is printed in long lines, except part of the Psalms which is in two columns. The identical copy of this edition, from which Luther made his German translation, is said to be preserved in the Royal Library at Berlin. This edition was the basis of, 1. The Complutensian Polyglott; 2. Bomberg's *first* Rabbinical Bible, Venice, 1518, in 4 vols. folio; 3. Daniel Bomberg's 4to. Hebrew Bible, Venice, 1518; 4. His second Hebrew Bible, 4to, Venice, 1521; and, 5. Sebastian Munster's Hebrew Bible, Basil, 1536, in 2 vols. 4to.

2. Another primary edition is the *Biblia Hebraica Bombergiana II.* folio, Venice, 1525, 1526, folio.

This was edited by Rabbi Jacob Ben Chajim, who had the reputation of being profoundly learned in the Masora, and other branches of Jewish erudition. He pointed the text according to the Masoretic system. This edition is the basis of all the modern pointed copies.

iii. Editions of the Bible with Rabbinical Commentaries.

Besides the *Biblia Rabbinica I. et II.* just mentioned, we may notice in this class the two following editions, viz.

1. *Biblia Hebraica cum utraque Masora, Targum, necnon commentariis Rabbiorum*, studio et cum præfatione R. Jacob F. Chajim, Venetiis, 1547—1549, 4 tomes in 2 vols. folio.

This is the second of Rabbi Jacob Ben Chajim's editions; and, according to M. Brunet, is preferable to the preceding, as well as to another edition executed in 1568, also from the press of Daniel Bomberg.

2. *Biblia Hebræa, cum utraque Masora et Targum, item cum commentariis Rabbiorum*, studio Joannis Buxtorffii, patris; adjuncta est ejusdem Tiberias, sive commentarius masoreticus. Basileæ, 1618, 1619, 1620, 4 tomes in 2 vols. folio.

This great work was executed at the expense of Lewis Koenig, an opulent bookseller at Basle: on account of the additional matter which it contains, it is held in great esteem by Hebrew scholars, many of whom prefer it to the Hebrew Bibles printed by Bomberg. Buxtorf's *Biblia Rabbinica* contains the commentaries of the celebrated Jewish Rabbins, Jarchi, Aben Ezra, Kimchi, Levi Ben Gerson, and Saadiah Hagggaon. An Appendix is subjoined, containing, besides the Jerusalem Targum, the great Masora corrected and amended by Buxtorf, the various lections of the Rabbis Ben Ascher and Ben Naphtali. Buxtorf also annexed the points to the Chaldee paraphrase. The *Tiberias*, published by Buxtorf in 1620, was intended to illustrate the Masora and other additions to his great Bible.

iv. Polyglott Bibles.

The honour of having projected the first plan of a Polyglott Bible is due to the illustrious printer, Aldus Manutius the elder; but of this projected work only one sheet was ever printed, in collateral columns of Hebrew, Greek, and Latin, in the year 1501. A copy of it (perhaps the only one that is extant) is preserved among the manuscripts in the Royal Library at Paris, No. 3064. The text of the typography is exceedingly beautiful.¹

In 1516 there was printed at Genoa, by Peter Paul Porrus (in Ædibus Nicolai Justiniani Pauli) the *Pentaglott* Psalter of Augustin Justiniani Bishop of Nebo. It was in Hebrew, Arabic, Chaldee, and Greek, with the Latin Versions, Glosses, and Scholia. In 1518 John Potken published the Psalter in Hebrew, Greek, Latin, and Ethiopic, at Cologne. But the first Polyglott edition of the entire Hebrew Bible was that printed at Alcalá in Spain, with the following title:

Biblia Sacra Polyglotta, complectentia Vetus Testamentum, Hebraico, Græco, et Latino Idiomate; Novum Testamentum Græcum et Latinum; et Vocabularium Hebraicum et Chaldaicum Veteris Testamenti, cum Grammaticâ Hebraicâ, nec non Dictionario Græco; Studio, Opera, et Impensis Cardinalis Francisci Ximenes de Cisneros. Industria Arnaldi Gulielmi de Brocario artis impressorie magistri. Compluti, folio. 1514, 1515. 1517. 6 vols.

The printing of this splendid and celebrated work, usually called the *Complutensian Polyglott*, was commenced in 1502: though completed in 1517, it was not published until 1522, and it cost the munificent Cardinal Ximenes 50,000 ducats. The editors were Ælius Antonius Nebrissensis, Demetrius Ducas, Ferdinandus Pincianus, Lopez de Stunica, Alfonsus de Zamora, Paulus Coronellus, and Johannes de Vergera, a physician of Alcalá or Complutum. The last three were converted Jews. This Polyglott is usually divided into six volumes. The first four comprise the Old Testament, with the Hebrew, Latin, and Greek in three distinct columns, the Chaldee paraphrase being at the bottom of the page with a Latin interpretation; and the margin is filled with Hebrew and Chaldee radicals. The fifth volume contains the Greek Testament, with the Vulgate Latin version in a parallel column; in the margin, there is a kind of concordance, referring to similar passages in the Old and New Testaments. And at the end of this volume, there are, 1. A single leaf containing some Greek and Latin verses; 2. *Interpretationes Hebræorum, Chaldæorum, Græcorumque Nominum Novi Testamenti*, on ten leaves; and, 3. *Introductio quam brevis ad Græcas litteras, &c.* on thirty-nine leaves. The sixth volume contains, 1. A separate title; 2. *Vocabularium Hebraicum totius Veteris Testamenti, cum omnibus dictionibus Chaldæis, in eodem Veteri Testamento contentis*, on one hundred and seventy-two leaves; 3. An alphabetical Index, on eight leaves, of the Latin words occurring in different parts of the work; 4. *Interpretationes Hebræorum, Chaldæorum, Græcorumque nominum, Veteris ac Novi Testamenti, secundum Ordinem Alphabeti*; 5. Two leaves intitled *Nomina quæ sequuntur, sunt illa, quæ in utroque Testamento vicio Scriptorum sunt aliter Scripta quam in Hebræo et Græco, et in aliquibus Bibliis nostris antiquis, &c.* 6. Fifteen leaves intitled *Introductiones artis Grammaticæ Hebrææ et primo de modo legendi et pronuntiandi*. These several pieces are sometimes placed in a different order from that above indicated. It is not known what is become of the manuscripts that were consulted for this edition. The impression was limited to 600 copies; three were struck off on vellum. One of these was deposited in the Royal Library at Madrid; and another in the Royal Library at Turin. The third (which is supposed to have been

¹ Renouard, *Annales de l'Imprimerie des Aldes*, tom. ii. pp. 27, 28.

reserved for Cardinal Ximenes), after passing through various hands, was purchased at the Pinelli sale, in 1789, for the late Count M^cCarthy of Thoulouse, for four hundred and eighty-three pounds. On the sale of this gentleman's library at Paris, in 1817, it was bought by George Hibbert, Esq. for 16,100 francs, or *six hundred and seventy-six pounds three shillings and four-pence*. Copies of the Complutensian Polyglott, on paper, are in the Libraries of the British Museum and Sion College, and also in several of the College Libraries in the two Universities of Oxford and Cambridge.

2. *Biblia Sacra, Hebraice, Chaldaice, Græce, et Latine, Philippi II. Regis Cathol. Pietate et Studio ad Sacrosanctæ Ecclesiæ Usus, Christophorus Plantinus excudebat. Antwerpiae, 1569—1572, 8 vols. folio.*

Five hundred copies only were printed of this magnificent work; the greater part of which being lost in a voyage to Spain, the *Antwerp Polyglott* has become of extreme rarity. It was printed in Hebrew, Greek, Latin, and Chaldee; and contains, besides the whole of the Complutensian Polyglott, a Chaldee paraphrase of part of the Old Testament, which Cardinal Ximenes had deposited in the Public Library at Alcalá, having particular reasons for not publishing it. This edition also has a Syriac version of the New Testament, and the Latin translation of Santes Pagninus, as reformed by Arias Montanus, the learned editor of this noble undertaking. The sixth, seventh, and eighth volumes are filled with lexicons and grammars of the various languages in which the Scriptures are printed, together with indexes, and a treatise on sacred antiquities. The Hebrew text is said to be compiled from the Complutensian and Bomberg editions.

3. *Biblia. 1. Hebraica. 2. Samaritana. 3. Chaldaica. 4. Græca. 5. Syriaca. 6. Latina. 7. Arabica. Lutetiæ Parisiorum, excudebat Antonius Vitré. 1628—1645. 10 vols. large folio.*

This edition, which is extremely magnificent, contains all that is inserted in the Complutensian and Antwerp Polyglotts, with the addition of the Syriac and Arabic versions. The Samaritan Pentateuch, with a Samaritan version, was printed for the first time in this Polyglott, the expenses of which ruined the editor, M. Le Jay. His learned associates were Philippus Aquinas, Jacobus Morinus, Abraham Echellensis, Gabriel Sionita, &c. The Hebrew text is that of the Antwerp Polyglott. There are extant copies of Le Jay's edition of the Polyglott Bible, under the following title, viz. *Biblia Alexandrina Heptaglotta, auspiciis S. D. Alexandri VII. anno sessionis ejus xii. feliciter inchoati. Lutetiæ Parisiorum prostant apud Joannem Jansonium a Waesberge, Johannem Jacobi Chipper, Elisæum Weirstraet. 1666.*

4. *Biblia Sacra Polyglotta, complectentia Textus Originales, Hebraicum cum Pentateucho Samaritano, Chaldaicum, Græcum, Versionumque antiquarum Samaritanæ, Græcæ LXXII Interpretum, Chaldaicæ, Syriacæ, Arabicæ, Æthiopicæ, Vulgatæ Latinæ, quicquid comparari poterat. . . . Edidit Brianus Walton, S. T. D. Imprimebat Thomas Roycroft. Londini, 1657, 6 vols. large folio.*

Though less magnificent than the Paris Polyglott, this of Bishop Walton is, in all other respects, preferable; being more ample and more commodious. Nine languages are used in it, though no one book of the Bible is printed in so many. In the New Testament, the four Gospels are in *six* languages; the other books, only in *five*; those of Judith and the Maccabees, only in three. The Septuagint version is printed from the edition printed at Rome in 1587, which exhibits the text of the Vatican manuscript. The Latin is the Vulgate of Clement VIII. The Chaldee paraphrase is more complete than in any former publication. The London Polyglott also has an interlineary Latin version of the Hebrew text; and some parts of the Bible are printed in Ethiopic and Persian, none of which are found in any preceding Polyglott.

The first volume, besides very learned and useful Prolegomena, contains the Pentateuch. Every sheet exhibits, at one view, 1st, The Hebrew text, with Montanus's Latin version, very correctly printed: 2. The same verses in the Vulgate Latin: 3. The Greek version of the Septuagint, according to the Vatican MS. with a literal Latin Translation by Flaminius Nobilis, and the various readings of the Alexandrian MS.

added at the bottom of the column : 4. The Syriac version, with a collateral Latin translation : 5. The Targum, or Chaldee Paraphrase, of Onkelos, with a Latin translation : 6. The Hebræo-Samaritan text, which is nearly the same with the unpointed Hebrew, only the character is different ; and the Samaritan version, which differs vastly from the other as to the language, though the sense is pretty nearly the same ; and therefore one Latin translation (with a few notes added at the bottom of the column,) serves for both : 7. The Arabic version, with a collateral Latin translation, which in general agrees with the Septuagint.

This first volume contains, or should contain, a portrait of Bishop Walton, engraved by Bombart ; and a frontispiece, together with three plates relating to Solomon's temple, all engraved by Hollar. There are also two plates containing sections of Jerusalem, &c. and a chart of the Holy Land. These are inserted in Capellus's *Treatise on the Temple*. That part of the *Prolegomena*, in this volume, which was written by Bishop Walton, was commodiously printed in octavo, at Leipsic in 1777, by Professor Dathe. It is a treasure of sacred criticism.

The second volume comprises the historical books in the same languages as are above enumerated, with the exception of the Samaritan (which is confined to the Pentateuch) and of the Targum of Rabbi Joseph (surnamed the blind) on the Books of Chronicles, which was not discovered till after the Polyglott was in the press. It has since been published in a separate form, as is noticed in the next page.

The third volume comprehends all the poetic and prophetic books from Job to Malachi, in the same languages as before, only that there is an Ethiopic version of the book of Psalms, which is so near akin to the Septuagint, that the same Latin translation serves for both, with a few exceptions, which are noted in the margin.

The fourth contains all the Apocryphal Books, in Greek, Latin, Syriac, and Arabic, with a two-fold Hebrew text of the book of Tobit ; the first from Paul Fagius, the second from Sebastian Muuster. After the Apocrypha there is a three-fold Targum of the Pentateuch : the first is in Chaldee, and is ascribed to Jonathan ben Uzziel : the second is in Chaldee also : it takes in only select parts of the Law, and is commonly called the Jerusalem Targum : the third is in Persic, the work of one Jacob Tawus, or Toosee, and seems to be a pretty literal version of the Hebrew text. Each of these has a collateral Latin translation. The two first, though they contain many fables, are exceedingly useful, because they explain many words and customs, the meaning of which is to be found no where else ; and the latter will be found very useful to a student in the Persian language, though it contains many obsolete phrases, and the language is by no means in the pure Shirazian dialect.

The fifth volume includes all the books of the New Testament. The various languages are here exhibited at one view, as in the others. The Greek text stands at the head, with Montanus's interlineary Latin translation ; the Syriac next ; the Persic third ; the Vulgate fourth ; the Arabic fifth, and the Ethiopic sixth. Each of the oriental versions has a collateral Latin translation. The Persic version only takes in the four Gospels ; and for this, the *Pars Altera*, or Persian Dictionary, in Castel's *Lexicon*, was peculiarly calculated.

The sixth volume is composed of various readings and critical remarks on all the preceding versions, and concludes with an explanation of all the proper names, both Hebrew and Greek, in the Old and New Testaments. The characters used for the several oriental versions are clear and good ; the Hebrew is rather the worst. The simple reading of a text in the several versions often throws more light on the meaning of the sacred writer, than the best commentators which can be met with. This work sells at from thirty-five pounds to seventy guineas, according to the difference of condition. Many copies are ruled with red lines, which is a great help in reading, because it distinguishes the different texts better, and such copies ordinarily sell for three or four guineas more than the others.

In executing this great and splendid work, Bishop Walton was assisted by Dr. Edmund Castell, Dr. Tho. Hyde, Dr. Pocock, Dr. Lightfoot, Mr. Alexander Huish, Mr. (afterwards Dr.) Samuel Clarke, Louis de Dieu, and other eminently learned men ¹.

¹ Concerning these, as well as the literary history of the London Polyglott, the reader will find much and very interesting information in the Rev. H. J. Todd's *Memoirs of the Life and Writings of the Right Rev. Brian Walton, D. D. Lord Bishop of Chester*, editor of the London Polyglott Bible. With notices of his coadjutors in that

It was begun in October 1653, and completed in 1657; the first volume was finished in September 1654; the second in July 1655; the third in July 1656; and the fourth, fifth, and sixth, in 1657, three years before the restoration. (The Parisian Polyglott was *seventeen* years in the press!)

This work was published by subscription, under the patronage of Oliver Cromwell, who permitted the paper to be imported duty-free; but the Protector dying before it was finished, Bishop Walton cancelled several leaves of the preface, in which he had made honourable mention of his patron, and others were printed containing compliments to Charles II. and some pretty severe invectives against republicans. Hence has arisen the distinction of *republican* and *loyal* copies. The former are the most valued. Dr. A. Clarke and Mr. Butler have both pointed out (especially the former) the variations between these two editions. For a long time, it was disputed among bibliographers, whether any dedication was ever prefixed to the London Polyglott. There is, however, a dedication in one of the copies which are in the Royal Library at Paris, and another was discovered a few years since, which was reprinted by the late Mr. Lunn, in large folio, to bind up with other copies of the Polyglott; it is also reprinted in the *Classical Journal*, vol. iv. pp. 355—361. In the first volume of Pott's and Rupert's *Sylloge Commentationum Theologicarum*, (pp. 100—137.) there is a collation of the Greek and other versions, as printed in the London Polyglott, with the Hebrew text of the Prophet Micah, accompanied with some explanations by Professor Paulus¹. To complete the London Polyglott, the following publications should be added, viz.

1. *Paraphrasis Chaldaica in librum priorem et posteriorem chronicorum. Auctore Rabbi Josepho, rectori Academiae in Syria. Nunc demum a manuscripto Cantabrigiensi descripta, ac cum versione Latina in lucem missam, a Davide Wilkins.* Amstelædami, 4to. 1715. The manuscript from which this work was taken, was written A. D. 1477: it was discovered by Dr. Samuel Clarke in the university of Cambridge; and, beside the Chaldee Paraphrase on the Books of Chronicles, contained the Books of Psalms, Proverbs, Job, Daniel, Ezra, and Nehemiah, with a targum or paraphrase on each. It is elegantly printed, the Chaldee text being on the right hand page, and the Latin translation on the left. The Chaldee has the vowel points; and both the text and version are divided into verses. This work is now of extreme rarity.

2. Dr. Castell's *Lexicon Heptaglotton*; of which an account is given infra, in the Appendix, No. III.

The purchaser of the London Polyglott should also procure Dr. John Owen's *Considerations on the Polyglott*, 8vo. 1658: Bishop Walton's reply, intitled, *The Considerator considered*, &c. 8vo. 1659: and (a work of much more importance than either) Walton's *Introductio ad lectionem Linguarum Orientalium, Hebraicæ, Chaldaicæ, Samaritanæ, Syriacæ, Arabicæ, Persicæ, Æthiopicæ, Armenicæ, Copticæ, &c.* 18mo. London, 1655. 'This little tract,' says Dr. Adam Clarke, 'is really well written, and must have been very useful at the time it was published. It does not contain *grammars* of the different languages mentioned in the title, but only the different alphabets, and directions how to read them. At the end of his exposition of the alphabet of each language, is a specimen in the proper character, each line of which is included between *two* others; the first of which is a literal Latin version of the original, and the second, the letters of the original expressed by Italics. Short as these examples are, they are of great utility to a learner. This little work is of considerable importance, as the harbinger of this inestimable Polyglott.'²

illustrious work; of the cultivation of oriental learning, in this country, preceding and during their time; and of the authorised English version of the Bible, to a projected revision of which, Dr. Walton and some of his assistants in the Polyglott were appointed. To which is added, Dr. Walton's own vindication of the London Polyglott, 8vo. 2 vols. London, 1821.

¹ For a more particular account of the London Polyglott, we refer the reader to Dr. Clarke's *Bibliographical Dictionary*, vol. i. pp. 248—270; vol. ii. pp. 1—12; Mr. Butler's *Horæ Biblicæ*, vol. i. pp. 158—149.; and Mr. Dibdin's *Introduction to the Knowledge of the Editions of the Greek and Latin Classics*, vol. i. pp. 15—27, from which publications the above account is abridged.

² *Bibliographical Dictionary*, vol. ii. p. 11,

Bishop Walton's Polyglott having long been extremely scarce and dear, it has been the wish of biblical students for many years, that it should be reprinted. In 1797, the Rev. Josiah Pratt issued from the press, *A Prospectus, with Specimens, of a New Polyglott Bible in Quarto, for the use of English Students*, and in 1799, another *Prospectus, with Specimens, of an Octavo Polyglott Bible*: but, for want of encouragement, the design of the estimable editor has not been carried into execution. A similar fate has attended *The Plan and Specimen of BIBLIA POLYGLOTTA BRITANNICA, or an enlarged and improved edition of the London Polyglott Bible, with Castell's Heptaglott Lexicon*, which were published and circulated by the Rev. Adam Clarke, L.L.D. F.S.A. in 1811. The reader may see them reprinted in the *Classical Journal* (where, however, no notice is taken of the author of the plan), vol. iv. pp. 493—497.

5. *Biblia Sacra Quadrilingua Veteris Testamenti Hebraici, cum Versione e regione positis, utpote versione Græca LXX Interpretum ex codice manuscripto Alexandrino, a J. Ern. Grabio primum evulgata—Item versione Latina Sebast. Schimidii noviter revisa et textui Hebræo accuratius accommodata et Germanica beati Lutheri, ex ultima beati viri revisione et editione 1544—45 expressa, adjectis textui Hebræo Notis Masorethicis et Græcæ Versioni Lectionibus Codicis Vaticani; notis philologicis et exegeticis aliis, ut et summariis capitum ac locis parallelis locupletissimis ornata.* Accurante M. Christ. Reinuccio. Lipsiæ, 1750, 3 vols. folio.

The comparative cheapness of this neatly and accurately printed work renders it a valuable substitute for the preceding larger Polyglotts. Dr. A. Clarke, who has read over the whole of the Hebrew and Chaldee text, with the exception of part of the Pentateuch, pronounces it to be one of the most correct extant. Unhappily it is not often seen in commerce.

6. *Biblia Sacra Polyglotta, Textus Archetypos Versionesque præcipuas ab Ecclesia antiquitùs receptas complectentia.* 4to. et 8vo. Londini, 1821.

The great rarity and consequent high price of all former Polyglotts, which render them for the most part inaccessible to biblical students, induced Mr. Bagster, the publisher, to undertake this beautiful and (what to biblical students is of the utmost importance) cheap edition, which forms one volume in quarto, or four volumes in small octavo. It comprizes the original Hebrew text of the Old Testament, the Samaritan Pentateuch, the Septuagint Greek version of the Old Testament, the Vulgate Latin, and the authorised English versions of the entire Bible, the original Greek text of the New Testament, and the venerable Peschito or Old Syriac version of it. The types, from which this Polyglott is printed, are entirely new, and, together with the paper, of singular beauty. The Hebrew text is printed from the celebrated edition of Vander Hooght (noticed in p. 127); the Samaritan Pentateuch is given from Dr. Kennicott's edition of the Hebrew Bible, and is added by way of Appendix. The Septuagint is printed from Bos's edition of the Vatican text; and at the end of the Old Testament there are given the various readings of the Hebrew and Samaritan Pentateuchs, together with the Masoretic notes, termed Keri and Ketib, the various lections of the Alexandrian manuscript as edited by Dr. Grabe, and the Apocryphal chapters of the book of Esther. (See a notice of them *infra*, Vol IV. p. 242.) The New Testament is printed from Mill's edition of the *Textus Receptus*, with the whole of the important readings given by Griesbach in his edition of 1805 (noticed in the following section.) The Peschito or Old Syriac version is printed from Widmanstadt's edition, published at Vienna in 1555, collated with the very accurate edition lately executed under the auspices of the British and Foreign Bible Society. The Apocalypse, and such of the Epistles as are not found in the Peschito, are given from the Philoxenian or New Syriac version. The Apocalypse is printed from Louis De Dieu's edition from the Elzevir press (Lug. Bat. 1627,) and the Epistles from the edition of the celebrated orientalist, Dr. Pocock. (Lug. Bat. 1680.) The text of the Latin Vulgate version is taken from the edition of Pope Clement VII. The authorised English version is accompanied with marginal renderings and a new and very valuable selection of parallel texts. Peculiar attention has been paid to ensure the

general accuracy of every branch of this Polyglott edition of the Bible, which is confided to gentlemen of acknowledged learning and industry; and prolegomena are preparing by the Rev. Samuel Lee, M. A. Professor of Arabic in the university of Cambridge.

This work is neatly and correctly printed in the following forms:—FIRST, in *one volume quarto*, presenting the original with the above-mentioned versions at one view, except the Samaritan text of the Pentateuch, which forms an Appendix. SECONDLY, in *octavo volumes*; each being a complete work, which may be separately purchased in succession, as occasion may require; and which, together, forms a complete Polyglott Bible in *four small volumes*. THIRDLY, a number of copies is printed; combining the original texts with one or other of the respective versions: and others containing similar combinations of the versions only. This arrangement is adopted for the convenience of biblical students, to whom it thus offers the Holy Scriptures in a portable form, and containing such versions only as the nature of their studies may require. A *Scripture Harmony*, or concordance of 500,000 parallel passages, is printed in various sizes, agreeing page for page with the Polyglott. We have been thus particular in giving the above description of this publication, on account of its intrinsic value and utility. The Hebrew of the quarto copies is pointed. The octavo copies may be procured, with the Hebrew, pointed or not, at the option of the purchasers. ¹

Several editions of the Bible are extant, in two or three languages, called *Diglots*, and *Triglots*, as well as Polyglott editions of particular parts of the Scriptures. For an account of these, we are compelled to refer the reader to the *Bibliotheca Sacra* of Le Long and Masch, and the *Bibliographical Dictionary* of Dr. Clarke, already cited. A complete account of all these Polyglott editions is a desideratum in English literature.

Of the *Diglots* or editions in two languages, the following are chiefly worthy of notice, viz.

1. *Biblia Sacra Hebraica, cum interlineari interpretatione Latina Xantis Pagnini: accessit Bibliorum pars, quæ Hebraicè non reperitur,*

¹ The publisher of the valuable Polyglott Bible above noticed, has just issued from the press an *octoglot* edition of the Liturgy of the Anglican church, in one quarto volume, which may justly be pronounced one of the finest specimens of typography that ever issued from the British press. The eight languages, printed in this edition, are the English, French, Italian, German, Spanish, Antient Greek, Modern Greek, and Latin. The *English* text is given from a copy of the Oxford Edition of the Common Prayer Book. The *French* version is modern, and is well known to most readers of that language, having frequently been printed, and received with general approbation. The Psalms are printed from the Basle Edition of Ostervald's Bible. The *Italian* is taken from the edition of A. Montucci and L. Valletti, published in 1796, but revised throughout, and its orthography corrected. The Psalms are copied from the Bible of Diodati. The *German* translation, by the Rev. Dr. Küper (Chaplain of his Majesty's German Chapel, St. James's), is entirely new, except the Psalms, which are taken from Luther's German Version of the Scriptures. The *Spanish*, by the Rev. Blanco White, is for the most part new. The Psalms are printed from Padre Scio's great Spanish Bible, published at Madrid, in 1807, in sixteen volumes. The translation into the *Antient Greek* language is that executed by Dr. Dupont (A.D. 1665), who was Regius Professor of Greek in the University of Cambridge. The Psalms are from the Septuagint. The *Modern Greek* is an entirely new translation by Mr. A. Calbo, a learned native Greek, of the island of Zante. And the *Latin* version is nearly a reprint of the edition which was first printed by W. Bowyer in 1720, with some alterations and additions by the present editor (John Carey, L. L. D.), sometimes taken from the translation of Mr. Thomas Parsel, the fourth edition of which was published in 1727. The Psalms are from the Vulgate.

The utility of this work is considerably increased by its being capable of being procured (like the Polyglott Bible above described) either in single or in combined portions, containing any one or more languages, at the option of the purchasers.

item Novum Testamentum, Græcè, cum Vulgata Interpretatione Latina Studio Benedicti Ariæ Montani. Antwerpia, 1572, 1584. Genevæ, 1609, 1619, (with a new title only.) Lipsiæ, 1657, folio.

The edition of 1572 forms the sixth volume of the Antwerp Polyglott (p. 121 *supra*.) as it is the first, so it is the best edition. The octavo editions, *ex officinâ Plantinianâ Raphelengii (Lugduni Batavorum)*, 1599 or 1610—1613, in nine volumes, are of very little value. In the folio editions above noticed, the Latin word is placed above the Hebrew and Greek words to which they belong. The Latin version of Xantes or Santes, Pagninus is corrected by Montanus, and his learned coadjutors, Raphelenge, and others.

2. *Biblia Hebraica, i. e. Vetus Testamentum, seu Hagiographi Canonici Veteris nempe Testamenti Libri, qui originario nobis etiamnum ore leguntur, ex Hebraico in Latinum ad litteram versi, adjunctâ editione Vulgatâ Hebraicè et Latinè, cura et studio Ludovici de Biel, e Societate Jesu. Viennæ, 1743. 4 vols. 8vo.*

This is an elegant edition, little known in this country, but in many respects highly valuable. It contains the Hebrew, and two Latin versions,—that of the Vulgate edition in 1592, and that of Arias Montanus. It is ornamented with vignettes, and the initial letters, which are well engraved on copper, represent some fact of sacred history, to which the immediate subject is applicable.

3. *The Old Testament, English and Hebrew, with remarks, critical and grammatical, on the Hebrew, and corrections of the English. By Anselm Bayley, LLD. London, 1774. 4 vols. 8vo.*

The Hebrew text is printed in long lines on the left hand page; and the authorised English version, on the right hand page, divided into two columns. The critical notes, which are very few, are placed under the English text. The Hebrew text is accompanied, throughout, with the Keri and Ketih; but all the accents, &c. are omitted, except the athnach, which answers to our colon, and the soph pashuk, which is placed at the end of each verse in the Bible. At the end of each book is given an epilogue, containing a summary view of the history, transactions, &c. recorded therein. The work is ornamented with a frontispiece, representing Moses receiving the tables of the law on Mount Sinai, and two useful maps;—one of the journeying of the Israelites, in which each station is numbered; and another of their settlement in the promised land. The letter press of the Hebrew is very unequally distributed over the pages; some are long and others short; some are wide, and others narrow. On some pages not fewer than thirty-seven lines are crowded together, while others contain only twenty-three. In other respects, Dr. A. Clarke pronounces it to be a pretty correct work; but, besides the errata noticed by the editor, he adds, that the reader will find the sentence—*thou shalt visit thy habitation*, left out of the English text, in Job v. 24.—*Bibliogr. Dic. vol. i. p. 274.*

v. Editions with critical notes and apparatus.

1. The first edition of the Hebrew Bible, printed by Bomberg, and edited by Felix Pratensis (Venice, 1518), contains the various lections of the Eastern and Western recensions; which are also to be found in Buxtorf's *Biblia Rabbinica*.

2. *Biblia Hebraica, cum Latina Versione Sebastiani Munsteri. Basileæ, folio, 1534, 1535.*

The Hebrew type of this edition resembles the characters of the German Jews; the Latin version of Munster is placed by the side of the Hebrew text. Though the editor has not indicated what manuscripts he used, he is supposed to have formed his text upon the edition printed at Brescia in 1494, or the still more early one of 1488. His prolegomena contain much useful critical matter; and his notes are subjoined to each chapter.

3. *Biblia Sacra Hebræa correctæ, et collatæ cum antiquissimis exemplaribus manuscriptis et hactenus impressis. Amstelodami. Typis et sumptibus Josephi Athiæ. 1661. 8vo.*

An extremely rare edition of a most beautifully executed Hebrew Bible. The impression of 1667, edited by Leusden, is said to be the most correct. So highly were the labours of the printer, Athias, appreciated, that the States General of Holland conferred on him a gold chain with a gold medal appendant, as a mark of their approbation.

4. *Biblia Hebraica, cum notis Hebraicis et Lemmatibus Latinis, ex recensione Dan. Ern. Jablonski, cum ejus Prefatione Latina.* Berolini, 1699. large 8vo.

Dr. Rossi considers this to be one of the most correct and important editions of the Hebrew Bible ever printed. It is extremely scarce. Jablonski published another edition of the Hebrew Bible in 1712 at Berlin, without points, in large 12mo; and subjoined to it Leusden's Catalogue of 2294 select verses, containing all the words occurring in the Old Testament. There is also a Berlin edition of the Hebrew Bible without points, in 1711, 24mo, from the press of Jablonski, who has prefixed a short preface. It was begun under the editorial care of S. G. Starcke, and finished, on his death, by Jablonski. Masch pronounces it to be both useless and worthless.

5. *Biblia Hebraica, edente Everardo Vander Hooght.* Amstel. et Ultraject. 8vo, 2 vols. 1705.

A work of singular beauty and rarity. The Hebrew text is printed, after Athias's second edition, with marginal notes pointing out the contents of each section. The characters, especially the vowel points, are uncommonly clear and distinct. At the end, Vander Hooght has given the various lections between the editions of Bomberg, Plantin, Athias, and others. Vander Hooght's edition was reprinted at London in 2 vols. 8vo, 1811, 1812, under the editorship of Mr. Frey, and is executed with great beauty.

6. *Biblia Hebraica ex aliquot Manuscriptis et compluribus impressis codicibus; item Masora tam edita quam manuscripta, aliisque Hebræorum criticis diligenter recensita.* Cura ac studio D. Jo. Henr. Michaelis. 1720, 2 vols. large 8vo. There are also copies in 4to.

This edition has always been held in the highest estimation. The text is printed from Jablonski's Hebrew Bible (4to, Berlin, 1699); and there were collated for this edition five manuscripts in the library of Erfurt, and nineteen of the best printed editions. A selection of various readings, and parallel passages both real and verbal, is subjoined, together with brief notes on the most difficult texts of the Old Testament. Michaelis has prefixed learned prolegomena to this edition.

7. *Biblia Hebraica cum notis criticis, et Versione Latina ad notas criticas facta.* Accedunt Libri Græci, qui Deutero-canonici vocantur, in tres Classes distributi. Autore Carolo Franciscò Houbigant. Lutetiae Parisiorum, 1753, 4 vols. folio.

The text of this edition is that of Vander Hooght, without points; and in the margin of the Pentateuch Houbigant has added various lections from the Samaritan Pentateuch. He collated twelve manuscripts, of which however he is said not to have made all the use he might have done. Houbigant has also printed a new Latin version of his own, expressive of such a text as his critical emendations appeared to justify and recommend. The book is most beautifully printed, but has not answered the high expectations that were entertained of it. See Bishop Marsh's criticism on it, in his *Divinity Lectures*, part ii. pp. 101—104.

8. *Vetus Testamentum Hebraicum cum variis Lectionibus.* Edidit Benjaminus Kennicott, S. T. P. Oxonii, 1776, 1780. 2 vols. folio.

This splendid work was preceded by two dissertations on the state of the Hebrew text, published in 1753 and 1759; the object of which was to show the necessity of the same extensive collation of Hebrew manuscripts as had already been undertaken for the Greek manuscripts. The utility of the proposed collation being generally admitted, a very liberal subscription was made to defray the expense of the collation, amounting on the whole to nearly ten thousand pounds, and the name of his late majesty headed the list of subscribers. Various persons were employed, both at home and abroad: but of the foreign literati the principal was Professor Brunus of the University of Helmstadt, who not only collated Hebrew manuscripts in Germany, but went for that purpose into Italy and Switzerland. The business of collation continued from 1760 to 1769 inclusive, during which period Dr. Kennicott published annually

an account of the progress which was made. More than six hundred Hebrew manuscripts, and sixteen manuscripts of the Samaritan Pentateuch, were discovered in different libraries in England and on the Continent: many of which were wholly collated, and others consulted in important passages. Several years of course elapsed, after the collations were finished, before the materials could be arranged and digested for publication. The variations contained in nearly seven hundred bundles of papers, being at length digested (including the collations made by professor Bruns); and the whole when put together, being corrected by the original collations, and then fairly transcribed into thirty folio volumes, the work was put to press in 1775. In 1776, the first volume of Dr. Kennicott's Hebrew Bible was delivered to the public, and in 1780 the second volume. It was printed at the Clarendon Press: and the University of Oxford has the honour of having produced the first critical edition upon a large scale, both of the Greek Testament and of the Hebrew Bible—an honour which it is still maintaining by a similar edition, hitherto indeed unfinished, of the Greek version, commenced by the late Rev. Dr. Holmes, and now continuing under the editorial care of the Rev. Dr. Parsons.

“The text of Kennicott's edition was printed from that of Van der Hooght, with which the Hebrew manuscripts, by Kennicott's direction, were all collated. But, as variations in the points were disregarded in the collation, the points were not added in the text. The various readings, as in the critical editions of the Greek Testament, were printed at the bottom of the page, with references to the correspondent readings of the text. In the Pentateuch the deviations of the Samaritan text were printed in a column parallel to the Hebrew; and the variations observable in the Samaritan manuscripts, which differ from each other as well as the Hebrew, are likewise noted with references to the Samaritan printed text. To this collation of manuscripts was added a collation of the most distinguished editions of the Hebrew Bible, in the same manner as Wetstein has noted the variations observable in the principal editions of the Greek Testament. Nor did Kennicott confine his collation to manuscripts and editions. He further considered, that, as the quotations from the Greek Testament in the works of ecclesiastical writers afford another source of various readings, so the quotations from the Hebrew Bible in the works of Jewish writers are likewise subjects of critical inquiry. For this purpose he had recourse to the most distinguished among the rabbinical writings, but particularly to the Talmud, the text of which is as ancient as the third century. In the quotation of his authorities he designates them by numbers from 1 to 692, including manuscripts, editions, and rabbinical writings, which numbers are explained in the *Dissertatio generalis* annexed to the second volume.

“This *Dissertatio generalis*, which corresponds to what are called *Prolegomena* in other critical editions, contains, not only an account of the manuscripts and other authorities collated for this edition, but also a review of the Hebrew text divided into periods, and beginning with the formation of the Hebrew canon after the return of the Jews from the Babylonish captivity.* Though inquiries of this description unavoidably contain matters of doubtful disputation, though the opinions of Kennicott have been frequently questioned, and sometimes justly questioned, his *Dissertatio generalis* is a work of great interest to every biblical scholar. Kennicott was a disciple of Cappellus, both in respect to the integrity of the Hebrew text, and in respect to the preference of the Samaritan Pentateuch: but he avoided the extreme, into which Morinus and Houbigant had fallen. And though he possessed not the rabbinical learning of the two Buxtorfs, his merits were greater, than some of his contemporaries, as well in England as on the continent, were willing to allow.” Bishop Marsh's Divinity Lectures, part ii. pp. 105—108. For a very copious account of Dr. Kennicott's edition of the Hebrew Bible, see the Monthly Review (O.S.), vol. lv. pp. 92—100. vol. lxiv. pp. 175—182. 321—328. vol. lxv. pp. 121—131.

To Dr. Kennicott's Hebrew Bible, M. De Rossi published an important supplement at Parma (1784—1787,) in four volumes 4to. entitled *Variæ Lectiones Veteris Testamenti, ex immensa MSS. editorumque codicum congerie exhausta, et ad Samaritanum Textum, ad vetustissimas Versiones, ad accuratiores Sacræ Criticæ fontes ac leges examinatæ*. This work and Dr. Kennicott's edition form one complete set of collations. Four hundred and seventy nine manuscripts were collated for M. De Rossi's elaborate work, besides two hundred and eighty-eight printed editions, some of which were totally unknown before, and others very imperfectly known. He also consulted several Chaldee, Syriac, Arabic, and Latin manuscripts, together with a considerable number of rabbinical commentaries. Vol. i. contains the Prolegomena of De Rossi, and the various readings of the books of Genesis, Exodus, and Leviticus. Vol. ii. contains those of the books of Numbers, Deuteronomy, Joshua, Judges, Samuel, and Kings. Vol. iii. comprehends

Isaiah, Jeremiah, Ezekiel, the twelve minor Prophets, with the Song of Solomon, Ruth, Lamentations, Ecclesiastes, and Esther: and in vol. iv. are the various readings of the books of Psalms, Proverbs, Job, Daniel, Ezra, Nehemiah, and Chronicles. A supplemental volume was published at Parma, in 1799, intitled *Scholia Critica in Vetus Testamentum, seu supplementum ad Varias Sacri Textus Lectiones*, 4to. This volume contains the results of M. De Rossi's further collations. His Prolegomena are a treasure of biblical criticism. The critical labours of this eminent philologer ascertain (as Dr. Kennicott's valuable and judicious labours had before done), instead of invalidating, the integrity of the sacred text, in matters of the greatest importance; as all the manuscripts, notwithstanding the diversity of their dates, and of the places where they were transcribed, agree with respect to that which constitutes the proper essence and substance of divine revelation, viz. its doctrines, moral precepts, and historical relations. M. De Rossi charges the variations not merely on the copyists, but on the ignorance and temerity of the critics, who have in all ages been too ambitious of dictating to their authors; and who, instead of correcting the pretended errors of others, frequently substitute in their place real errors of their own.

Of the immense mass of various readings which the collations of Dr. Kennicott and M. De Rossi exhibit, multitudes are *insignificant*: consisting frequently of the omission or addition of a single letter in a word, as a *vau*, &c. "But they are not therefore useless. All of this class contribute powerfully to establish the *authenticity* of the sacred text in general by their concurrence; while they occasionally afford valuable emendations of the sacred text in several important passages, supporting by their evidence the various readings suggested by the antient versions derived from manuscripts of an earlier date." (Dr. Hales's *Analysis of Chronology*, vol. ii. book i. p. xiv.) In the first volume of Dr. Masch's edition of Le Long's *Bibliotheca Sacra*, there is a valuable collection of various readings, made from the Masoretic and Non-Masoretic printed copies of the Hebrew Bible. See pp. xl.—cxviii.

9. *Biblia Hebraica, olim a Christiano Reineccio edita, nunc denuo cum variis lectionibus, ex ingenti codicum copia a B. Kennicotto et J. B. De Rossi collatorum, ediderunt J. C. Doederlein et J. H. Meissner. Lipsiæ, 1793, 8vo.*

This edition was undertaken by the celebrated Dr. Doederlein and Professor Meissner, in order to supply those lovers of Hebrew literature who may not be able to consult the expensive volumes of Kennicott and De Rossi. They have selected the principal various readings of those eminent collators, and have given a very correctly printed text. The fine paper copies are beautiful and convenient books; but those on common paper are scarcely legible. They are usually bound in two volumes. In 1819 a second edition of this valuable Hebrew Bible was published at Halle, with a new preface by Dr. Knappe, intitled: *Biblia Hebraica olim a Christ. Reineccio evulgata, post ad fidem recensione Masoreticæ, cum variis lectionibus ex ingenti codd. mss. copia a Benj. Kennicotto et I. B. De Rossi collatorum edita, cur. J. C. Doederleinio et I. H. Meissnero. Quorum editioni, ante hos XXXV. annos e bibliopolio Lipsiensi emissæ, nunc emtionis jure in libr. Orphanotrophei Halensis translata; accessit G. Chr. Knappii præfatio de editionibus Bibliorum Halensibus, 8vo. Halæ, Libraria Orphanotrophei.* According to the *Journal Général de la Littérature Etrangère* (Jan. 1819), the above noticed edition of 1793 consisted of ten thousand copies; the unsold stock of which were disposed of to the trustees or governors of the Orphan House at Halle, by whom the title page was altered to the date of 1818, and a new preface was added by Professor Knappe relative to the editions of the Bible published at Halle.

10. *Biblia Hebraica. Digessit et graviore Lectionum varietates adjecit Johannes Jahn. Viennæ, 1806, 4 vols. 8vo.*

Professor Jahn has long been distinguished for his successful cultivation of Oriental literature. In this edition the text is pointed, and very distinctly printed; and he has given a copious selection of the most important various readings. There are copies on fine paper which are very beautiful; and also a few copies in 4to.

11. *Biblia Hebraica, or the Hebrew Scriptures of the Old Testament, without points, after the text of Kennicott, with the chief various readings, selected from his collation of Hebrew manuscripts, from that of De Rossi, and from the antient versions; accompanied with English notes, critical, philological, and explanatory, selected*

from the most approved ancient and modern English and foreign biblical critics. By B. Boothroyd. Pontefract and London, 1816, 2 vols. 4to.

This is perhaps the cheapest Hebrew Bible, with critical apparatus, that is extant; it was published originally in parts, the first of which appeared in 1810. It is peculiarly interesting to the Hebrew scholar and critic, as it contains, in a condensed form, the substance of the most valuable and expensive works. An eminent critic has observed, "Mr. Boothroyd has evidently spared neither expense nor labour to furnish the student with interesting extracts, which are calculated to assist him as well in interpreting as in obtaining a critical acquaintance with the original text. A good philological note is frequently of more importance towards the elucidation of a difficult passage than a long theological comment, which is often little better than a detail of contrary opinions. There is evidently some hazard of adopting fanciful and conjectural corrections in so extensive an undertaking as this, which is principally compiled from preceding authors of almost every description. Against this danger the sobriety of the editor's judgment has been a powerful protection; and as his avowed object was the solid instruction of the purchasers of his book, he has, in a commendable manner, accomplished his purpose." (*Eclectic Review*, vol. vii. p. 34. New Series). The type is very clear; and the poetical parts of the Hebrew Scriptures are printed in hemistichs, according to the arrangement proposed by Bishop Lowth, and adopted by Archbishop Newcome. There are copies in royal 4to.

Of the minor editions, containing the Hebrew text only, without any critical apparatus, the following have been recommended to biblical students, viz.

1. The most useful Hebrew Bible, for any person who is moderately acquainted with Latin, is that of Benedictus Arius Montanus, with an interlineary Latin translation, printed by Christopher Plantin at Antwerp. 1572, 1584, folio. See it noticed p. 121, *supra*.

2. *Biblia Hebraica*, accurate M. Christiano Reineccio. Lipsiæ 1725, 1729, 1756.

These are neat and accurate editions. Masch mentions another edition dated 1729, *in quarto*, in which the books are arranged according to the order adopted in the editions of the German translation of the Bible.

3. *Biblia Hebraica manualia ad optimas quasque editiones recensita, atque cum brevi lectionum Masorethicarum Ketriban et Krijan resolutione ac explicatione*. Edita a Johanne Simonis. Halæ, 1752, 1767, 8vo.

The second edition of 1767 is the best. The text of both is that of Vander Hooght. There is a short yet full Hebrew and Latin Lexicon at the end of both editions, which have the additional merit of being portable, cheap, and useful.

4. *Biblia Hebraica sine punctis*. Amstelodami, 1701, small 8vo.

This is usually though incorrectly called Leusden's Hebrew Bible. The real editor was Maresius: Leusden wrote a preface to the Hebrew Bible printed at Amsterdam, 1694, 8vo. which abounds with errors. With the edition of 1701 is frequently bound up a neat and accurate edition of the Greek Testament, printed by Wetstein at Amsterdam, 1740, in small 8vo.

SECTION II.

A CRITICAL NOTICE OF THE PRINCIPAL EDITIONS OF THE GREEK TESTAMENT.

BESIDES the works of Le Long and Masch, the history of the various editions of the Greek Testament is treated at consider-

able length by Pritius¹, by Dr. Mill and Wetstein in the prolegomena to their critical editions of it, by Michaelis and his learned annotator Bishop Marsh², Dr. Griesbach³, Professors Beck⁴, and Harles⁵, by Mr. Butler⁶, and by Dr. Clarke⁷. To their labours, which have been consulted for this section, the reader is once for all referred, who is desirous of studying this important branch of the literary history of the sacred writings.

The following table exhibits the four principal *Standard-Text-Editions* of the Greek Testament, together with the principal editions which are founded upon them.⁸

1. ERASMUS. 1516-19-22-27-35.

Aldus. Fol. Gr. 1518.—*Gerbelii*. Qto. Gr. 1521.—*Cephalæus*. Oct. Gr. 1524.—*Bebelius*. Oct. 1524. Gr. 1531-35.—*Colinæus*. Oct. Gr. 1534.—*Platteri*. Oct. Gr. 1538-40-45.

2. COMPLUTENSIAN. 1514.

Plantin. Oct. Gr. 1564-75-74-90-91-1601-12. Fol. Gr. et Lat. 1572. Oct. 1574-85. Fol. 1584.—*Geneva*. Gr. 1609. 24mo., 1619, 1620. Qto.—*Goldhagen*. (*Mentz*.), 1755. Oct.

3. ROB. STEPHENS. 1546-49-50.

Oporinus. Duod. Gr. 1552.—*Wechel*, Fol. Gr. 1597. Duod. 1600. Fol. 1601. Duod. 1629.—*Imp. Nicolai Dulcis*. Fol. Gr. 1687.—*Edit. Regia*. Fol. Gr. 1642.—*Crispin*. Duod. Gr. 1553 63-1604. Duod. Gr. et Lat. 1612-22.—*Froschoveri*. Oct. Gr. 1559-66.—*Brylinger*. Oct. Gr. 1563.—*Voegeli*. Oct. Gr. 1564.—*Vignonii* Duod. Gr. 1584-87-1613-15.—*Bexæ*. Fol. Gr. et Lat. 1565-82-89-98-1642.—*Mil-lii*. Fol. Gr. 1707.—*Kusteri*. Fol. Gr. 1710-25.—*Birchii*. Gr. 1788. Fol. et Qto.—*Hardy*. Oct. Gr. 1768, 1776. 1819.—*Valpy*. Oct. Gr. 1816.

4. ELZEVIR. 1624-33, &c.

Boecleri. Oct. Gr. 1645.—*Curcellæi*. Oct. Gr. 1658-75-85-99.—*Felli*. Oct. Gr. 1675.—*Konigii*. Oct. Gr. 1697-1702.—*Gregorii*. Fol. Gr. 1703.—*G. D. T. M. D.* Oct. Gr. 1711-35.—*Wetstenii*, Fol. Gr. 1751.

The editions of Bengel, Bowyer, Griesbach, Alter, and Harwood, are not formed on the text of either of the above editions.

¹ Introd. ad Lect. Nov. Test. pp. 405—423.

² Introduction to the New Test. vol. ii. part i. pp. 429—494; part ii. pp. 844—885. Bishop Marsh's Divinity Lectures, part i. pp. 98—110; part ii. pp. 1—46.

³ Nov. Test. vol. i. prolegom. pp. iii.—xxxix.

⁴ Monogrammata Hermeneutices Novi Testamenti, pp. 110—115.

⁵ Brevior Notitia Litteraturæ Græcæ, pp. 656—664; and also vol. iv. of his improved edition of Fabricius's Bibliotheca Græca, pp. 839—856.

⁶ Horæ Biblicæ, vol. i. pp. 150—169.

⁷ Bibliographical Dictionary, vol. vi. pp. 168—203.

⁸ The above table is taken from Masch and Boerner's edition of I.e Long's Bibliotheca Sacra, and from Mr. Dibdin's Introduction to the Knowledge of the Classics, vol. i. p. 55.

Of the various editions of the Greek Testament, which have issued from the press, the following more particularly claim the notice of the biblical student.

1. *Novum Instrumentū omne diligenter ab Erasmo Roterodamo recognitum et emendatum.* Basileæ, 1516, folio. Gr. Lat. edit. princeps.

Erasmus had the distinguished honour of giving to the world the *first* edition of the *entire* New Testament¹. It was reprinted in 1519, 1522, 1527, and 1535.

The first edition is of extreme rarity, and was executed with great haste, in the short space of five months. Some of the manuscripts which he consulted are preserved in the public library at Basle, but none of them are of very great antiquity. For the first edition he had only one *mutilated* manuscript of the Apocalypse, (since totally lost); he therefore filled up the chasms with his own Greek translations from the Latin Vulgate. The publication of this edition, in which he omitted the controverted clause in 1 John v. 7. because it was not in any of his manuscripts, involved him in a literary contest with the divines of Louvain, and with Stunica, the most learned of the Complutensian editors². The editions of 1516, 1519, and 1522, were published *before* he saw the Complutensian Polyglott, from which he corrected the edition of 1527, particularly in the Apocalypse. Erasmus's editions were repeatedly printed after his death, particularly at Basle, Frankfort, and Leipsic. All his editions are much esteemed, notwithstanding their faults, and in some respects they are considered as equal to manuscripts. In the first edition Dr. Mill discovered about 500 vitiated passages, and about one hundred genuine ones; a copy, *on vellum*, is in the Cathedral Library at York. Mr. Nolan has satisfactorily vindicated the character of Erasmus, as a sound critic and editor of the New Testament, from the charges of Dr. Griesbach. Inquiry into the Integrity of the Greek Vulgate, pp. 410—419.

2. *Novum Testamentum, Græce et Latine.* Compluti, 1514.

This forms the fifth volume of the Complutensian Polyglott already noticed, (pp. 120, 121. *supra*); though it bears the date of 1514, yet as it was not allowed to be sold generally until 1522, before which time Erasmus had printed three editions of the New Testament, it is in fact entitled only to the second place in our list. The Greek text of this edition is printed without spirits, but the vowels are frequently accented. The characters seem to have been cut in imitation of those found in manuscripts of the twelfth century; and were probably taken from some manuscripts of that age, which were consulted by the Complutensian editors. The Complutensian edition contains the celebrated text relative to the heavenly witnesses in 1 John v. 7, 8. of which we have given an engraved fac-simile, *infra*, Vol. IV. p. 501. Wetstein, Semler, and other Protestant critics charged the editors with having altered the text, in order to make it conformable to the Latin Vulgate; but this charge has been refuted by Goeze and Griesbach. Their vindication is pronounced satisfactory by Michaelis (who considers the Apocalypse to be the best edited part of the Complutensian Greek Testament); and also by his annotator, Bishop Marsh, who states that this charge, *in general*, is not true. For though he is of opinion, that in some few single passages,—as in Matt. x. 25. and 1 John v. 7.—they follow the Vulgate in opposition to all the Greek manuscripts, he has ascertained, from actual collation, that there are more than two hundred passages in the Catholic Epistles, in which the Complutensian Greek text differs from the text of the Vulgate, as printed in the Complutensian edition.

The manuscripts used for this edition are characterised as being very antient and very correct, but this assertion is contradicted by internal evidence. The manuscripts

¹ The *first portion ever printed* was executed by Aldus Manutius at Venice, in 1504. A copy is in the Royal Library of Wirtemberg at Stutgard. The whole of St. John's Gospel was published at Tubingen, in 1514.

² In his disputes with Stunica, Erasmus professed his readiness to insert this verse if it were found in a single manuscript. Though Stunica could not produce one, yet as it was afterwards discovered in the Codex Britannicus (i. e. Montfortianus, see pp. 111—113 *supra*), a manuscript of no great antiquity, Erasmus felt himself bound to insert it, and accordingly admitted it into his third edition of 1522.

themselves, which were deposited in the library at Alcalá, are no longer in existence¹; and it is a most remarkable fact, that “wherever modern Greek manuscripts, manuscripts written in the thirteenth, fourteenth, or fifteenth centuries, differ from the most ancient Greek manuscripts, and from the quotations of the early Greek fathers, in such characteristic readings the Complutensian Greek Testament almost invariably agrees with the modern, in opposition to the ancient manuscripts. There cannot be a doubt, therefore, that the Complutensian text was formed from modern manuscripts alone.” (Bishop Marsh’s *Divinity Lectures*, part i. p. 95.) The researches of the Danish professor Birch have shewn that the Complutensian editors have made no use whatever of the *Codex Vaticanus*, though they boasted of valuable manuscripts being sent to them from the Vatican Library.

3. Simonis Colinaei.—Ἡ Καινὴ Διαθήκη. Ἐν λευκεῖα τῶν παρησιῶν, παρὰ τῷ Σίμωνι Κολίναῳ, δεκεμβρίου μηνὸς δευτέρου φθινοπότης, ἔτει ἀπο τῆς θεογονίας α. φ. λ. δ. (Paris, 1534, 8vo.)

An edition of singular rarity, beauty, and correctness. Colinaeus was a very careful printer. He has been unjustly charged with partiality in following some unknown manuscripts; but from this accusation he has been fully exonerated by Dr. Mill and Wetstein.

4. *Novum Testamentum, Græce.* Lutetiæ, ex officina Roberti Stephani Typographi, Typis Regiis. 1546, 12mo, 1549, 12mo, 1550, folio.

The *first* of these editions is usually called the *O mirificam Edition*, from the introductory sentence of the preface, *O mirificam regis nostri optimi et præstantissimi principis liberalitatem*. It has always been admired for the neatness of its typography, as well as for its correctness, *only twelve errata* (it is said) having been discovered in it. Robert Stephens compiled this edition chiefly from the Complutensian, and the fifth edition of Erasmus, and from fifteen ancient manuscripts in the Royal Library at Paris, which were collated for him by his son Henry, then a young man of only 18 years of age. Griesbach (tom. i. proleg. pp. xiv.—xxi.) has given a long and critical examination of this edition, and of the manuscripts consulted by Stephens for his three editions. Stephens’s first edition differs from the Complutensian text in 581 instances, exclusive of the Apocalypse, in which he closely follows Erasmus.

The *second* edition closely resembles the first in its exterior appearance, but differs from it in 67 places; of which four are doubtful readings, 57 not genuine, and 26 genuine, so that this latter edition has eleven readings of less authority than the former, to which however it is preferred on account of its greater rarity and correctness. It is this second edition which has the remarkable erratum *pulres* for *plures* in the last line but one of the first page of the preface, occasioned by the transposition of a single letter.

The *third* edition of 1550, in folio, is a chef d’œuvre of splendid typography. It was once supposed to have been formed entirely on the authority of Greek manuscripts, which Stephens professes, in his preface, to have collated for that purpose, a second and even a third time. So far, however, was this from being the case, that the researches of

¹ Great anxiety prevailed in the literary world, in the course of the last century, to examine the manuscripts from which the Complutensian Polyglott was composed. Professor Moldenhawer, who was in Spain in 1784, went to Alcalá for the express purpose of discovering those manuscripts, and there learnt, to his inexpressible chagrin, that about 35 years before, they had been sold by a very illiterate librarian, who wanted room for some new books, *como membranas inútiles* (as useless parchments), to one Toryo, a dealer in fire-works, as materials for making rockets! Martínez, a man of learning, and particularly skilled in the Greek language, hearing of the circumstance soon after they were sold, hastened to rescue these treasures from destruction. He arrived time enough to save a few scattered leaves, which are stated to be now preserved in the library at Alcalá. It does not, however, appear that Moldenhawer saw these fragments. “Oh,” says Michaelis, with becoming indignation, “that I had it in my power to immortalise both librarian and rocket-maker! The author of this inexcusable act—this prodigy of barbarism—was the greatest barbarian of the present (18th) century, and happy only in being unknown.” Michaelis, vol. ii. pp. 440, 441.

critics have shown that, except in the Apocalypse, it is scarcely any thing more than a reprint of Erasmus's fifth edition. Though its value as a critical edition is thus considerably reduced, the singular beauty of its typography (which has rarely been exceeded in modern times), has caused it to be considered as a distinguished ornament to any library. Robert Stephens reprinted the Greek New Testament at Geneva in 1551, in 8vo. with the Vulgate and Erasmus's Latin versions, and parallel passages in the margin. This is the scarcest of all his editions, and is remarkable for being the first edition of the New Testament divided into verses.

5. *Novum Testamentum, cum versione Latina veteri et nova Theodori Bezae.* Genevæ, folio, 1565, 1576, 1582, 1589, 1598.

The New Testament of 1565 is the first of the editions conducted by Theodore Beza, who was a native of France and a protestant, and fled to Switzerland on account of his religion. "The critical materials which he employed were for the most part the same as those which had been used by Robert Stephens. But he had likewise the advantage of that very antient manuscript of the Gospels and the Acts, which he afterwards sent to the University of Cambridge, and which is known by the name of the Codex Bezae. He had also a very antient manuscript of Saint Paul's Epistles, which he procured from Clermont in France, and which is known by the name of the Codex Claromontanus. Lastly, he had the advantage of the Syriac version, which had been lately published by Tremellius, with a close Latin translation. But the use which he made of his materials were not such as might have been expected from a man of Beza's learning. Instead of applying his various readings to the emendation of the text, he used them chiefly for polemical purposes in his notes. In short, he amended Stephens's text in not more than fifty places; and even these emendations were not always founded on proper authority." (Bishop Marsh's Lectures, part i. p. 109.) Beza's *third* edition of 1582 is considered as the most complete of those printed under his own eye; but all his editions have the Vulgate Latin version, and a new one of his own, together with philological, doctrinal, and practical notes. The edition of 1598, being esteemed the most accurate of any that had before been published, was adopted as the basis of the English version of the New Testament, published by authority in 1611. This testimony of the Anglican church is highly honourable to its merit. The reprint of Beza's Testament, at Cambridge (1642, folio), with the addition of Joachim Camerarius's notes, is considered as the *editio optima*.

6. *Novum Testamentum Græcè.* Lugd. Bat. Ex Officina Elzeviriana, 12mo. 1624.

This is the first of the celebrated Elzevir editions, and deserves (says Bishop Marsh) to be particularly noticed, because the text of the Greek Testament, which had fluctuated in the preceding editions, acquired in this a consistency, and seemed, during upwards of a century, to be exposed to no future alterations. The text of this edition has been the basis of almost every subsequent impression. Wetstein adapted his various readings to it; and it has acquired the appellation of "*Textus Receptus*." "The person who conducted this edition (for Elzevir was only the printer) is at present unknown: but, whoever he was, his critical exertions were confined within a narrow compass. The text of this edition was copied from Beza's text, except in about fifty places; and in these places the readings were borrowed partly from the various readings in Stephens's margin, partly from other editions, but certainly not from Greek manuscripts. The *textus receptus* therefore, or the text in common use, was copied, with a few exceptions, from the text of Beza. Beza himself closely followed Stephens: and Stephens (namely in his third and chief edition) copied solely from the fifth edition of Erasmus, except in the Revelation, where he followed sometimes Erasmus, sometimes the Complutensian edition. The text therefore in daily use resolves itself at last into the Complutensian and the Erasmusian editions." (Bishop Marsh's Lectures, part i. p. 110.)

The Elzevir edition of 1624 was reprinted at Leyden in 1633, and a third time in 1641, and at Amsterdam in 1656, 1662, 1670, and 1678, Gr.—Of these various editions, that of 1633 is the best and in most request. The edition of 1678 is the first that has the text divided into separate verses.

7. *Novum Testamentum, studio et labore Stephani Curcellæi.* Amstelædami, 1658. 12mo. 1675, 1685. 12mo. 1699. 8vo. Gr.

All the editions of Curcellæus or Courcelles are in great repute for their beauty and accuracy; the text is formed on that of the Elzevirs. He has collected the greatest

number of various readings to be found in any edition of the New Testament prior to that in the sixth volume of Bishop Watson's Polyglott. These various lections are given from a collation of manuscripts and printed editions, and are partly at the foot of the page, and partly at the end of the Acts and St. Paul's Epistles. Curcellæus has also given a valuable collection of parallel passages. The edition of 1675 contains a prologue or preface to St. Paul's Epistles, which Boecler had printed a few years before from a manuscript brought from the East by Stephen Gerlachius, and differs from the first edition only in having all the various readings placed at the foot of the page. The third and fourth editions were printed after the death of Curcellæus, and differ from the second only in having the text printed in columns. In 1695, John Gottlieb Moller, a divine of Rostock, published a Dissertation against the Curcellæan editions, entitled *Curcellæus in editione originalis N. T. textus, variantium lectionum et parallelorum Scripture Locorum additamentis vestita, socinians.* Rumpæus (Com. Crit. ad Nov. Test. p. 280.) has charged Courcelles with unnecessarily multiplying various readings, and making them from conjecture, in order to subserve the Socinian scheme. Michaelis admits that these charges are not wholly unfounded. The passages noticed by Rumpæus are 1 John v. 7.; John x. 30. and xvii. 22., concerning the doctrine of the Trinity; Rom. ix. 5. 1 John v. 20., and John xvii. 3. concerning the Son of God; and Rom. iii. 25. and Matt. xxvi. 39. 42. concerning the satisfaction made by Jesus Christ. All the editions of Curcellæus are scarce and dear.

8. *Novum Testamentum. Gr. Lat. in the fifth volume of the London Polyglott, described in pp. 121—123 supra.*

This edition is deserving of particular notice, as being the first edition of the New Testament that is furnished with a complete critical apparatus. The text is that of Robert Stephens's folio edition of 1550, whose various readings Bishop Walton has incorporated in his sixth volume; and in addition to them he has given a collection of extracts from sixteen Greek manuscripts, which were collated under the direction of Archbishop Usher. "They are described at the head of the collation in the sixth volume by Walton himself: and a further account of them is given in the Prolegomena to Mill's Greek Testament (§ 1572—1596), and in Michaelis's Introduction to the New Testament, (vol. ii. chap. viii.) But the extracts from Greek manuscripts were neither the sole nor the chief materials which the Polyglott afforded for the emendation of the Greek text. In addition to the Latin Vulgate, it contains the Syriac, the Arabic, and the Ethiopic versions of the New Testament, with the Persian in the Gospels. And these oriental versions are not only arranged in the most convenient manner, for the purpose of comparing them with the Greek, but they are accompanied with literal Latin translations, that even they, who are unacquainted with the oriental languages, might still have recourse to them for various readings, though indeed with less security, as every translator is liable to make mistakes."—(Bishop Marsh's Lectures, part ii. p. 5.)

9. *Της Καινης Διαθνης Απαντα. Novi Testamenti Libri Omnes. Accesserunt Parallela Scripturæ Loca, nec non variantes Lectiones ex plus 100 MSS. Codicibus et antiquis versionibus collectæ. Oxonii, e Theatro Sheldoniano. 1675, 8vo.*

This edition was superintended by the learned Dr. John Fell, Bishop of Oxford, whose design in giving it to the public was, to remove the apprehensions which had been raised in the minds of many persons ignorant of criticism, relative to the supposed uncertainty of the Greek text of the New Testament, by the great number of various lections contained in Bishop Walton's Polyglott. To show how little the integrity of the text was affected by them, Bishop Fell printed them under the text, that the reader might the more easily compare them. To the readings copied from the London Polyglott, he added those quoted by Curcellæus, and the Barberini readings, also Marshall's extracts from the Coptic and Gothic versions, and the readings of twelve Bodleian, four Dublin, and two Paris manuscripts. As Bishop Fell's edition sells at a low price, it may be substituted for the more expensive critical editions of the New Testament, by those who cannot purchase them. The text is formed according to that of Robert Stephens and the Elzevirs; though Wetstein has accused it of retaining the errors of the former, as well as some of Walton's Polyglott. Bishop Fell's edition was reprinted at Leipsic in 1697 and 1702, and at Oxford in 1703, in folio. This magnificent edition, which takes its name from the editor Dr. Gregory, contains no accession of critical materials, and sells at a low price.

10. Η Καινή Διαθήκη. Novum Testamentum Græcum, cum lectionibus variantibus MSS. exemplarium versionum, editionum, SS. Patrum et Scriptorum ecclesiasticorum, et in easdem notis. Studio et labore Joannis Millii, S. T. P. Oxonii, e Theatro Sheldoniano. 1707, folio.

The labour of thirty years was devoted to this edition by Dr. Mill, who finished it only fourteen days before his death. The text, which is that of Robert Stephens's edition of 1550, is beautifully printed; and the various readings and parallel passages are placed below. Dr. Mill has inserted all the previously existing collections of various readings; he collated several original editions; procured extracts from hitherto uncollated Greek MSS. and revised and augmented the extracts from the Gothic and Coptic versions which had appeared in Bishop Fell's edition; and added numerous readings from other antient versions, and from the quotations of the New Testament in the writings of the fathers. The prolegomena contain a treasure of sacred criticism. Michaelis observes that, "notwithstanding those of Wetstein, they still retain their original value, for they contain a great deal of matter which is not in Wetstein; and of the matter which is common to both, some things are more clearly explained by Mill." This edition was reprinted by Kuster at Rotterdam, in 1710, in folio, with the readings of twelve additional MSS., some of which had been previously but imperfectly collated. Whatever readings were given in Mill's appendix, as coming too late for insertion under the text, were in this second edition transferred to their proper places. In point of accuracy, however, Kuster's edition is considered inferior to that of Dr. Mill. There are copies of Kuster's edition with the date of Amsterdam 1725 in the title page, but Masch says that it probably is nothing more than the edition of 1710 with a new title page. Some copies are also dated 1746.

The various readings of Dr. Mill, amounting to 50,000, were attacked by Dr. Whitby, in 1710, in an elaborate work entitled *Examen Variantium Lectionum Johannis Millii*, with more zeal than knowledge of sacred criticism. It was afterwards annexed to Whitby's Commentary on the New Testament. See an account of this treatise in Michaelis, vol. ii. pp. 460—462. Dr. W.'s arguments were applied by Anthony Collins against Divine Revelation, in his Discourse on Free-thinking; which was refuted by Dr. Bentley under the assumed title of *Phileleutherus Lipsiensis*, "whose reply," says Bishop Marsh, "has been translated into several foreign languages, and should be studied by every man who is desirous of forming just notions of biblical criticism." (Lectures, part ii. p. 15.)

11. Dr. Edward Wells published an edition of the Greek Testament, at Oxford, in 4to, in detached portions, between the years 1709 and 1719. It is noticed among the commentaries *infra*, in the Appendix, No. VII. Section VI. : but "as it exhibits a corrected text of the Greek Testament, it claims also a place in the present list of editions, though subsequent improvements in sacred criticism have in a great measure superseded the emendations of Dr. Wells." (Bishop Marsh). Dr. Nares, in his *Strictures on the Unitarian Version of the New Testament*, has made frequent and honourable mention of the critical labours of Wells.

12. Η Καινή Διαθήκη. Novum Testamentum, post priores Steph. Curcellæi et D. D. Oxoniensium labores. Cum prolegomenis G. D. T. M. et notis in fine adjectis. Amstelodami, ex Officina Wetsteniana. 1711, 1735, small 8vo.

These are most beautiful editions, but the second is said to be the most accurate. The editor of the *first* was Gerard von Maestricht (*Gerardus De Trajecto Mosæ Doctore*) a syndic of the republic of Bremen; the *second* was revised by the celebrated critic J. J. Wetstein. Having been published by his relative Henry Wetstein, a bookseller of Amsterdam, these editions of the New Testament are sometimes improperly called Wetstein's; and from the name of Curcellæus being printed in the title, they are in most catalogues erroneously styled *Nov. Test. Græc. Curcellæi*.

The text is formed on the second Elzevir edition of 1653, and Curcellæus's editions. It has the most judicious selection of parallel texts ever appended to any edition of the

New Testament. These are placed immediately under the Greek text, and below them is a selection of various readings, taken from upwards of 100 manuscripts and versions. Prefixed are very useful prolegomena, containing an account of manuscripts and collectors of various readings, with 43 critical canons to enable the reader to determine concerning the various lections exhibited in the work; an abstract of Dr. Whitby's *Examen* above noticed; and the prefaces of Henry Wetstein, Curcellæus, and Bishop Fell. These editions are ornamented with an engraved frontispiece, copied from that of the splendid folio Paris edition of 1642, a plan of Jerusalem, an ichnograph of the temple, and two maps. At the end there are 38 pages of critical notes, containing an examination of the most important various readings which occur in the course of the work. Michaelis does not speak very highly of the editions of 1711; but Mr. Dibdin says that, upon the whole, the edition of 1755 "may be considered as the very best critical duodecimo (rather small octavo) editions of the Greek Testament, and the biblical student will do well to procure so valuable and commodious a publication." (On the Classics, vol. i. p. 97.)¹

13. The New Testament in Greek and English. London, printed for J. Roberts, 1729. 2 vols. 8vo.

This is a beautifully printed book; whose editor, Dr. Macey, has altered various passages in conformity with the Arian hypothesis. His arbitrary alterations and bold criticisms were exposed by Dr. Leonard Twells in *A Critical Examination of the late New Text and Version of the Greek Testament*. London, 1732, 8vo.

14. Η Καινή Διαθήκη. Novum Testamentum Græcum. Edente Jo. Alberto Bengelio. 4to. Tubingæ, 1734, 4to. 1763, 4to.

This is an excellent edition, formed with an extraordinary degree of conscientiousness, sound judgment, and good taste. John Albert Bengel, or Bengelius, as he is generally called in this country, abbot of Alpirspach in the duchy (present kingdom) of Wirtemberg, was led to direct his attention to sacred criticism, in consequence of serious and anxious doubts arising from the deviations exhibited in preceding editions; and the result of his laborious researches was, the edition now under consideration. The text is preceded by an *Introductio in Crisin Novi Testamenti*, and is followed by an *Epilogus and Appendix*.

The text is not formed on any particular edition, but is corrected and improved according to the editor's judgment; and so scrupulous was Bengel, that he studiously avoided inserting any reading which did not exist in some printed edition, except in the Apocalypse; in which book alone he inserted readings that had never been printed, because it had been printed from so few manuscripts, and in one passage had been printed by Erasmus from no manuscript whatever. Beneath the text he placed some select readings, reserving the evidence in their favour for his *Apparatus Criticus*. His opinion of these marginal readings he expressed by the Greek letters α , β , γ , δ , and ϵ , and some few other marks. Thus α denotes that he held a reading to be genuine; β , that its genuineness was not absolutely certain, but that the reading was still preferable to that in the text; γ , that the reading in the margin was of equal value with that in the text, so that he could not determine which was preferable; δ , that the reading in the margin was of less value; and ϵ , that it was absolutely spurious, though defended by some critics. Bengel's edition was printed, after his death, by Burke, at Tubingen in 1765, 4to. with important corrections and additions. Several small impressions of Bengel's Greek Testament have been printed in Germany, without the *Critical Apparatus*; viz. at Stutgard, 1734, 1739, 1753, 8vo.; at Tubingen, 1762, 1776, 1790, 8vo.; and at Leipsic, 1737, 8vo.

15. Η Καινή Διαθήκη. Novum Testamentum Græcum editionis receptæ, cum lectionibus variantibus Codicum MSS. editionum aliarum, versionum et patrum, necnon commentario pleniore ex scriptoribus veteribus, Hebræis, Græcis, et Latinis, historiam et vim verborum

¹ In 1720, the celebrated critic, Dr. Richard Bentley, circulated proposals for a new edition of the Greek Testament, with various lections, which was never executed. The proposals themselves are printed in the *Biographia Britannica*, (article *Bentley*, note K); and the illustrative specimen, Rev. xxii. is given in Pritius's *Intro. ad Lect. Nov. Test.* pp. 415—419.

illustrante. Opera et studio Joannis Jacobi Wetstenii. Amstelædami, 1751, 1752, 2 vols. folio.

Of all the editions of the New Testament, this is pronounced by Michaelis to be the most important, and the most necessary to those who are engaged in sacred criticism. Wetstein's Prolegomena, which contain a treasure of sacred criticism, were first published in 1730. The text is copied from the Elzevir editions, and the verses are numbered in the margin; and the various readings, with their authorities (containing a *million* of quotations), are placed beneath the text.

Wetstein's edition is divided into four parts, each of which is accompanied with Prolegomena, describing the Greek manuscripts quoted in it. The first part contains the four Gospels; the second, the Epistles of Saint Paul; the third, the Acts of the Apostles, and the Catholic Epistles; and the fourth, the Apocalypse. To the last part are annexed two Epistles in Syriac, with a Latin version; which, according to Wetstein, were written by Clement of Rome. But Dr. Lardner has shown that they are not genuine. (Works, 8vo. vol. xi. pp. 197—226. 4to. vol. v. pp. 432—446.) The critical observations on various readings, and on the interpretation of the New Testament, "must be studied," says Bishop Marsh, "by every man who would fully appreciate the work in question." Michaelis has criticised the labours of Wetstein with great severity, but the latter has been vindicated by Bishop Marsh, both in his notes on Michaelis (pp. 865—877), and in his Divinity Lectures, (part ii. pp. 21—23.)

16. Novum Testamentum Græcum ad fidem Græcorum solum MSS. nunc primum expressum, adstipulante Jo. Jac. Wetstenio, juxta Sectiones Alberti Bengelii divisum; et novâ interpunctione sæpius illustratum. Accessere in altero volumine emendationes conjecturales virorum doctorum undecunque collectæ. Londini, cura, typis et sumptibus G. [ulielmi.] B. [owyer.] 1763. 12mo. 2 vols.

A very valuable edition, and now scarce; it was reprinted in 1772, but not with the same accuracy as the first edition. The conjectures were published in a separate form in 1772, and again in 4to. in 1782, to accompany a handsome quarto edition of the Greek Testament, which was published by Mr. Nichols in 1783, with the assistance of the Rev. Dr. Owen. It is now extremely rare and dear. The conjectures were reprinted in 1812 with numerous corrections and additions. In his editions of the New Testament, Mr. Bowyer adopted the emendations proposed by Wetstein.¹

17. Η Καινή Διαθήκη. The New Testament collated with the most approved manuscripts; with select notes in English, critical and explanatory, and references to those authors who have best illustrated the sacred writings. By Edward Harwood, D. D. London, 1776, 2 vols. 12mo. 1784, 2 vols. 12mo.

"This edition," says the learned annotator of Michaelis, "is certainly entitled to a place among the critical editions of the Greek Testament, though it is not accompanied with various readings: for, though Dr. Harwood has adopted the common text as the basis of his own, he has made critical corrections wherever the received reading appeared to him to be erroneous. The manuscripts, which he has generally followed when he departs from the common text, are the Cantabrigiensis in the Gospels and Acts, and the Claromontanus in the Epistles of Saint Paul." These Dr. Harwood considered as approaching the nearest of any manuscripts now known in the world to the original text of the sacred records. "It is not improbable that this edition contains more of the antient and genuine text of the Greek Testament than those which are in common use: but as no single manuscript, however antient and venerable, is entitled to such a preference as to exclude the rest, and no critic of the present age can adopt a new reading, unless the general evidence be produced and the preponderancy in its favour distinctly

¹ Dr. Griesbach's first edition of the New Testament should, in strictness, be noticed here; but as it is superseded by his second and greatly improved edition, described in pp. 140, 141 *infra*, it is designedly omitted. The edition of Koppe, being accompanied with a commentary, is noticed *infra*, in the Appendix, No. VII. among the commentators on the New Testament.

shown, the learned and ingenious editor has in some measure defeated his own object, and rendered his labours less applicable to the purposes of sacred criticism." (Bishop Marsh's *Michaelis*, vol. ii. part ii. pp. 884, 885.) At the end of the second volume there is a catalogue of the principal editions of the Greek Testament, and a list of the most esteemed commentators and critics. The work is very neatly printed; and under the Greek text are short critical notes in English, chiefly relating to classical illustrations of Scripture. In the list of commentators and critics, those are most commended by Dr. Harwood who favour the Socinian scheme, to which he was strongly attached, and he therefore admitted or rejected a variety of readings according as they favour or oppose the Socinian doctrine.

18. *Novum Testamentum, Græce et Latine, Textum denuo recensuit, varias Lectiones numquam antea Vulgatas collegit—Scholia Græca—addidit—animadversiones criticas adjecit, et edidit Christ. Frid. Matthæi. Rigæ, 1782—1788, 12 vols. Svo.*

Of Matthæi's recension of manuscripts some account has already been given in p. 61. of this volume. The edition under consideration was published at different times: Bishop Middleton considers it as by far the best edition of the Greek Testament now extant; and though Michaelis has criticised it with considerable severity, he nevertheless pronounces it to be absolutely necessary for every man who is engaged in the criticism of the Greek Testament. As, however, Matthæi undertook a revision of the Greek text on the authority of *one* set of manuscripts of the Byzantine family, Bishop Marsh regrets that he made so partial an application of his critical materials. "And since no impartial judge can admit that the genuine text of the Greek Testament may be established, as well by applying only a *part* of our materials, as by a judicious employment of the whole, the edition of Matthæi is only so far of importance, as it furnishes new materials for future uses; materials, indeed, which are accompanied with much useful information and many learned remarks. (Bishop Marsh's *Lectures*, part ii. p. 31.) Mr. Dibdin mentions a second edition of Matthæi's Greek Testament which we have never seen.

19. *Novum Testamentum Græcum, ad Codicem Vindobonensem Græce expressum: Varietatem Lectionis addidit Franciscus Carolus Alter. 1786, 1787, 2 vols. Svo.*

This edition differs entirely from those of Mill, Wetstein, and Griesbach. "The text of this edition is neither the common text nor a revision of it, but a mere copy from a single manuscript, and that not a very ancient one, (the Codex Lambecii I.), in the imperial library at Vienna. The various readings, which are not arranged as in other editions, but printed in separate parcels as made by the collator, are likewise described from Greek manuscripts in the imperial library: and the whole collection was augmented by extracts from the Coptic, Slavonian, and Latin versions, which are also printed in the same indigested manner as the Greek readings. Alter's edition therefore contains mere materials for future uses." (Bp. Marsh's *Lectures*, part ii. p. 32.) Where the editor has discovered manifest errata in the Vienna manuscript, he has recourse to the text of Stephens's edition of 1546.—See a more copious account of this edition in Michaelis, vol. ii. pp. 880—882. where it is said that Alter's edition is a work with which no one engaged in sacred criticism can dispense.

20. *Quatuor Evangelia, Græcè, cum Variantibus a textu Lectionibus Codd. manuscriptorum Bibliothecæ Vaticanæ, Barberinæ, Laurentianæ, Vindobonensis, Escorialensis, Havniensis Regiæ; quibus accedunt Lectiones Versionum Syrarum Veteris, Philoxenianæ, et Hierosolymitanæ, jussu et sumptibus regis edidit Andreas Birch. Havniæ, 1788, folio et 4to.*

This splendid and valuable work, containing only the four Gospels, is the result of the united labours of Professors Birch, Adler, and Moldenhaver, who for several years travelled into Germany, Italy, France, and Spain, at the expense of the king of Denmark, in order to examine and collate the precious remains of sacred antiquity. Birch collated all the Greek manuscripts quoted, except those in the library of the Escorial, which were collated by Moldenhaver. The Syriac collations were made by Adler. A

detailed account of these manuscripts is given in the Prolegomena; from which we learn that the manuscripts which passed under his inspection were very numerous. In the Vatican, forty were collated; in the Barberini library ten; in other Roman libraries, seventeen; in the libraries at Florence, and in other parts of Italy, thirty-eight; in the imperial library at Vienna, twelve; and in the royal library at Copenhagen, three. The text is from Robert Stephens's edition of 1550; but the great value of this splendid work, and in which it surpasses all former editions, consists, *first*, in the very complete extracts which are given from the celebrated *Codex Vaticanus* above described, (see pp. 79—81 *supra*); and secondly, in the extracts from the *Versio Syra Hierosolymitana*, which is remarkable for its agreement with the *Codex Bezae*, where it is wholly unsupported by any other authority; a circumstance which shows the value and antiquity, not so much of the manuscripts themselves, as of the text which they contain.

In 1798, Professor Birch published at Copenhagen in 8vo. a collection of various readings to the Acts and Epistles, drawn from the same sources; intitled *Variæ Lectiones ad textum Actorum Apostolorum, Epistolarum Catholicarum et Pauli, e Codd. Græcis MSS. Bibliothecæ Vaticanæ, Barberinæ, Augustiniarorum Eremitarum Romæ, Borgianæ Velitris, Neapolitanæ Regiæ, Laurentinianæ, S. Marci Venetorum, Vindobonensis Cæsareæ, et Hafniensis Regiæ, collectæ et editæ ab Andrea Birch, Theol. D. et Prof.*; in 1800, he published a similar collection of various readings to the Apocalypse; and in 1801, various readings to the four Gospels. The completion of the magnificent edition of the Greek Testament, begun in 1788, was prevented by a calamitous fire at Copenhagen, which consumed the royal printing office, together with the beautiful types and paper, which had been procured from Italy, for that purpose.

21. *Novum Testamentum Græcè, Textum ad fidem Codicum Versionum et Patrum recensuit et Lectionis Varietatem adjecit D. Jo. Jac. Griesbach. Londini et Halæ Saxonum, 1796, 1806, 2 vols. large 8vo. Editio secunda.*

Of all modern critical editions of the Greek Testament, this of Griesbach is universally allowed to be the most valuable and complete, notwithstanding the different opinions entertained by some learned men relative to the correctness of his system of *recensions* or editions of manuscripts, which has been already considered in pp. 54—57 *supra*, of this volume.

Dr. Griesbach commenced his critical labours, first, by publishing at Halle, in 1774, the historical books of the New Testament, under the following title: *Libri Historici Novi Testamenti Græce, pars i. sistens Synopsis Evangeliorum Matthæi, Marci, et Lucæ. Textum ad fidem Codd. Versionum et Patrum emendavit et lectionis varietatem adjecit Jo. Jac. Griesbach.* (2d edit. Halæ, 1797, 3d edit. Halæ, 1809.) 8vo. *pars ii. sistens Evangelium Johanne et Acta Apostolorum*, Halæ, 1775, 8vo. This edition was published as a manual or text book for a course of lectures which Professor Griesbach was at that time delivering at Jena, and in which he explained the first three evangelists *synoptically*, that is to say, by uniting together the three narrations of the same event. The received text, which is adopted, is divided into one hundred and thirty-four sections, and is printed in three columns; and Griesbach indicated by various marks the alterations which he judged necessary to be made. The various readings, taken from the editions of Mill, Bengel, and Wetstein, were not chosen until they had undergone a very severe revision; but this edition also contained other lections, which the learned editor found in manuscripts preserved in the British Museum at London, and also in the Royal Library at Paris.

In 1775, Dr. Griesbach published the Apostolical Epistles and the Apocalypse, in a similar manner; but as many persons had expressed themselves dissatisfied with his synoptical arrangement of the historical books, he printed another edition of them in 1777, in the usual order. This volume forms the *first* part of his *first edition*, of which the Epistles and Revelation, printed in 1775, are considered as the *second* part. A few copies were struck off in 4to, which are both scarce and dear. This edition is of a very convenient and portable size, and was that principally used in the Universities of Germany. Dr. Hales prefers it to the second edition, because he thinks that Griesbach was at that time more scrupulous of innovating upon the text than he afterwards was.

The first volume of the second edition appeared in 1796, in large octavo, with the imprint of *Londini et Halæ Saxonum* in the title page; and the second with that of *Halæ Saxonum et Londini*, on account of the expense of the paper of the fine copies

having been munificently defrayed by his Grace the late Duke of Grafton, at that time Chancellor of the University of Cambridge. These are most beautiful books, and are now only procurable at a very high price, though, through his Grace's liberality, they were originally sold, we believe, at twelve or fourteen shillings per volume. *Fifty copies* are said to have been struck off on large paper in quarto. But the whole of these two volumes was printed at Jena, under Griesbach's own eye.

In addition to the various readings exhibited in Griesbach's first edition, he has collated all the Latin versions published by Sabatier and Blanchini; and has corrected the mistakes made by Mill, Bengel, and Wetstein, in their quotations from the oriental versions. He has also inserted the principal readings collected by Matthæi, Birch, and Alter, together with extracts from the two Wolfenbüttel manuscripts collated by Knittel; and has given the readings of the Sahidic version, furnished by Woide, Georgi, and Münster. Of the Armenian version a collation was made for him by M. Bredenkamp of Bremen; and the Slavonic version was collated for him by M. Dobrowsky at Prague.

The first volume contains the four Gospels. To these are prefixed copious prolegomena, exhibiting a critical history of the printed text, a catalogue of all the manuscripts from which various readings are quoted, and an account of the method pursued by Griesbach in executing this second edition, together with the principal rules for judging of various readings. The text is printed in two columns, the numbers of the verses being placed in the margin, below which are the various lections.

The second volume contains the remaining books of the New Testament, which is preceded by an introduction or preface, accounting for the delay of its appearance, and an account of the manuscripts consulted for that volume. At the end are *forty pages*, separately numbered, consisting of a *Diatrise* on the disputed clause relative to the three witnesses in 1 John v. 7, 8. and of additional various readings to the Acts of the Apostles, and Saint Paul's Epistles, with two pages of corrections. Griesbach's second edition was reprinted at London in 1809, in two elegant 8vo. volumes; one by Mr. Collingwood of Oxford, and the other by Mr. R. Taylor; the text is printed in long lines, and the notes in columns, and Griesbach's addenda of various readings are inserted in their proper places. A very few inaccuracies have been discovered in these insertions, which perhaps could hardly be avoided in a work of such minuteness. This edition, which consisted of one thousand copies, having been exhausted, a second London edition issued from the press of Messrs. R. & A. Taylor, in two volumes 8vo, 1818. It is executed in the same handsome form as before, and possesses some advantages even over Griesbach's own second edition. In the first place, the addenda of various lections above noticed have been newly collated, and inserted in their various places with great accuracy. Secondly, the reading of Acts xx. 28. in the Vatican manuscript (which Griesbach could not give in consequence of Professor Birch, who collated it, having lost or mislaid his memorandum of that particular text) is here printed from a transcript obtained by Mr. R. Taylor from the present keeper of the Vatican library. The reading of the clause in question, in the Codex Vaticanus, is thus determined to be conformable to the lection of the *Textus Receptus*, viz. *Την Εκκλησίαν του Θεου, the Church of God*. And lastly, as Griesbach in his Leipsic edition of 1805 preferred some readings different from those adopted in that of Halle, 1796—1806, a Synoptical Table is given indicating such differences. Bishop Marsh has given a high character of the labours of Dr. Griesbach in his Divinity Lectures, part ii. pp. 44, 45. See some strictures on them in Dr. Hales's Treatise on Faith in the Holy Trinity, vol ii. pp. 61—64.

To complete Griesbach's edition of the New Testament, there should be added the following publications:

1. *Curæ in Historiam Textus Græci Epistolarum Paulinarum.* Jenæ, 1777, 4to.
2. *Symbolæ Criticæ, ad supplendas et corrigendas variarum N. T. Lectionum Collectiones.* Accedit multorum N. T. Codicum Græcorum Descriptio et Examen. Halæ, 1785, 1795, 2 vols. small 8vo.
3. *Commentarius Criticus in Textum Græcum Novi Testamenti. Particula prima,* Jenæ, 1798. *Particula secunda,* Jenæ, 1811.

22. *Novum Testamentum, Græce. Ex Recensione Jo. Jac. Griesbachii, cum selecta Lectionis Varietate.* Lipsiæ, 1803—1807, 4 vols. imperial 4to or folio.

This is a most sumptuous edition; the text is formed chiefly on that of Griesbach's second edition, and on that of Knappe, noticed below. The type is large and clear; the

paper beautiful and glossy; at the foot of the page are some select various readings; and each volume is decorated with an exquisitely engraved frontispiece.

23. *Novum Testamentum Græcè. Ex Recensione Jo. Jac. Griesbachii, cum selecta Lectionum Varietate.* Lipsiæ, 1805, 2 vols. 8vo.

This edition contains the text, together with a selection of the principal various readings, and an extract from the Prolegomena of the second edition. It is very neatly printed, and forms a valuable manual for constant reference. This is the edition now chiefly used in the universities of Germany. Griesbach's text has been reprinted at Cambridge in New England (North America), at the press of Messrs. Wells and Hilliard, in two handsome volumes, 1809, 8vo. The typography of the large paper copies is most beautiful. Griesbach's text has also been reprinted at the Glasgow University Press in 1817, 18mo. It is a most beautiful little book.

24. *Novum Testamentum Græcè. Recognovit atque insignioris lectionum varietatis et argumentorum notationis subjecit Geo. Christian. Knappius.* Halæ, 1797, 8vo. 2d edit. Halæ, 1813, 2 vols. 8vo.

In this edition of the New Testament, which received the warm approbation of Griesbach in his preface to the splendid edition above noticed, Dr. Knappe has availed himself of Griesbach's labours; and has admitted into the text not only those readings which the latter considered to be of *undoubted* authority, but likewise some others which Dr. K. himself regarded as such, but without distinguishing either of them. Such words also, as it might on the same grounds be thought right to exclude from the text, as not originally belonging to it, are here enclosed in brackets, partly of the common kind, and partly formed on purpose for this edition. The most probable readings are marked with an asterisk: to all of them the word *alii* is prefixed, in order to distinguish them from the rest of these lections, which in reality are those in which the exegetical student is chiefly interested. Great attention is paid to typographical and grammatical accuracy, to the accents, and to the punctuation, which differ in this edition, from those of Leusden or Gerard von Maestricht in more than three hundred places. Very useful summaries are likewise added under the text. This valuable edition is not common in England. The second impression, published in two vols. in 1813, is very neatly printed, and is corrected throughout. In editing it Dr. K. has availed himself of Griesbach's second volume, which was not published when his first edition appeared.

25. *Novum Testamentum Græcè, ex recensione Griesbachii, nova Latina versione illustratum, indice brevi præcipuæ lectionum et interpretationum diversitatis instructum, edidit Henricus Augustus Schott.* Lipsiæ, 1805, 8vo.

This is a useful edition of the Greek Testament, and, we understand, is in much request in Germany. A second and much enlarged edition was published at Leipsic in 1811, 8vo. The text is that of Griesbach; under it are printed the most important various readings; the critical remarks are brief and clear; and the young student will find in the Latin version no small help to the interpretation of the New Testament.

26. *Novum Testamentum Græcè, Lectiones variantes, Griesbachii judicio, iis quas textus receptus exhibet, anteponendas vel æquiparandas, adjecit Jospehus White, S. T. P. Linguarum Heb. et Arab. in Academia Oxoniensi Professor.* Oxonii, e Typographeo Clarendoniano, 1808, 2 vols. crown 8vo.

This is a very neat and accurate edition. The Textus Receptus is adopted; and Professor White has contrived to exhibit in a very intelligible form,—1. Those texts which in Griesbach's opinion ought, either certainly or probably, to be removed from the received text; 2. Those various readings which the same editor judged either preferable or equal to those of the received text; and, 3. Those additions, which, on the authority of manuscripts, Griesbach considers as fit to be admitted into the text. "An intermediate advantage to be derived from an edition thus marked is pointed out by the learned editor at the conclusion of his short preface; viz. that it may thus be seen at once by every one, how very little, after all the labours of learned men, and the collation of so many manuscripts and versions, is liable to just objection in the received text." (*British Critic*, vol. xxxiv. (O. S.) p. 386.)

In 1811, Professor White published an elegant little work, which may be advantageously substituted for Dr. Griesbach's (now rare and expensive) edition of the Greek Testament, entitled *Criseos Griesbachianæ in Novum Testamentum Synopsis*. "This small volume is exactly conformable in its design to the beautiful edition of the New Testament, published by Dr. White in 1808; and contains all the variations of any consequence, which can be considered as established, or even rendered probable, by the investigation of Griesbach. The chief part of these readings was given in the margin of that edition, distinguished by the Origenian marks. Here the value of each reading or proposed alteration is stated in words at length, and therefore cannot be misapprehended. This book may therefore be considered as a kind of supplement to that edition, or illustration of it." (British Critic, (O. S.) vol. xxxviii. p. 395.)

27. *Novum Testamentum Græcè. Lectiones Variantes Griesbachii præcipuas, necnon quamplurimas voces ellipticas, adjecit Adamus Dickin-son. Edinburgi, typis academicis, 12mo. 1811, edit. secunda, 1817.*

This edition is avowedly designed for *young* students of the Greek Testament. The principal elliptical words are printed at the foot of the page; they are selected from Bos, Schoettgenius, and Leisner. The chief various readings of Griesbach are prefixed in four pages. The text is that of Dr. Mill, and is very neatly stereotyped.

28. *W. M. L. de Wette et Fr. Lucke, Synopsis Evangeliorum Matthæi, Marci, et Lucæ, cum parallelis Joannis Pericopis Græcè. Ex recensione Griesbachii, cum selecta Lectionum Varietate et brevibus Argumenti Notationibus. Berolini. 1818, 4to.*

29. *Testamentum Novum Græcè, ad fidem Recensionis Schoettgenianæ; addita ex Griesbachii apparatu Lectionis varietate præcipuæ. Upsalæ; 8vo. 1820.*

Schoettgenius published his very useful editions of the Greek Testament at Leipsic in 1744 and 1749, 8vo, intitled Η Καινή Διαθήκη. *Novum Testamentum Græcum. In sectiones divisit, interpunctiones accurate posuit, et dispositionem logicam adjecit Christianus Schoettgenius.* His divisions into sections and his punctuation are very judiciously executed; the common divisions of chapters and verses are retained in the margin. He has followed the *Textus Receptus*. Schoettgen's edition is the basis of the Upsal one above noticed.

30. *Novum Testamentum Græcè. Ad fidem optimorum librorum recensuit A. H. Titmannus, Prof. Lips. 18mo. Lipsiæ, 1820.*

Of all the critical editions of the New Testament, that have fallen under the author's observation, this of Professor Titmann is one of the most useful, as it unquestionably is the *cheapest*. The text is a corrected one; that is, Prof. T. has inserted in it such various readings, as are in his judgment preferable to those commonly received, and which have been approved by the most eminent critics; and he has printed an index of the altered passages at the end of the volume. Its portability, in addition to its intrinsic excellence, is no mean recommendation of it to students of the New Testament; the Greek characters, though small, being very distinctly and neatly stereotyped. There are copies on fine paper.

CHAPTER IV.

ON THE DIVISIONS AND MARKS OF DISTINCTION OCCURRING
IN THE SCRIPTURES.

SECTION I.

ON THE DIVISIONS AND MARKS OF DISTINCTION OCCURRING
IN THE OLD TESTAMENT.

I. *Different Appellations given to the Scriptures.*—II. *General Divisions of the Canonical Books.*—III. *Particularly of the Old Testament.*—1. *The Law.*—2. *The Prophets.*—3. *The Cetubim or Hagiographa.*—IV. *Account of the Masora.*—V. *Modern Divisions of the Books of the Old Testament.*—*Chapters and Verses.*

I. **T**HE collection of writings, which is regarded by Christians as the sole standard of their faith and practice, has been distinguished, at various periods, by different appellations. Thus, it is frequently termed the Scriptures, the Sacred or Holy Scriptures, and sometimes the Canonical Scriptures. This collection is called *The Scriptures*, as being the most important of all *writings*;—the *Holy* or *Sacred* Scriptures, because they were composed by persons divinely inspired; and the *Canonical* Scriptures, either because they are a rule of faith and practice to those who receive them; or because, when the number and authenticity of these books were ascertained, lists of them were inserted in the ecclesiastical *canons* or catalogues, in order to distinguish them from such books as were *apocryphal* or of uncertain authority, and unquestionably not of divine origin. But the most usual appellation is that of the BIBLE—a word which in its primary import simply denotes a book, but which is given to the writings of the prophets and apostles, by way of eminence, as being the Book of Books, infinitely superior in excellence to every unassisted production of the human mind.¹

II. The most common and general division of the canonical books is that of the Old and New Testament; the former containing those revelations of the divine will which were communicated to the Hebrews, Israelites, or Jews, before the birth of Christ, and the latter comprising the inspired writings of the evangelists and apostles. The appellation of Testament is derived from 2 Cor. iii. 6. 14.; in which place the words *η παλαια*

¹ Lardner's Works, 8vo. vol. vi. pp. 1—8. 4to. vol. iii. pp. 137—140. Jahn, *Intro. ad Vet. Foed.* p. 7.

διαθηκη and η καινη διαθηκη are by the old Latin translators rendered *antiquum testamentum* and *novum testamentum*, old and new testaments, instead of *antiquum fœdus* and *novum fœdus*, the *old and new covenants*: for, although the Greek word διαθηκη signifies both testament and covenant, yet it uniformly corresponds with the Hebrew word *Berith*, which constantly signifies a covenant¹. The term “old covenant,” used by Saint Paul in 2 Cor. iii. 14. does not denote the entire collection of writings which we term the Bible, but those antient institutions, promises, threatenings, and in short the whole of the Mosaic dispensation, related in the Pentateuch, and in the writings of the prophets; and which in process of time were, by a metonymy, transferred to the books themselves. Thus, we find mention made of the *book of the covenant* in Exodus (xxiv. 7.) and in the apocryphal book of Maccabees (Macc. i. 57.): and, after the example of the apostle, the same mode of designating the sacred writings obtained among the first Christians, from whom it has been transmitted to modern times.²

III. The arrangement of the books comprising the Old Testament, which is adopted in our Bibles, is not always regulated by the exact time when the books were respectively written; although the book of Genesis is universally admitted to be the first, and the prophecy of Malachi to be the latest of the inspired writings. Previously to the building of Solomon’s temple, the Pentateuch was deposited “in the side of the ark of the covenant” (Deut. xxxi. 24—26.), to be consulted by the Israelites; and, after the erection of that sacred edifice, it was deposited in the treasury, together with all the succeeding productions of the inspired writers. On the subsequent destruction of the temple by Nebuchadnezzar, the autographs of the sacred books are supposed to have perished: although some learned men have conjectured that they were preserved, because it does not appear that Nebuchadnezzar evinced any particular enmity against the Jewish religion, and in the account of the sacred things carried to Babylon, (2 Kings xxv. 2 Chron. xxxvi. Jer. liii.) no mention is made of the sacred books. However this may be, it is a fact, that copies of these autographs were carried to Babylon: for we find the prophet Daniel quoting the law (Dan. ix. 11. 13.), and also expressly mentioning the prophecies of Jeremiah (ix. 2.), which he could not have done, if he had never seen them. We are further informed that on the rebuilding, or rather on the finishing, of the temple in the sixth

¹ Jerome, Comment. in Malachi, cap. ii. op. tom. iii. p. 1816.

² Dr. Lardner has collected several passages from early Christian writers, who thus metonymically use the word Testament. Works, 8vo. vol. vi. p. 9. 4to. vol. iii. p. 140.

year of Darius, the Jewish worship was fully re-established according "as it is written in the book of Moses" (Ezra vi. 18.): which would have been impracticable, if the Jews had not had copies of the law then among them. But what still more clearly proves that they must have had transcripts of their sacred writings during, as well as subsequent to, the Babylonish captivity, is the fact, that when the people requested Ezra to produce the law of Moses (Nehem. viii. 1.), they did not entreat him to get it dictated *anew* to them; but that he should bring forth "the book of the law of Moses, which the Lord had commanded to Israel."

About fifty years after the rebuilding of the temple, and the consequent re-establishment of the Jewish religion, it is generally admitted that the canon of the Old Testament was settled; but by whom this great work was accomplished, is a question on which there is a considerable difference of opinion. On the one hand it is contended that it could not have been done by Ezra himself; because, though he has related his zealous efforts in restoring the law and worship of Jehovah, yet on the settlement of the canon he is totally silent; and the silence of Nehemiah, who has recorded the pious labours of Ezra, as well as the silence of Josephus, who is diffuse in his encomiums on him, has further been urged as a presumptive argument why he could not have collected the Jewish writings. But to these hypothetical reasonings we may oppose the constant tradition of the Jewish church, uncontradicted both by their enemies and by Christians, that Ezra, with the assistance of the members of the great synagogue (among whom were the prophets Haggai, Zechariah, and Malachi,) did collect as many copies of the sacred writings as he could, and from them set forth a correct edition of the canon of the Old Testament, with the exception of his own writings, the book of Nehemiah, and the prophecy of Malachi; which were subsequently annexed to the canon by Simeon the Just, who is said to have been the last of the great synagogue. In this Esdrine text, the errors of former copyists were corrected: and Ezra (being himself an inspired writer) added in several places, throughout the books of this edition, what appeared necessary to illustrate, connect, or complete them¹. Whether Ezra's own copy of the Jewish Scriptures perished in the pillage of the temple by Antiochus Epiphanes, is a question that cannot now be ascertained: nor is it material, since we know that Judas Maccabæus repaired the temple, and replaced

¹ Prideaux's *Connexion*, part i. book v. sub anno 446. vol. i. pp. 329—344, and the authorities there cited. Carpzov. *Introd. ad Libros Biblicos Vet. Test.* pp. 24. 308, 309.

every thing requisite for the performance of divine worship (1 Macc. iv. 36—59.), which included a correct, if not Ezra's own, copy of the Scriptures¹. It has been conjectured, and it is not improbable, that in this latter temple an ark was constructed, in which the sacred books of the Jews were preserved until the destruction of Jerusalem and the subversion of the Jewish polity by the Romans under Titus, before whom the volume of the law was carried in triumph, among the other spoils which had been taken at Jerusalem². Since that time, although there has been no certain standard edition of the Old Testament, yet we have seen³ that both Jews and Christians have constantly had the *same* Hebrew Scriptures to which they have always appealed, so that we have every possible evidence to prove that the Old Testament has been transmitted to us entire, and free from any material or designed corruption.

The various books contained in the Old Testament, were divided by the Jews into three parts or classes—the *Law*—the *Prophets*—and the *Cetubim*, or *Hagiographa*, that is, the Holy Writings: which division obtained in the time of our Saviour⁴, and is noticed by Josephus⁵, though he does not enumerate the several books.

1. The *LAW* (so called, because it contains precepts for the regulation of life and manners) comprised the Pentateuch, or five books of Moses, which were originally written in one volume, as all the manuscripts are to this day, which are read in the synagogues. It is not known when the writings of the Jewish legislator were divided into *five* books: but, as the titles of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, are evidently of Greek origin, (for the tradition related by Philo, and adopted by some writers of the Romish church, that they were given by Moses himself, is too idle to deserve refutation,) it is not improbable that these titles were prefixed to the several books by the authors of the Alexandrian or Septuagint Greek version.

2. The *PROPHETS*, which were thus designated, because these books were written by inspired prophetic men, were

¹ Bishop Tomline's Elements of Christian Theology, vol. i. p. 11.

² Josephus de Bell. Jud. lib. vii. c. 5. § 5.

³ See Vol. I. pp. 43—76, 120—125, *supra*.

⁴ “These are the words which I spake unto you, while I was yet with you, that all things might be fulfilled which are written in the *Law*, and in the *Prophets*, and in the *Psalms*, concerning me.” (Luke xxiv. 44.) In which passage by the *Psalms* is intended the *Hagiographa*; which division beginning with the *Psalms*, the whole of it (agreeably to the Jewish manner of quoting) is there called by the name of the book with which it commences. Saint Peter also, when appealing to prophecies in proof of the Gospel, says—“All the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.” (Acts iii. 24.) In which passage the apostle plainly includes the books of Samuel in the class of prophets.

⁵ Contr. Apion. lib. i. § 8.

divided into the *former* and *latter*¹, with regard to the time when they respectively flourished: the former prophets contained the books of Joshua, Judges, 1 and 2 Samuel, and 1 and 2 Kings, the two last being each reckoned as one book; the latter prophets comprised the writings of Isaiah, Jeremiah, Ezekiel, and of the twelve minor prophets, whose books were reckoned as one. The reason why Moses is not included among the prophets is, because he so far surpassed all those who came after him, in eminence and dignity, that they were not accounted worthy to be placed on a level with him: and the books of Joshua and Judges are reckoned among the prophetic books, because they are generally supposed to have been written by the prophet Samuel.

3. The **CETUBIM** or **HAGIOGRAPHA**, that is, the Holy Writings, comprehended the Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations of Jeremiah, Ecclesiastes, Esther, Daniel, Ezra, and Nehemiah (reckoned as one,) and the two books of Chronicles, also reckoned as one book². This third class or division of the Sacred Books has received its appellation of *Cetubim*, or *Holy Writings*, because they were not orally delivered, as the law of Moses was; but the Jews affirm that they were composed by men divinely inspired, who, however, had no public mission as prophets: and the Jews conceived that they were dictated not by dreams, visions, or voice, or in other ways, as the oracles of the prophets were, but that they were more immediately revealed to the minds of their authors. It is remarkable that Daniel is excluded from the number of prophets, and that his writings, with the rest of the Hagiographa, were not publicly read in the synagogues as the Law and the Prophets were: this is ascribed to the singular minuteness with which he foretold the coming of the Messiah before the destruction of the city and sanctuary (Dan. ix.), and the apprehension of the Jews, lest the public reading of his predictions should lead any to embrace the doctrines of Jesus Christ.³

The Pentateuch is divided into fifty or fifty-four *Parasches*, or larger sections, according as the Jewish lunar year is simple or intercalary; one of which sections was read in the synagogue every Sabbath-day: this division many of the Jews suppose

¹ This distinction, Carpzov thinks, was borrowed from Zech. i. 4.—“Be ye not as your fathers, unto whom the *former* prophets have cried.”—Introd. ad Lib. Bibl. Vet. Test. p. 146.

² The Song of Solomon, Ruth, Lamentations, Ecclesiastes, and Esther, are, in the modern copies of the Jewish Scriptures, placed immediately after the Pentateuch; under the name of the five *Megilloth* or volumes. The book of Ruth holds sometimes the first or second, and sometimes the fifth place.

³ Hottinger's Thesaurus, p. 510. Leusden's Philologus Hebræus, Diss. ii. pp. 13—22. Bishop Cosins's Scholastical Hist. of the Canon, c. ii. pp. 10, *et seq.*

to have been appointed by Moses, but it is by others attributed, and with greater probability, to Ezra. These parasches were further subdivided into smaller sections termed *Siderim*, or orders. Until the persecution of Antiochus Epiphanes, the Jews read only the Law; but the reading of it being then prohibited, they substituted for it fifty-four *Haphtoras*, or sections from the prophets. Subsequently, however, when the reading of the Law was restored by the Maccabees, the section which had been read from the Law was used for the first, and that from the Prophets, for the second lesson¹. These sections were also divided into *Pesukim*, or verses, which have likewise been ascribed to Ezra; but if not contrived by him, it is certain that this subdivision was introduced shortly after his death: it was probably intended for the use of the Targumists or Chaldee interpreters. After the return of the Jews from the Babylonish captivity, when the Hebrew language had ceased to be spoken, and the Chaldee became the vernacular tongue, it was (as we have already remarked²) usual to read the law, first in the original Hebrew, and afterwards to interpret it to the people in the Chaldee dialect. For the purpose of exposition, therefore, these shorter periods were very convenient.³

IV. Originally, the text of the Sacred Books was written without any breaks or divisions into chapters or verses, or even into words; so that a whole book, as written in the antient manner, was in fact but one continued word. Many antient Greek and Latin manuscripts thus written are still extant. The sacred writings having undergone an infinite number of alterations by successive transcriptions, during the lapse of ages, whence various readings had arisen, the Jews had recourse to a canon, which they judged to be infallible, in order to fix and ascertain the reading of the Hebrew text, and this rule they called *masora* or tradition, as if this critique were nothing but a tradition which they had received from their ancestors. Accordingly, they pretend, that, when God gave the law to Moses on Mount Sinai, he taught him, first, its *true reading*, and,

¹ Of these divisions we have evident traces in the New Testament; thus, the section (*περίοχη*) of the prophet Isaiah, which the Ethiopian eunuch was reading, was in all probability, that which related to the sufferings of the Messiah. (Acts viii. 32.) When Saint Paul entered into the synagogue at Antioch in Pisidia, he stood up to preach *after the reading of the Law and the Prophets* (Acts xiii. 15.), that is, after reading the first lesson out of the Law, and the second lesson out of the Prophets. And in the very discourse which he then delivered, he tells the Jews that *the Prophets were read at Jerusalem on every Sabbath-day*, that is, in those lessons which were taken out of the Prophets. (Acts xiii. 27.)

² See p. 4. *supra* of this volume.

³ Buxtorf, Tiberias, c. 11. Leusden (Philol. Heb. p. 57.) has given a table of the fifty-four *parasches* or sections of the Law, with their Hebrew appellations, showing the portions corresponding with our modern division of chapters and verses. A similar table is given by Mr. Allen in his *Modern Judaism*, pp. 10—12.

secondly, its *true* interpretation; and that both these were handed down by oral tradition, from generation to generation, until at length they were committed to writing. The former of these, viz. the true reading, is the subject of the Masora; the latter or true interpretation is that of the *Mishna* and *Gemara*, of which an account is given in a subsequent chapter of the present volume.

The Masoretic notes and criticisms relate to the books, verses, words, letters, vowel points and accents. The *Masorites* or *Massorets*, as the inventors of this system were called, were the first who distinguished the books and sections of books into verses. They numbered all the verses of each book and section, and placed the amount at the end of each in numeral letters, or in some symbolical word formed out of them; and they also marked the middle verse of each book. Further, they noted the verses where something was supposed to be forgotten; the words which they believed to be changed; the letters which they deemed to be superfluous; the repetitions of the same verses; the different reading of the words which are redundant or defective; the number of times that the same word is found at the beginning, middle, or end of a verse; the different significations of the same word; the agreement or conjunction of one word with another; what letters are pronounced, and what are inverted, together with such as hang perpendicular, and they took the number of each, for the Jews cherish the sacred books with such reverence, that they make a scruple of changing the situation of a letter which is evidently misplaced; supposing that some mystery has occasioned the alteration. They have likewise reckoned which is the middle letter of the Pentateuch, which is the middle clause of each book, and how many times each letter of the alphabet occurs in all the Hebrew Scriptures. The following table from Bishop Walton will give an idea of their laborious minuteness in these researches.

		Times.			Times.		
א	Aleph	occurs in the Hebrew Bible	742377	ל	Lamed	occurs in the Hebrew Bible	41517
ב	Beth		38218	מ	Mem		77778
ג	Gimel		29537	נ	Nun		41696
ד	Daleth		32530	ס	Samech		13580
ה	He		47554	ע	Ain		20175
ו	Vau		76922	פ	Pe		22725
ז	Zain		22867	צ	Tsaddi		21882
ח	Cheth		23447	ק	Koph		22972
ט	Teth		11052	ר	Resh		22147
י	Yod		66420	ש	Shin		32148
כ	Caph		48253	ת	Tau		59343*

* Bishop Walton's Prolegom. c. viii. § 8. p. 275, edit. Dathii. In the last century, an anonymous writer published the following calculation similar to that of the Masorites,

Such is the celebrated Masora of the Jews. At first, it did not accompany the text; afterwards the greatest part of it was written in the margin. In order to bring it within the margin, it became necessary to abridge the work itself. This abridgment was called the *little Masora*, *Masora parva*; but, being found too short, a more copious abridgment was inserted, which was distinguished by the appellation of the *great Masora*, *Masora magna*. The omitted parts were added at the end of the text, and called the *final Masora*, *Masora finalis*.¹

Lastly, in Jewish manuscripts and printed editions of the Old Testament, a word is often found with a small circle annexed to it, or with an asterisk over it, and a word written in the margin of the same line. The former is called the *Ketib*, that is, *written*, and the latter, *Keri*, that is, *read* or *reading*, as if to intimate, write in this manner, but read in that manner.

for the English version of the Bible, under the title of the *Old and New Testament Dissected*. It is said to have occupied three years of the compiler's life, and is a singular instance of the trifling employments to which superstition has led mankind.

THE OLD AND NEW TESTAMENT DISSECTED.

Books in the Old	39	In the New	27	Total	66
Chapters	929		260		1189
Verses	25,214		7959		31,173
Words	592,459		181,253		773,692
Letters	2,728,800		858,380		3,566,480

Apocrypha.

Chapters		185.
Verses		6081.
Words		252,185.

The middle Chapter, and the least in the Bible, is Psalm 117.

The middle Verse is the 8th of the 118th Psalm.

The middle Time 2d of Chronicles, 4th Chapter, 16th Verse.

The word *And* occurs in the Old Testament 55,543 times.

The same word occurs in the New Testament 10,684 times.

The word *Jehovah* occurs 6855 times.

Old Testament.

The middle Book is Proverbs.

The middle Chapter is Job 29th.

The middle verse is 2d Chronicles, 20th Chapter, between the 17th and 18th Verses.

The least verse is 1st Chronicles, 1st Chapter and 1st Verse.

New Testament.

The middle Book is Thessalonians 2d.

The middle Chapter is between the 13th and 14th Romans.

The middle verse is Chapter 17th of Acts, 17th Verse.

The least Verse is 11th Chapter of John, Verse 35.

The 21st Verse of the 7th Chapter of Ezra has all the Letters in the Alphabet, except j.

The 19th Chapter of the 2d of Kings and the 37th of Isaiah are alike.

¹ Butler's *Horæ Biblicæ*, vol. i. p. 61.

For instance, when they meet with certain words, they substitute others: thus, instead of the sacred name Jehovah, they substitute Adonai or Elohim; and in lieu of terms not strictly consistent with decency, they pronounce others less indelicate or more agreeable to our ideas of propriety¹. The invention of these marginal corrections has been ascribed to the Masorites.

The age when the Masorites lived has been much controverted. Some ascribe the Masoretic notes to Moses; others attribute them to Ezra and the members of the great synagogue, and their successors after the restoration of the temple worship, on the death of Antiochus Epiphanes. Archbishop Usher places the Masorites before the time of Jerome; Cappel, at the end of the fifth century; Bishop Walton, Basnage, Jahn, and others, refer them to the rabbins of Tiberias in the sixth century, and suppose that they commenced the Masora, which was augmented and continued at different times by various authors; so that it was not the work of one man, or of one age. In proof of this opinion, which we think the most probable, we may remark, that the notes which relate to the variations in the pointing of particular words, must have been made *after* the introduction of the points, and consequently after the Talmud; other notes must have been made before the Talmud was finished, because it is from these notes that it speaks of the points *over* the letters, and of the variations in their size and position. Hence it is evident, that the *whole* was not the work of the Masorites of Tiberias: further, no good reason can be assigned to prove the Masora the work of Ezra, or his contemporaries; much appears to shew it was not: for, in the *first place*, most of the notes relate to the vowel points, which, we have seen², were not introduced until upwards of fifteen hundred years after his time, and the remarks made about the shape and position of the letters are unworthy of an inspired writer, being more adapted to the superstition of the Rabbins, than to the gravity of a divine teacher. *Secondly*, No one can suppose that the prophets collected various readings of their own prophecies, though we find this has been done, and makes part of what is called the Masora. *Thirdly*, The Rabbins have never scrupled to abridge, alter, or reject any part of these notes, and to intermix their own observations, or those of others, which is a proof that they did not believe them to be the work of the prophets; for in that case they would

¹ The reader will find a learned and elaborate elucidation of the Keri in the Rev. John Whitaker's Historical and Critical Inquiry into the Interpretation of the Hebrew Scriptures, pp. 114—178.

² See pp. 7—9. of the present volume.

possess equal authority with the text, and should be treated with the same regard. *Lastly*, Since all that is useful in the Masora appears to have been written since Ezra's time, it is impossible to ascribe to him what is useless and trifling; and from these different reasons it may be concluded, that no part of the Masora was written by Ezra. And even though we were to admit that he began it, that would not lead us to receive the present system in the manner the Jews do, because, since we cannot now distinguish what he wrote, and since we find many things in it plainly unworthy of an inspired writer, we may justly refuse it the credit due to inspiration, unless his part were actually separated from what is the work of others. Bishop Walton therefore concludes, that it is not improbable, that the Masoretic system of notation was commenced about the time of the Maccabees; when the Pharisees, who were called the masters of tradition, first began to make their observations on the letter of the law, though they were regardless of its spirit. They might have commenced by numbering first the verses, next the words and letters, and then, when the vowel points were added, others continued the system by making observations on them. On the whole then it appears, that what is called the Masora is entitled to no greater reverence, or attention than may be claimed by any other human compilation.¹

Concerning the *value* of the Masoretic system of notation, the learned are greatly divided in opinion. Some have highly commended the undertaking, and have considered the work of the Masorites as a monument of stupendous labour and unwearied assiduity, and as an admirable invention for delivering the sacred text from a multitude of equivocations and perplexities to which it was liable, and for putting a stop to the unbounded licentiousness and rashness of transcribers and critics, who often made alterations in the text on their own private authority. Others however, have altogether censured the design, suspecting that the Masorites corrupted the purity of the text by substituting, for the antient and true reading of their forefathers, another reading more favourable to their prejudices, and more opposite to Christianity, whose testimonies and proofs they were desirous of weakening as much as possible.

Without adopting either of these extremes, Bishop Marsh observes, that "the text itself, as regulated by the learned Jews of Tiberias, was probably the result of a collation of manuscripts." But as those Hebrew critics were cautious of intro-

¹ Wachner's *Antiquitates Hebraeorum*, vol. i. pp. 95—157.

ducing *too many* corrections into the text, they noted in the margins of their manuscripts, or in their critical collections, such various readings, derived from other manuscripts, either by themselves or by their predecessors, as appeared to be worthy of attention. This is the *real* origin of those marginal or Masoretic readings which we find in many editions of the Hebrew Bible. But the propensity of the later Jews to seek mystical meanings in the plainest facts gradually induced the belief, that both textual and marginal readings proceeded from the sacred writers themselves; and that the latter were transmitted to posterity by *oral* tradition, as conveying some mysterious application of the *written* words. They were regarded therefore as materials, not of *criticism*, but of *interpretation* ¹." The same eminent critic elsewhere remarks, that notwithstanding all the care of the Masorites to preserve the sacred text without variations, "if their success has not been complete, either in *establishing* or *preserving* the Hebrew text, they have been guilty of the only fault which is common to every human effort." ²

V. The divisions of the Old Testament, which now generally obtain, are four in number: namely, 1. The *Pentateuch*, or five books of Moses;—2. The *Historical Books*, comprising Joshua to Esther inclusive;—3. The *Doctrinal* or *Poetical Books* of Job, Psalms, the Proverbs, Ecclesiastes, and the Song of Solomon;—and 4. The *Prophetic Books* of Isaiah, Jeremiah, with his Lamentations, Ezekiel, Daniel, and the Twelve Minor Prophets. These are severally divided into chapters and verses, to facilitate reference, and not primarily with a view to any natural division of the multifarious subjects which they embrace: but by whom these divisions were originally made, is a question, concerning which there exists a considerable difference of opinion.

That it is comparatively a modern invention is evident from its being utterly unknown to the antient Christians, whose Greek Bibles, indeed, had then Τίτλοι and Κεφαλαία (*titles* and *heads*); but the intent of these was, rather to point out the *sum* or contents of the text, than to divide the various books. They also differed greatly from the present chapters, many of them containing only a few verses, and some of them not more than one. The invention of chapters has by some been ascribed to Lanfranc, who was archbishop of Canterbury in the reigns of William the Conqueror and William II.; while others attribute it to Stephen Langton, who was Archbishop of the same see in the reigns of John and Henry III. But the real author of this

¹ Lectures on Divinity, part ii. p. 84.

² Ibid. p. 98.

very useful division was Cardinal Hugo de Sancto Caro, who flourished about the middle of the 13th century, and wrote a celebrated commentary on the Scriptures. Having projected a concordance to the Latin Vulgate version, by which any passage might be found, he divided both the Old and New Testaments into chapters, which are the same we now have: these chapters he subdivided into smaller portions, which he distinguished by the letters A, B, C, D, E, F, and G, which are placed in the margin at equal distances from each other, according to the length of the chapters¹. The facility of reference thus afforded by Hugo's divisions, having become known to Rabbi Mordecai Nathan (or Isaac Nathan, as he is sometimes called), a celebrated Jewish teacher in the fifteenth century, he undertook a similar concordance for the Hebrew Scriptures; but, instead of adopting the marginal letters of Hugo, he marked every fifth verse with a Hebrew numeral, thus, א 1. ג 5., &c., retaining, however, the cardinal's divisions into chapters. This concordance of Rabbi Nathan was commenced A. D. 1438, and finished in 1445. The introduction of verses into the Hebrew Bible was made by Athias, a Jew of Amsterdam, in his celebrated edition of the Hebrew Bible, printed in 1661, and reprinted in 1667. He marked every verse with the figures in common use, except those which had been previously marked by Nathan with Hebrew letters, in the manner in which they at present appear in Hebrew Bibles. By rejecting these Hebrew numerals, and substituting for them the corresponding figures, all the copies of the Bible in other languages have since been marked². As, however, these modern divisions and subdivisions are not always made with the strictest regard to the connexion of parts, it is greatly to be wished that all future editions of the Scriptures might be printed after the judicious manner adopted by Mr. Reeves in his equally beautiful and correct editions of the entire Bible; in which the numbers of the verses and chapters are thrown into the margin, and the metrical parts of Scripture are distinguished from the rest by being printed in verses in the usual manner.

¹ These divisions of Cardinal Hugo may be seen in any of the older editions of the Vulgate, and in the earlier English translations of the Bible, which were made from that version, particularly in that usually called *Taverner's Bible*, folio, London, 1539.

² Buxtorf, *Præf. ad Concordant. Bibliorum Hebræorum*. Prideaux's *Connexion*, vol. i. pp. 332—342. Carpzov. *Introd. ad Libros Biblicos Vet. Test.* pp. 27, 28. Leusden, *Philol. Hebr. Diss.* iii. pp. 25—31.

SECTION II.

ON THE DIVISIONS AND MARKS OF DISTINCTION OCCURRING
IN THE NEW TESTAMENT.

- I. *Antient Divisions of Τίτλοι and Κεφαλαία.* — Ammonian, Eusebian, and Euthalian Sections.—*Modern Division of Chapters.* — II. *Antient Στιχοί and Modern Verses.*—III. *Account of the Antient and Modern Punctuation of the New Testament.* — IV. *Of the Titles to each Book.* — V. *Subscriptions to the different Books.*

IT is evident, on inspecting the most antient manuscripts of the New Testament, that the several books were originally written in one continued series; but in progress of time, when Christianity was established, and frequent appeals were made to the sacred writers, in consequence of the heresies that disturbed the peace of the church, it became necessary to contrive some mode by which to facilitate references to their productions.

I. The Jews, we have already seen¹, divided their law into parasches and siderim, or larger and smaller sections, and the prophets into haphoras or sections; and it has been conjectured that this division suggested to the early Christians the idea of dividing the Books of the New Testament into similar sections; but by whom such division was first made, is a question that is by no means easy to determine. Some vestiges of it are supposed to be found in Justin Martyr's second apology for the Christians², and in the writings of Tertullian³. But Dr. Lardner is of opinion, that these passages scarcely amount to a full proof that any sections or chapters were marked in the copies of the New Testament so early as the second century. It is however certain that the antients divided the New Testament into two kinds of chapters, some longer and others shorter, the former were called in Greek τίτλοι and in Latin *breves*; and the table of contents of each *brevis*, which was prefixed to the copies of the New Testament was called *breviarium*. The shorter chapters were called κεφαλαία, *capitula*, and the list of them *capitulatio*.

This method of dividing is of very great antiquity, certainly prior to the fourth century: for Jerome, who flourished towards the close of that century, expunged a passage from Saint Matthew's gospel which forms an entire chapter, as being an inter-

¹ See pp. 148, 149, *supra*.

² § 87. Ernesti seems to countenance this hypothesis. Inst. Interp. Nov. Test. p. 156.

³ Ad Ux. lib. ii. c. 2. p. 187. D. De Pudicitâ, cap. 16. *sub finem*. De Monogam. c. 11. p. 685. The passages are given at length by Dr. Lardner, Works, 8vo, vol. ii. p. 285; 4to, vol. i. p. 453.

polation'. These divisions were formerly very numerous; but, not being established by any ecclesiastical authority, none of them were ever received by the whole church. Saint Matthew's gospel, for instance, according to the old breviaria, contained twenty-eight breves; but, according to Jerome, sixty-eight. The same author divides his gospel into 355 capitula; others, into 74; others, into 88; others, into 117; the Syriac version, into 76; and Erpenius's edition of the Arabic, into 101. The most antient, and it appears the most approved of these divisions, was that of Tatian (A. D. 172.) in his Harmony of the Four Gospels, for the *τιτλοι* or breves: and that of Ammonius, a learned Christian of Alexandria in the third century, in his Harmony of the Gospels, for the *κεφαλαια* or capitula. From him they were termed the *Ammonian Sections*. As these divisions were subsequently adopted, and the use of them was recommended, by Eusebius the celebrated ecclesiastical historian, they are frequently called by his name. According to this division, Saint Matthew contains 68 breves, and 355 capitula; Saint Mark, 48 breves, and 234 capitula; Saint Luke, 83 breves, and 342 capitula; and Saint John, 18 breves, and 231 capitula. All the evangelists together form 216 breves, and 1126 capitula. In antient Greek manuscripts the *τιτλοι* or larger portions are written on the upper or lower margin, and the *κεφαλαια* or smaller portions are numbered on the side of the margin. They are clearly represented in Erasmus's editions of the Greek Testament, and in Robert Stephens's edition of 1550.

The division of the Acts of the Apostles, and of the Catholic Epistles, into chapters, was made by Euthalius Bishop of Sulca in Egypt, in the fifth century; who published an edition of Saint Paul's Epistles, that had been divided into chapters, in one continued series, by some unknown person in the fourth century, who had considered them as *one* book. This arrangement of the Pauline Epistles is to be found in the Vatican manuscript, and in some others; but it by no means prevails uniformly, for there are many manuscripts extant, in which a fresh enumeration commences with each epistle.²

Besides the divisions into chapters and sections above mentioned, the Codex Bezae, and other manuscripts, are further divided into lessons, called *Αναγνωσματα* or *Αναγνωσεις*. Euthalius is said to have divided Saint Paul's Epistles in this manner, as Andrew Bishop of Cæsarea in Cappadocia divided the Apo-

¹ The paragraph in question is to be found in the Codex Bezae, immediately after the twenty-eighth verse of the twenty-eighth chapter of Saint Matthew's Gospel. Michaelis has printed it, together with two Latin translations of it, in his Introduction to the New Test. vol. i. pp. 293—295.

² Millii Prolegomena, §§ 354—360, 662—664, 759, *et seq.*

calypse, at the beginning of the sixth century, into twenty-four lessons, which he termed λογοι (according to the number of elders before the throne of God, Rev. iv. 4.), and seventy-two titles, according to the number of parts, viz. body, soul, and spirit, of which the elders were composed !

The division of τῖτλοι and κεφαλαια continued to be general both in the eastern and western churches, until Cardinal Hugo de Sancto Caro in the thirteenth century introduced the chapters now in use, throughout the western church, for the New Testament as well as the Old: of which an account has already been given ¹. The Greek or Eastern church, however, continued to follow the antient divisions; nor are any Greek manuscripts known to be extant, in which chapters are found, prior to the fifteenth century, when the Greek fugitives, after the taking of Constantinople, fled into the West of Europe, became transcribers for members of the Latin church, and of course adopted the Latin divisions.

II. The antients had two kinds of verses, one of which they called σιχοι and the other ρηματα. The *stichoi* were lines that contained a certain number of letters, and therefore often broke off in the middle of a word. They served to measure the size of books; thus, Josephus's twenty books of Jewish Antiquities contained 60,000 *stichoi*, though in Ittigius's edition there are only 40,000 broken lines. The *remata* were lines measured by the sense; and, according to an antient written list preserved by Simon, and transcribed by Michaelis, the New Testament contained 18,612 *stichoi*. ²

The verses, into which the New Testament is now divided, are much more modern, and are an imitation of those invented for the Old Testament by Rabbi Nathan in the fifteenth century ³. Robert Stephens was their first inventor ⁴, and introduced them in his edition of the New Testament, published in the year 1551. This invention of the learned printer was soon introduced into all the editions of the New Testament; and the very great advantage it affords, for facilitating references to particular passages, have caused it to be retained in the majority of editions and versions of the New Testament, though much to

¹ Adversus Marcionem, lib. iv. c. 2.

² Introd. to the New Test. vol. ii. pp. 526, 527. Michaelis, after Simon, uses the word *remata*; but this is evidently a mistake.

³ See p. 155, *supra*, of this volume.

⁴ He made this division when on a journey from Lyons to Paris, and, as his son Henry tells us (in his preface to the Concordance of the New Testament), he made it *inter equitandum*, literally, while riding on horseback; but Michaelis rather thinks that the phrase means only, that when he was weary of riding, he amused himself with this work at his inn. Michaelis, vol. ii. p. 527.

the injury of its interpretation, as many passages are now severed that ought to be united, and *vice versâ* ¹. From this arrangement, however, Wetstein, Bengel, Bowyer, Griesbach, and other editors of the Greek Testament, have wisely departed, and have printed the text in continued paragraphs, throwing the number of Stephens's verses into the margin. Mr. Reeves also has pursued the same method in his beautiful and correct editions of the authorised English version, and of the Greek Testament in 12mo., 1803. ²

III. Whether any points for marking the sense were used by the apostles, is a question that has been greatly agitated; Pritius, Pfaff, Leusden, and many other eminent critics, maintaining that they were in use *before* the time of the apostles, while Dr. Grabe, Fabricius, Montfaucon, Hoffmann, John Henry Michaelis, Rogall, John David Michaelis, Moldenhawer, Ernesti, and a host of other critics, maintain that the use of points is *posterior* to the time of the apostles ³. The *majority* of the points or stops now in use are unquestionably of modern date: for, although full points are to be found in the Codex Alexandrinus, the Codex Vaticanus, and the Codex Bezae, (as they also are in inscriptions four hundred years before the Christian æra) yet it cannot be shown that our present system of punctuation was *generally* adopted earlier than the ninth century. In fact, it seems to have been a gradual improvement, commenced by Jerome, and continued by succeeding biblical critics. The punctuation of the manuscripts of the Septuagint, Ernesti observes from Cyril of Jerusalem ⁴, was unknown in the early part of the fourth century, and consequently (he infers) the punctuation of the New Testament was also unknown. About fifty years afterwards, Jerome began to add the comma and colon; and they were then inserted in many more antient manuscripts. About the middle of the fifth century, Euthalius published an edition of the Acts of the Apostles and of all the apostolical Epistles, dividing the New Testament into *σχοιοί* (*stichoi*) or lines. This division, as we have already remarked, was regulated by the sense, so that each line terminated where some pause was to be made in speaking. When a copyist was disposed to contract his space, and therefore crowded the lines into each other, he placed a point where Euthalius had termi-

¹ Thus Col. iv. 1. ought to have been united to the third chapter.

² The title of the last-mentioned work is—"Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ *The New Testament in Greek, according to the Text of Mill and Stephens, and the Arrangement of Mr. Reeves's Bible.*" The book is printed with singular neatness and accuracy, and the fine paper copies are truly beautiful.

³ Rumpæus has given twelve closely printed quarto pages to the enumeration of these opinions. *Conn. Crit. in Nov. Test.* pp. 165—176.

⁴ Cyril's Catechesis xiii. p. 301. Ernesti, *Inst. Interp. Nov. Test.* p. 159.

nated the line. In the eighth century the stroke which we call a comma was invented. In the Latin manuscript, Jerome's points were introduced by Paul Warnefrid, and Alcuin, at the command of the emperor Charlemagne; and in the ninth century the Greek note of interrogation (;) was first used. At the invention of printing, the editors placed the points arbitrarily, probably (Michaelis thinks) without bestowing the necessary attention; and Stephens in particular, it is well known, varied his points in every edition. The fac-similes given in pp. 78, 83, 89, 98, 100, and 106 of this volume will give the reader an accurate idea of the marks of distinction found in the more ancient manuscripts.

Besides the text in the different books of the New Testament, we meet with titles or inscriptions to each of them, and also with subscriptions at the end, specifying the writer of each *book*, the time and place, when and where it was written, and the person to whom it was written.

IV. It is not known by whom the *Inscriptions* or *TITLES* of the various books of the New Testament were prefixed. In consequence of the very great diversity of titles occurring in manuscripts, it is generally admitted that they were not originally written by the Apostles, but were subsequently added, in order to distinguish one book from another, when the canon of the New Testament was formed. It is however certain, that these titles are of very great antiquity; for we find them mentioned by Tertullian in the latter part of the second century¹, and Justin Martyr, in the early part of the same century, expressly states, that the writings of the four evangelists were in his day termed *Gospels*.²

V. But the *Subscriptions* annexed to the Epistles are manifestly spurious: for, in the *first* place, some of them are beyond all doubt false, as those of the two Epistles to the Thessalonians, which purport to be written at Athens, whereas they were written from Corinth. In like manner, the subscription to the first epistle to the Corinthians states, that it was written from Philippi, notwithstanding St. Paul informs them (xvi. 8.) that he will *tarry at Ephesus until Pentecost*; and notwithstanding he begins his salutations in that Epistle, by telling the Corinthian Christians (xvi. 19.) *the Churches of Asia salute you*; a pretty evident indication that he himself was in Asia at that very time. Again, according to the subscription, the Epistle to the Galatians was written from Rome; yet, in the Epistle itself, the Apostle expresses his surprise (i. 6.) that they were so soon

¹ Adversus Marcionem, lib. iv. c. 2.

² Apol. i. p. 98. Lardner's Works, 8vo, vol. ii. p. 121; 4to, vol. i. p. 344.

removed from him that called them; whereas his journey to Rome was *ten years* posterior to the conversion of the Galatians. And what still more conclusively proves the falsehood of this subscription, is, the total absence in this epistle of all allusions to his bonds or to his being a prisoner; which Saint Paul has not failed to notice in every one of the four epistles, written from that city and during his imprisonment¹. *Secondly*, the subscriptions are altogether wanting in some antient manuscripts of the best note, while in others they are greatly varied. And, *thirdly*, the subscription annexed to the first Epistle to Timothy is evidently the production of a writer of the age of Constantine the Great, and could not have been written by the apostle Paul: for it states that Epistle to have been written to Timothy from Laodicea, the chief city of Phrygia Pacatiana; whereas the country of Phrygia was not divided into the two provinces of *Phrygia Prima*, or *Pacatiana*, and *Phrygia Secunda*, until the fourth century. According to Dr. Mill, the subscriptions were added by Euthalius Bishop of Sulca in Egypt, who published an edition of the Acts, Epistles of Saint Paul, and of the Catholic Epistles, about the middle of the fifth century. But, whoever was the author of the subscriptions, it is evident that he was either grossly ignorant, or grossly inattentive.

The various subscriptions and titles to the different books are exhibited in Griesbach's Critical Edition of the New Testament.

¹ Paley's *Horæ Paulinæ*, pp. 378, 379.

CHAPTER V.

ON THE ANTIENT VERSIONS OF THE SCRIPTURES.

NEXT to the kindred languages, versions afford the greatest assistance to the interpretation of the Scriptures, “ 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.”

Versions may be divided into two classes, *antient* and *modern* : the former were made immediately from the original languages by persons to whom they were familiar ; and who, it may be reasonably supposed, had better opportunities for ascertaining the force and meaning of words, than more recent translators can possibly have. Modern versions are those made in later times, and chiefly since the reformation : they are useful for explaining the sense of the inspired writers, while antient versions are of the utmost importance both for the criticism and interpretation of the Scriptures. The present chapter will therefore be appropriated to giving an account of those which are most esteemed for their antiquity and excellence.

SECTION I.

ANTIEN T VERSIONS OF THE OLD TESTAMENT.

- I. *Of the TARGUMS or CHALDEE PARAPHRASES* :—1. *Targum of Onkelos* ;—2. *Of the Pseudo-Jonathan* ;—3. *The Jerusalem Targum* ;—4. *The Targum of Jonathan Ben Uzziel* ;—5. *The Targum on the Hagiographa* ;—6. *The Targum on the Megilloth* ;—7, 8, 9. *Three Targums on the Book of Esther*—*real value of the different Targums.* —II. *Of the Greek versions of the Scriptures*—*history of the SEPTUAGINT*—*Critical account of its execution*—*what MSS. were used by its authors*—*account of the biblical labours of Origen*—*editions of the Septuagint text by the fathers*—*peculiar importance of the Septuagint version in the criticism and interpretation of the New Testament.* —III. *Account of OTHER GREEK VERSIONS of the Old Testament* ;—1. *Version of Aquila* ;—2. *Of Theodotion* ;—3. *Of Symmachus* ;—4, 5, 6. *Anonymous versions*—*references in antient MSS. to other versions.* —IV. *SYRIAC VERSIONS* ;—*Syriac MSS. brought from India by Dr. Buchanan* ;—*editions of the Syriac version.* —V. *ARABIC VERSIONS, and editions* ;—VI. *Notice of the PERSIAN, EGYPTIAN, ETHIOPIC, ARMENIAN, and other versions of the Old Testament.* —VII. *LATIN VERSIONS of the Scriptures*—*the old Italic or Ante-Hieronymian version*—*Latin version of Jerome*—*Vulgate version and its editions.*

THE principal antient versions, which illustrate the Scriptures, are the Chaldee paraphrases, generally called Targums, the Septuagint, or Alexandrian Greek Version, the translations of Aquila, Symmachus, and Theodotion, and what are called the fifth, sixth, and seventh versions, (of which latter translations fragments only are extant,) together with the Syriac, and Latin or Vulgate versions. Although the authors of these versions did not flourish at the time when the Hebrew language was spoken, yet they enjoyed many advantages for understanding the Bible, especially the Old Testament, which are not possessed by the moderns: for, living near the time when that language was vernacular, they could learn by tradition the true significations of some Hebrew words, which are now forgotten. Many of them also being Jews, and from their childhood accustomed to hear the Rabbins explain the Scriptures, the study of which they diligently cultivated, and likewise speaking a dialect allied to the Hebrew,—they could not but become well acquainted with the latter. Hence it may be safely inferred that the antient versions generally give the true sense of Scripture, and not unfrequently in passages where it could scarcely be discovered by any other means. All the antient versions,

indeed, are of great importance both in the criticism, as well as in the interpretation, of the sacred writings, but they are not all witnesses of equal value; for the *authority* of the different versions depends partly on the age and country of their respective authors, partly on the text whence their translations were made, and partly on the ability and fidelity with which they were executed. It will therefore be not irrelevant to offer a short historical notice of the principal versions above mentioned, as well as of some other antient versions of less celebrity perhaps but which have been beneficially consulted by biblical critics.

I. The Chaldee word תרגום *Targum* signifies, in general, any version or explanation; but this appellation is more particularly restricted to the versions or paraphrases of the Old Testament, executed in the East-Aramæan or Chaldee dialect, as it is usually called. These Targums are termed paraphrases or expositions, because they are rather comments and explications, than literal translations of the text: they are written in the Chaldee tongue, which became familiar to the Jews after the time of their captivity in Babylon, and was more known to them than the Hebrew itself: so that, when the law was “read in the synagogue every Sabbath day,” in pure biblical Hebrew, an explanation was subjoined to it in Chaldee; in order to render it intelligible to the people, who had but an imperfect knowledge of the Hebrew language. This practice, as already observed, originated with Ezra¹: as there are no traces of any written Targums prior to those of Onkelos and Jonathan, who are *supposed* to have lived about the time of our Saviour; it is highly probable that these paraphrases were at first merely oral; that, subsequently, the ordinary glosses on the more difficult passages were committed to writing; and that, as the Jews were bound by an ordinance of their elders to possess a copy of the law, these glosses were either afterwards collected together and deficiencies in them supplied, or new and connected paraphrases were formed.

¹ See p. 4. *supra*. Our account of the Chaldee paraphrases is drawn up from a careful consideration of what has been written on them, by Carpzov, in his *Critica Sacra*, part ii. cap. i. pp. 450—481.; Bishop Walton, *Proleg.* c. 12. sect. ii. pp. 568—592.; Leusden, in *Philolog. Hebræo-Mixt.* Diss. v. vi. and vii. pp. 36—58.; Dr. Prideaux, *Connection*, part ii. book viii. sub anno 37. B. C. vol. iii. pp. 551—555. (edit. 1718.) Kortholt, *De variis Scripturæ Editionibus*, c. iii. pp. 34—51.; Pfeiffer, *Critica Sacra*, cap. viii. sect. ii. (*Op.* tom. ii. pp. 750—771.), and in his *Treatise De Theologia Judaicâ*, &c. Exercit. ii. (*ibid.* tom. ii. pp. 862—889.); Bauer, *Critica Sacra*, tract. iii. pp. 288—308.; Rambach. *Inst. Herm. Sacræ*, pp. 606—611.: Pictet, *Théologie Chrétienne*, tom. i. pp. 145. *et seq.*; Jahn, *Introductio ad Libros Veteris Fœderis*, pp. 69—75; and Waehner's *Antiquitates Ebræorum*, tom. i. pp. 156—170.

There are at present extant ten paraphrases on different parts of the Old Testament, three of which comprise the Pentateuch, or five books of Moses:—1. The Targum of Onkelos; 2. That falsely ascribed to Jonathan, and usually cited as the Targum of the Pseudo-Jonathan; and 3. The Jerusalem Targum; 4. The Targum of Jonathan Ben Uzziel, (i. e. the son of Uzziel) on the Prophets; 5. The Targum of Rabbi Joseph the blind, or one-eyed, on the Hagiographa; 6. An anonymous Targum on the five Megilloth, or books of Ruth, Esther, Ecclesiastes, Song of Solomon, and the Lamentations of Jeremiah; 7, 8, 9. Three Targums on the book of Esther; and, 10. A Targum or paraphrase on the two books of Chronicles. These Targums, taken together, form a continued paraphrase on the Old Testament, with the exception of the books of Daniel, Ezra, and Nehemiah (antiently reputed to be part of Ezra;) which being for the most part written in Chaldee, it has been conjectured that no paraphrases were written on them, as being unnecessary; though Dr. Prideaux is of opinion that Targums were composed on these books also, which have perished in the lapse of ages.

The language, in which these paraphrases are composed, varies in purity according to the time when they were respectively written. Thus, the Targums of Onkelos and the Pseudo-Jonathan are much purer than the others, approximating very nearly to the Aramæan dialect in which some parts of Daniel and Ezra are written, except indeed that the orthography does not always correspond; while the language of the later Targums, whence the rabbinical dialect derives its source, is far more impure, and is intermixed with barbarous and foreign words. Originally, all the Chaldee paraphrases were written without vowel-points, like all other oriental manuscripts: but at length some persons ventured to add points to them, though very erroneously, and this irregular punctuation was retained in the Venice and other early editions of the Hebrew Bible. Some further imperfect attempts towards regular pointing were made both in the Complutensian and in the Antwerp Polyglotts, until at length the elder Buxtorf, in his edition of the Hebrew Bible published at Basil, undertook the thankless task¹ of improving the punctuation of the Targums, according to such rules as he had formed from the pointing which he had found in the Chaldee parts of the books of Daniel and Ezra; and his method of punctuation is followed in Bishop Walton's Polyglott.

¹ Pêre Simon, *Hist. Crit. du Vieux Test.* liv. ii. c. viii. has censured Buxtorf's mode of pointing the Chaldee paraphrases with great severity; observing, that he would have done much better if he had more diligently examined manuscripts that were more correctly pointed.

1. *The Targum of Onkelos.*—It is not known with certainty, at what time Onkelos flourished, nor of what nation he was: Professor Eichhorn conjectures that he was a native of Babylon, first because he is mentioned in the Babylonish Tamud; secondly, because his dialect is not the Chaldee spoken in Palestine, but much purer, and more closely resembling the style of Daniel and Ezra; and lastly, because he has not interwoven any of those fabulous narratives to which the Jews of Palestine were so much attached, and from which they could with difficulty refrain. The generally received opinion is, that he was a proselyte to Judaism, and a disciple of the celebrated Rabbi Hillel, who flourished about fifty years before the Christian æra; and consequently that Onkelos was contemporary with our Saviour: Bauer and Jahn, however, place him in the second century. The Targum of Onkelos comprises the Pentateuch or five books of Moses, and is justly preferred to all the others both by Jews and Christians, on account of the purity of its style, and its general freedom from idle legends. It is rather a version than a paraphrase, and renders the Hebrew text word for word, with so much accuracy and exactness, that, being set to the same musical notes, with the original Hebrew, it could be read in the same tone as the latter in the public assemblies of the Jews. And this we find was the practice of the Jews up to the time of Rabbi Elias Levita; who flourished in the early part of the sixteenth century, and expressly states that the Jews read the law in their synagogues, first in Hebrew and then in the Targum of Onkelos. This Targum has been translated into Latin by Alfonso de Zamora, Paulus Fagius, Bernardinus Baldus, and Andrea de Leon, of Zamora.¹

2. The second Targum, which is a more liberal paraphrase of the Pentateuch than the preceding, is usually called the *Targum of the Pseudo-Jonathan*, being ascribed by many to Jonathan Ben Uzziel who wrote the much esteemed Paraphrase on the Prophets. But the difference in the style and diction of this Targum, which is very impure, as well as in the method of paraphrasing adopted in it, clearly proves that it could not have been written by Jonathan Ben Uzziel, who indeed sometimes indulges in allegories and has introduced a few barbarisms; but this Targum on the law abounds with the most idle Jewish legends that can well be conceived; which, together with the barbarous and foreign words it contains, render it of very little utility. From its mentioning the six parts of the

¹ The fullest information, concerning the Targum of Onkelos, is to be found in the disquisition of G. B. Winer, entitled, *De Onkeloso ejusque Paraphrasi Chaldaica Dissertatio.* 4to. Lipsiæ, 1820.

Talmud (on Exod. xxvi. 9.) which compilation was not written till two centuries after the birth of Christ;—*Constantinople* (on Numb. xxiv. 19.) which city was always called Byzantium until it received its name from Constantine the Great, in the beginning of the fourth century; the *Lombards* (on Numb. xxiv. 24.) whose first irruption into Italy did not take place until the year 570; and the *Turks* (on Gen. x. 2.) who did not become conspicuous till the middle of the sixth century,—learned men are unanimously of opinion that this Targum of the Pseudo-Jonathan could not have been written before the seventh, or even the eighth century. It has been translated into Latin by Anthony Ralph de Chevalier, an eminent French Protestant divine, in the sixteenth century.

3. The *Jerusalem Targum*, which also paraphrases the five books of Moses, derives its name from the dialect in which it is composed. It is by no means a connected paraphrase, sometimes omitting whole verses, or even chapters; at other times explaining only a single word of a verse, of which it sometimes gives a two-fold interpretation; and at others, Hebrew words are inserted without any explanation whatever. In many respects it corresponds with the paraphrase of the Pseudo-Jonathan, whose legendary tales are here frequently repeated, abridged, or expanded. From the impurity of its style, and the number of Greek, Latin, and Persian words which it contains, Bishop Walton, Carpzov, Wolfius, and many other eminent pilologers, are of opinion that it is a compilation by several authors, and consists of extracts and collections. From these internal evidences, the commencement of the seventh century has been assigned as its probable date; but it is more likely not to have been written before the eighth or perhaps the ninth century. This Targum was also translated into Latin by Chevalier, and by Francis Taylor.

4. The *Targum of Jonathan Ben Uzziel*.—According to the talmudical traditions, the author of this paraphrase was chief of the eighty distinguished scholars of Rabbi Hillel the elder, and a fellow disciple of Simeon the Just, who bore the infant Messiah in his arms: consequently he would be nearly contemporary with Onkelos. Wolfius¹, however, is of opinion that he flourished a short time before the birth of Christ, and compiled the work which bears his name, from more antient Targums that had been preserved to his time by oral tradition. From the silence of Origen and Jerome concerning this Targum, of which they could not but have availed themselves if it had

¹ Bibliotheca Hebraica, tom. ii. p. 1160.

really existed in their time, and also from its being cited in the Talmud, both Bauer and Jahn date it much later than is generally admitted: the former indeed is of opinion that its true date cannot be ascertained; and the latter, from the inequalities of style and method observable in it, considers it as a compilation from the interpretations of several learned men, made about the close of the third or fourth century. This paraphrase treats on the Prophets, that is (according to the Jewish classification of the sacred writings), on the books of Joshua, Judges, 1 & 2 Sam. 1 & 2 Kings, who are termed the *former* prophets; and on Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets, who are designated as the *latter* prophets. Though the style of this Targum is not so pure and elegant as that of Onkelos, yet it is not disfigured by those legendary tales and numerous foreign and barbarous words which abound in the later Targums. Both the language and method of interpretation, however, are irregular: in the exposition of the former prophets, the text is more closely rendered than in that on the latter, which is less accurate, as well as more paraphrastical, and interspersed with some traditions and fabulous legends. In order to attach the greater authority to the Targum of Jonathan Ben Uzziel, the Jews, not satisfied with making him contemporary with the prophets Malachi, Zechariah, and Haggai, and asserting that he received it from their lips, have related, that while Jonathan was composing his paraphrase, there was an earthquake for forty leagues around him; and that if any bird happened to pass over him, or a fly alighted on his paper while writing, they were immediately consumed by fire from heaven, without any injury being sustained either by his person or his paper!! The whole of this Targum was translated into Latin by Alfonso de Zamora, Andrea de Leon, and Conrad Pellican; and the paraphrase on the twelve minor prophets, by Immanuel Tremellius.

5. The *Targum on the Cetubim, Hagiographa*, or Holy Writings, is ascribed by some Jewish writers to *Raf Jose*, or Rabbi Joseph, surnamed the one-eyed or blind, who is said to have been at the head of the Academy at Sora, in the third century; though others affirm that its author is unknown. The style is barbarous, impure, and very unequal, interspersed with numerous digressions and legendary narratives; on which account the younger Buxtorf, and after him Bauer and Jahn, are of opinion that the whole is a compilation of later times: and this sentiment appears to be the most correct. Dr. Prideaux characterises its language as the most corrupt Chaldee of

the Jerusalem dialect. The translators of the preceding Targum, together with Arias Montanus, have given a Latin version of this Targum.

6. The *Targum on the Megilloth*, or five books of Ecclesiastes, Song of Songs, Lamentations of Jeremiah, Ruth, and Esther, is evidently a compilation by several persons: the barbarism of its style, numerous digressions, and idle legends which are inserted, all concur to prove it to be of late date, and certainly not earlier than the sixth century. The paraphrase on the book of Ruth and the Lamentations of Jeremiah is the best executed portion: Ecclesiastes is more freely paraphrased; but the text of the Song of Solomon is absolutely lost amidst the diffuse *circumscription* of its author, and his dull glosses and fabulous additions.

7, 8, 9. *The three Targums on the book of Esther.*—This book has always been held in the highest estimation by the Jews; which circumstance induced them to translate it repeatedly into the Chaldee dialect. Three paraphrases on it have been printed: one in the Antwerp Polyglott, which is much shorter and contains fewer digressions than the others; another, in Bishop Walton's Polyglott, which is more diffuse, and comprises more numerous Jewish fables and traditions; and a third, of which a Latin version was published by Francis Taylor; and which, according to Carpzov, is more stupid and diffuse than either of the preceding. They are all three of very late date.

10. A *Targum on the books of Chronicles*, which for a long time was unknown both to Jews and Christians, was discovered in the library at Erfurt, belonging to the ministers of the Augsburg confession, by Matthias Frederick Beck; who published it in 1680, 3, 4, in two quarto volumes. Another edition was published at Amsterdam by the learned David Wilkins (1715, 4to.) from a manuscript in the university library at Cambridge. It is more complete than Beck's edition, and supplies many of its deficiencies. This Targum, however, is of very little value: like all the other Chaldee paraphrases, it blends legendary tales with the narrative, and introduces numerous Greek words, such as *οχλος, σοφισται, αρχων, &c.*

Of all the Chaldee paraphrases above noticed, the Targums of Onkelos and Jonathan Ben Uzziel are most highly valued by the Jews, who implicitly receive their expositions of doubtful passages. Schickhard, Mayer, Helvicus, Leusden, Hottinger, and Dr. Prideaux, have conjectured that some Chaldee Targum was in use in the synagogue where our Lord read Isa. lxi. 1, 2,

(Luke iv. 17—19.) ; and that he quoted Psal. xxii. 1. when on the cross (Matt. xxvii. 46.) not out of the Hebrew text, but out of a Chaldee paraphrase. But there does not appear to be sufficient ground for this hypothesis: for, as the Chaldee or East Aramæan dialect was spoken at Jerusalem, it is at least as probable that Jesus Christ interpreted the Hebrew into the vernacular dialect in the first instance, as that he should have read from a Targum; and, when on the cross, it was perfectly natural that he should speak in the same language, rather than in the biblical Hebrew; which, we have already seen, was cultivated and studied by the priests and Levites as a learned language. The Targum of Rabbi Joseph the Blind, in which the words cited by our Lord are to be found, is so long *posterior* to the time of his crucifixion, that it cannot be received as evidence. So numerous indeed are the variations, and so arbitrary are the alterations occurring in the manuscripts of the Chaldee paraphrases, that Dr. Kennicott has clearly proved them to have been designedly altered in compliment to the previously corrupted copies of the Hebrew text; or, in other words, “that alterations have been made wilfully in the Chaldee paraphrase to render that paraphrase, in some places, more conformable to the words of the Hebrew text, where those Hebrew words are supposed to be right, but had themselves been corrupted.” But notwithstanding all their deficiencies and interpolations, the Targums, especially those of Onkelos and Jonathan, are of considerable importance in the interpretation of the Scriptures, not only as they supply the meanings of words or phrases occurring but once in the Old Testament, but also because they reflect considerable light on the Jewish rites, ceremonies, laws, customs, usages, &c. mentioned or alluded to in both Testaments. But it is in establishing the genuine meaning of particular prophecies relative to the Messiah, in opposition to the false explanations of the Jews and Anti-trinitarians, that these Targums are pre-eminently useful. Bishop Walton, Dr. Prideaux, Pfeiffer, Carpzov, and Rambach, have illustrated this remark by numerous examples. Bishop Patrick, and Drs. Gill and Clarke, in their respective commentaries on the Bible, have inserted many valuable elucidations from the Chaldee paraphrasts. Leusden recommends that no one should attempt to read their writings, nor indeed to learn the Chaldee dialect, who is not previously well grounded in Hebrew: he advises the Chaldee text of Daniel and Ezra to be first read either with his own

¹ Dr. Kennicott's Second Dissertation, pp. 167—195.

Chaldee Manual or with Buxtorf's Hebrew and Chaldee Lexicon; after which the Targums of Onkelos and Jonathan may be perused, with the help of Buxtorf's Chaldee and Syriac Lexicon, and of De Lara's work, *De convenientia vocabulorum Rabbincorum cum Græcis et quibusdam aliis linguis Europæis.* (4to. Amsterdam, 1648.)

II. Among the Greek versions of the Old Testament, the ALEXANDRIAN OR SEPTUAGINT, as it is generally termed, is the most antient and valuable; and was held in so much esteem both by the Jews as well as by the first Christians, as to be constantly read in the synagogues and churches. Hence it is uniformly cited by the early fathers, whether Greek or Latin, and from this version all the translations into other languages which were antiently approved by the Christian Church, were executed, (with the exception of the Syriac), as the Arabic, Armenian, Ethiopic, Gothic, and Old Italic or the Latin version in use before the time of Jerome: and to this day the Septuagint is exclusively read in the Greek and most other Oriental churches¹. This version has derived its name either from the Jewish account of seventy-two persons having been employed to make it, or from its having received the approbation of the Sanhedrin or great council of the Jews, which consisted of seventy, or more correctly, of seventy-two persons.—Much uncertainty, however, has prevailed concerning the *real* history of this antient version: and while some have strenuously advocated its miraculous and divine origin, other eminent philologists have laboured to prove that it must have been executed by several persons and at different times.

According to one account, Ptolemy Philadelphus, king of Egypt, caused this translation to be made for the use of the library which he had founded at Alexandria, at the request and with the advice of the celebrated Demetrius Phalereus, his principal librarian. For this purpose, it is reported, that he

¹ Walton, Prolog. c. ix. (pp. 333—469.); from which, and from the following authorities, our account of the Septuagint is derived, viz. Bauer, *Critica Sacra*, pp. 243—273. who has chiefly followed Hody's book, hereafter noticed, in the history of the Septuagint version: Dr. Prideaux, *Connection*, part ii. book i. sub anno 277. (vol. ii. pp. 27—49.); Masch's Preface to part ii. of his edition of *Le Long's Bibliotheca Sacra*, in which the history of the Septuagint version is minutely examined; Morus, in *Ernesti*, vol. ii. pp. 50—81., 101—119; Carpzov, *Critica Sacra*, pp. 481—551.; Masch and Boerner's edition of *Le Long's Bibliotheca Sacra*, part ii. vol. ii. pp. 216—220., 256—304.; Harles, *Brevior Notitia Litteraturæ Græcæ*, pp. 638—643.; and Renouard, *Annales de l'Imprimerie des Aldes*, tom. i. p. 140. See also *Origenis Hexapla*, a Montfaucon, tom. i. Prælim. Diss. pp. 17—35. A full account of the manuscripts and editions of the Greek Scriptures is given in the preface to vol. i. of the edition of the Septuagint commenced by the late Rev. Dr. Holmes, of which an account is given in a subsequent page.

sent Aristeas and Andreas, two distinguished officers of his court, to Jerusalem, on an embassy to Eleazar then high priest of the Jews, to request of the latter a copy of the Hebrew Scriptures, and that there might also be sent to him seventy-two persons (six chosen out of each of the twelve tribes,) who were equally well skilled in the Hebrew and Greek languages. These learned men were accordingly shut up in the island of Pharos; where, having agreed in the translation of each period after a mutual conference, Demetrius wrote down their version as they dictated it to him; and thus, in the space of seventy-two days, the whole was accomplished. This relation is derived from a letter ascribed to Aristeas himself, the authenticity of which has been greatly disputed. If, as there is every reason to believe is the case, this piece is a forgery, it was made at a very early period: for it was in existence in the time of Josephus, who has made use of it in his Jewish antiquities. The veracity of Aristeas's narrative was not questioned until the seventeenth or eighteenth century; at which time, indeed, biblical criticism was, comparatively, in its infancy. Vives¹, Scaliger², Van Dale³, Dr. Prideaux, and above all Dr. Hody⁴, were the principal writers in the seventeenth and eighteenth centuries who attacked the genuineness of the pretended narrative of Aristeas; and though it was ably vindicated by Bishop Walton⁵, Isaac Vossius⁶, Whiston⁷, Brett⁸, and other modern writers, the majority of the learned of our own time are fully agreed in considering it as fictitious.

Philo the Jew, who also notices the Septuagint version, was ignorant of most of the circumstances narrated by Aristeas; but he relates others which appear not less extraordinary. According to him, Ptolemy Philadelphus sent to Palestine for some learned Jews, whose number he does not specify: and these going over to the island of Pharos, there executed so many distinct versions, all of which so *exactly and uniformly* agreed in sense, phrases, and words, as proved them to have been not common interpreters; but men prophetically inspired and divinely directed, who had every word dictated to them by the

¹ In a note on Augustine de Civitate Dei, lib. viii. c. 42.

² In a note on Eusebius's Chronicle, no. MDCXXXIV.

³ Dissertatio super Aristeæ, de LXX interpretibus, &c. Amst. 1705, 4to.

⁴ De Bibliorum Græcorum textibus Versionibus Græcis et Latinâ Vulgatâ, libri iv. cui præmittitur Aristeæ Historia, folio, Oxon. 1705.

⁵ Prol. c. ix. § 3—10. pp. 558—559.

⁶ De LXX interpretibus, Hag. Com. 1661., 4to.

⁷ In the Appendix to his work on "The Literal Accomplishment of Scripture Prophecies," London, 1724, 8vo.

⁸ Dissertation on the Septuagint, in Bishop Watson's Collection of Theological Tracts, vol. iii. p. 20. *et seq.*

Spirit of God throughout the entire translation. He adds that an annual festival was celebrated by the Alexandrian Jews in the isle of Pharos, where the version was made, until his time, to preserve the memory of it, and to thank God for so great a benefit.¹

Justin Martyr, who flourished in the middle of the second century about one hundred years after Philo, relates² a similar story, with the addition of the seventy interpreters being shut up each in his own separate cell (which had been erected for that purpose by order of Ptolemy Philadelphus); and that here they composed so many distinct versions, word for word, in the very same expressions, to the great admiration of the king; who, not doubting that this version was divinely inspired, loaded the interpreters with honours, and dismissed them to their own country, with magnificent presents. The good father adds, that the ruins of these cells were visible in his time. But this narrative of Justin's is directly at variance with several circumstances recorded by Aristeas; such, for instance, as the previous conference or deliberation of the translators, and above all the very important point of the version being dictated to Demetrius Phalereus. Epiphanius, a writer of the fourth century, attempts to harmonise all these accounts by shutting up the translators two and two, in thirty-six cells, where they might consider or deliberate, and by stationing a copyist in each cell, to whom the translators dictated their labours: the result of all which was, the production of thirty-six inspired versions, agreeing most uniformly together.

It is not a little remarkable that the Samaritans have traditions in favour of their version of the Pentateuch, equally extravagant with those preserved by the Jews. In the Samaritan Chronicle of Abul Phatach, which was compiled in the fourteenth century from antient and modern authors both Hebrew and Arabic, there is a story to the following effect:—That Ptolemy Philadelphus, in the tenth year of his reign, directed his attention to the difference subsisting between the Samaritans and Jews, concerning the law; the former receiving only the Pentateuch, and rejecting every other work ascribed to the prophets by the Jews. In order to determine this difference, he commanded the two nations to send deputies to Alexandria. The Jews entrusted this mission to *Osar*, the Samaritans to *Aaron*, to whom several other associates were added. Separate apartments in a particular quarter of Alexandria, were assigned to each of these strangers; who were prohibited from

¹ De Vita Mosis, lib. ii.

² Cohort, ad Gentios.

having any personal intercourse, and each of them had a Greek scribe to write his version. Thus were the law and other Scriptures translated by the Samaritans; whose version being most carefully examined, the king was convinced that their text was more complete than that of the Jews. Such is the narrative of Abul Phatach, divested however of numerous marvellous circumstances, with which it has been decorated by the Samaritans; who are not surpassed even by the Jews in their partiality for idle legends.

A fact, buried under such a mass of fables as the translation of the Septuagint has been by the historians, who have pretended to record it, necessarily loses all its historical character, which indeed we are fully justified in disregarding altogether. Although there is no doubt but that some truth is concealed under this load of fables, yet it is by no means an easy task to discern the truth from what is false: the following however is the result of our researches concerning this celebrated version.

It is probable that the seventy interpreters, as they are called, executed their version of the Pentateuch during the joint reigns of Ptolemy Lagus, and his son Philadelphus. The Pseudo-Aristeas, Josephus, Philo, and many other writers, whom it were tedious to enumerate, relate that this version was made during the reign of Ptolemy II. or Philadelphus: Joseph Ben Gorion, however, among the Rabbins, Theodoret, and many other Christian writers, refer its date to the time of Ptolemy Lagus. Now these two traditions can be reconciled only by supposing the version to have been performed during the two years when Ptolemy Philadelphus shared the throne with his father; which date coincides with the third and fourth years of the hundred and twenty-third olympiad, that is about the years 286 and 285, before the vulgar Christian æra. Further, this version was made neither by the command of Ptolemy, nor at the request nor under the superintendance of Demetrius Phalereus; but was voluntarily undertaken by the Jews for the use of their countrymen. It is well known, that, at the period above noticed, there was a great multitude of Jews settled in Egypt, particularly at Alexandria: these, being most strictly observant of the religious institutions and usages of their forefathers, had their Sanhedrin, or grand council composed of seventy or seventy-two members, and very numerous synagogues, in which the law was read to them on every Sabbath; and as the bulk of the common people were no longer acquainted with biblical Hebrew, (the Greek language alone being used in their ordinary intercourse,) it became necessary to translate

the Pentateuch into Greek for their use. This is a far more probable account of the origin of the Alexandrian version than the traditions above stated. If this translation had been made by public authority, it would unquestionably have been performed under the direction of the Sanhedrin; who would have examined and perhaps corrected it, if it had been the work of a single individual, previously to giving it the stamp of their approbation, and introducing it into the synagogues. In either case the translation would, probably, be denominated the Septuagint, because the Sanhedrin was composed of seventy or seventy-two members. It is even possible that the Sanhedrin, in order to ascertain the fidelity of the work, might have sent to Palestine for some learned men, of whose assistance and advice they would have availed themselves in examining the version. This fact, if it could be proved, (for it is offered as a mere conjecture,) would account for the story of the king of Egypt's sending an embassy to Jerusalem: there is, however, one circumstance which proves that, in executing this translation, the synagogues were originally in contemplation, viz. that all the antient writers unanimously concur in saying that the Pentateuch was first translated. The five books of Moses, indeed, were the only books read in the synagogues until the time of Antiochus Epiphanes king of Syria: who having forbidden that practice in Palestine, the Jews evaded his commands by substituting for the Pentateuch the reading of the prophetic books. When, afterwards, the Jews were delivered from the tyranny of the kings of Syria, they read the law and the prophets alternately in the synagogues: and the same custom was adopted by the Hellenistic or Græcising Jews.

But, whatever was the real number of the authors of the version, their introduction of Coptic words (such as *οἶφι*, *αχι*, *ρεμφαν*, &c.) as well as their rendering of ideas purely Hebrew altogether in the Egyptian manner, clearly prove that they were natives of Egypt. Thus they express the creation of the world, not by the proper Greek word *ΚΤΙΣΙΣ*, but by *ΓΕΝΕΣΙΣ*, a term employed by the philosophers of Alexandria to express the origin of the universe. The Hebrew word *Thummim*, (Exod. xxviii. 30.) which signifies perfections, they render *ΑΔΗΘΕΙΑ*, *truth*¹. The difference of style also indicates the

¹ The reason of this appears from Diodorus Siculus, who informs us that the president of the Egyptian courts of justice wore round his neck a golden chain, at which was suspended an image set round with precious stones, which was called *ΤΡΥΤΗ*, *ὁ προσηγορευτον Αληθειαν*, lib. i. c. 75. tom. i. p. 225. (edit. Bipont.) Bauer, (Crit. Sacr. pp. 244, 245.) and Morus, (Acroases in Ernesti, tom. ii. pp. 67—81) have given several examples, proving from internal evidence that the authors of the Septuagint version were Egyptians.

version to have been the work not of one but of several translators, and to have been executed at different times. The best qualified and most able among them was the translator of the Pentateuch, who was evidently master of both Greek and Hebrew: he has religiously followed the Hebrew text, and has in various instances introduced the most suitable and best chosen expressions. From the very close resemblance subsisting between the text of the Greek version and the text of the Samaritan Pentateuch, Louis De Dieu, Selden, Whiston, Hassencamp, and Bauer, are of opinion that the author of the Alexandrian version made it from the Samaritan Pentateuch. And in proportion as these two correspond, the Greek differs from the Hebrew. This opinion is further supported by the declarations of Origen and Jerome, that the translator found the venerable name of Jehovah not in the letters in common use, but in very antient characters; and also by the fact that those consonants in the Septuagint are frequently confounded together, the shapes of which are similar in the Samaritan, but not in the Hebrew alphabet. This hypothesis, however ingenious and plausible, is by no means determinate: and what militates most against it is, the inveterate enmity subsisting between the Jews and Samaritans, added to the constant and unvarying testimony of antiquity that the Greek version of the Pentateuch was executed by Jews. There is no other way by which to reconcile these conflicting opinions, than by supposing either that the manuscript used by the Egyptian Jews approximated towards the letters and text of the Samaritan Pentateuch, or that the translators of the Septuagint made use of manuscripts written in antient characters.

Next to the Pentateuch, for ability and fidelity of execution, ranks the translation of the book of Proverbs, the author of which was well skilled in the two languages: Michaelis is of opinion that, of all the books of the Septuagint, the style of the Proverbs is the best, the translator having clothed the most ingenious thoughts in as neat and elegant language as was ever used by a Pythagorean sage, to express his philosophic maxims¹. The translator of the book of Job being acquainted with the Greek poets, his style is more elegant and studied: but he was not sufficiently master of the Hebrew language and literature, and consequently his version is very often erroneous. Many of the historical passages are interpolated; and in the poetical parts there are several passages wanting: Jerome, in his preface to the book of Job, specifies as many as seventy or eighty verses. These omissions were supplied by Origen from

¹ Michaelis, *Introd. to New Test.* vol. i. p. 115.

Theodotion's translation. The book of Joshua could not have been translated till upwards of twenty years after the death of Ptolemy Lagus: for, in chapter viii. verse 18. the translator has introduced the word *γαισος*, a word of Gallic origin, denoting a short dart or javelin peculiar to the Gauls, who made an irruption into Greece in the third year of the 125th olympiad, or B. C. 278; and it was not till some time after that event that the Egyptian kings took Gallic mercenaries into their pay and service.

During the reign of Ptolemy Philometor, the book of Esther, together with the Psalms and Prophets, was translated. The subscription annexed to the version of Esther expressly states it to have been finished on the fourth year of that sovereign's reign, or about the year 177 before the Christian æra: the Psalms and Prophets, in all probability, were translated still later, because, as we have already seen ¹, the Jews did not begin to read them in their synagogues till about the year 170 before Christ. The Psalms and Prophets were translated by men every way unequal to the task: Jeremiah is the best executed among the prophets; and next to this book Amos and Ezekiel are placed: the important prophecies of Isaiah were translated, according to bishop Lowth, upwards of one hundred years after the Pentateuch, and by a person by no means adequate to the undertaking; there being hardly any book of the Old Testament so ill rendered in the Septuagint as this of Isaiah, which (together with other parts of the Greek version) has come down to us in a bad condition, incorrect, and with frequent omissions and interpolations: and so very erroneous was the version of Daniel, that it was totally rejected by the antient church, and Theodotion's translation was substituted for it. Some fragments of the Septuagint version of Daniel, which for a long time was supposed to have been lost, were discovered and published nearly fifty years since, from which it appears that its author had but an imperfect knowledge of the Hebrew language. ²

No date has been assigned for the translation of the books of Judges, Ruth, Samuel, and Kings, which appear to have been executed by one and the same author; who, though he does not make use of so many Hebraisms as the translators of the other books, is yet not without his peculiarities.

¹ See pp. 148, 149, *supra*.

² The title of this publication is, *Daniel secundum Septuaginta ex Tetraplis Origenis nunc primum editus e singulari codice Chisiano annorum supra 10000, folio, Romæ, 1772.* For an account of this publication, and its several reprints, see Le Long's *Bibliotheca Sacra*, by Masch and Boerner, part ii. vol. ii. pp. 320—322.

Before we conclude the history of the Septuagint version, it may not be irrelevant briefly to notice a question which has greatly exercised the ingenuity of biblical philologists, viz. from what manuscripts did the seventy interpreters execute their translation. Professor Tychsen¹ has offered an hypothesis that they did not translate the Hebrew Old Testament into Greek, but that it had been transcribed in Hebræo-Greek characters, and that from this transcript their version was made: this hypothesis has been examined by several German critics, and by none with more acumen than by Dathe, in the preface to his Latin version of the minor prophets²: but as the arguments are not of a nature to admit of abridgement, this notice may perhaps suffice. The late eminently learned Bishop Horsley doubts whether the manuscripts from which the Septuagint version was made, would (if now extant) be entitled to the same degree of credit as our modern Hebrew text, notwithstanding their comparatively high antiquity. "There is," he observes, "certainly much reason to believe, that after the destruction of the temple by Nebuchadnezzar, perhaps from a somewhat earlier period, the Hebrew text was in a much worse state of corruption in the copies which were in private hands, than it has ever been since the revision of the sacred books by Ezra. These inaccurate copies would be multiplied during the whole period of the captivity, and widely scattered in Assyria, Persia, and Egypt; in short, through all the regions of the dispersion. The text, as revised by Ezra, was certainly of much higher credit than any of these copies, notwithstanding their greater antiquity. His edition succeeded, as it were, to the privileges of an autograph, (the autographs of the inspired writers themselves being totally lost), and was henceforth to be considered as the only source of authentic text: insomuch that the comparative merit of any text now extant will depend upon the probable degree of its approximation to, or distance from, the Esdrine edition. Nay, if the translation of the LXX. was made from some of those old manuscripts which the dispersed Jews had carried into Egypt, or from any other of those unauthenticated copies, (which is the prevailing tradition among the Jews and is very probable, at least it cannot be confuted); it will be likely that the faultiest manuscript now extant differs less from the genuine Esdrine text, than those more antient, which the version of the LXX. represents. But, much as this consideration lowers the credit of the LXX. separately, for any various reading,

¹ Tentamen de variis Codicum Hebraicorum Vet. Test. MSS. Generibus. Rostock, 1772, 8vo. pp. 48—64, 81—124.

² Published at Halle, in 1790, in 8vo.

it adds great weight to the consent of the LXX. with later versions, and greater still to the consent of the old versions with manuscripts of the Hebrew, which still survive. And, as it is certainly possible that a true reading may be preserved in one solitary manuscript, it will follow, that a true reading may be preserved in one version: for the manuscript which contained the true reading at the time when the version was made, may have perished since; so that no evidence of the reading shall now remain, but the version.”¹

The Septuagint version, though originally made for the use of the Egyptian Jews, gradually acquired the highest authority among the Jews of Palestine, who were acquainted with the Greek language, and subsequently also among Christians: it appears indeed, that the legend above confuted of the translators having been divinely inspired, was invented in order that the LXX. might be held in the greater estimation. Philo the Jew, a native of Egypt, has evidently followed it in his allegorical expositions of the Mosaic Law: and, though Dr. Hody was of opinion that Josephus, who was a native of Palestine, corroborated his work on Jewish Antiquities from the Hebrew text, yet Salmasius, Bochart, Bauer, and others, have shewn that he has adhered to the Septuagint throughout that work. How extensively this version was in use among the Jews, appears from the solemn sanction given to it by the inspired writers of the New Testament, who have in very many passages quoted the Greek version of the Old Testament². Their example was followed by the earlier fathers and doctors of the church, who, with the exception of Origen and Jerome, were unacquainted with Hebrew: notwithstanding their zeal for the word of God, they did not exert themselves to learn the original language of the sacred writings, but acquiesced in the Greek representation of them; judging it, no doubt, to be fully sufficient for all the purposes of their pious labours. “The Greek scriptures were the only scriptures known to or valued by the Greeks. This was the text, commented by Chrysostom and Theodoret; it was this which furnished topics to Athanasius, Nazianzen, and Basil. From this fountain the stream was derived to the Latin church, first by the Italic or Vulgate translation of the scriptures, which was made from the Septuagint, and not from the Hebrew; and secondly, by the study of the Greek fathers. It was by this borrowed light, that the Latin fathers illuminated the western hemisphere: and, when the age of Cyprian, Ambrose, Augustine, and Gregory, successively

¹ Bishop Horsley's Translation of Hosea, Pref. p. xxxvi. xxxvii. 2d. edit.

² On the quotations from the Old Testament in the New, see Chapter IX. *infra*,

passed away, this was the light put into the hands of the next dynasty of theologians, the schoolmen, who carried on the work of theological disquisition by the aid of this luminary and none other. So that, either in Greek or in Latin, it was still the Septuagint scriptures that were read, explained, and quoted as authority, for a period of fifteen hundred years.”¹

The Septuagint version retained its authority, even with the rulers of the Jewish synagogue, until the commencement of the first century after Christ: when the Jews, being unable to resist the arguments from prophecy which were urged against them by the Christians, in order to deprive them of the benefit of that authority, began to deny that it agreed with the Hebrew text. Further to discredit the character of the Septuagint, the Jews instituted a solemn fast, on the 8th day of the month Thebet—(December), to execrate the memory of its having been made. Not satisfied with this measure, we are assured by Justin Martyr who lived in the former part of the second century that they proceeded to expunge several passages out of the Septuagint; and abandoning this, adopted the version of Aquila, a proselyte Jew of Sinope, a city of Pontus²; this is the translation mentioned in the Talmud, and not the Septuagint, with which it has been confounded.³

The great use, however, which had been made by the Jews previously to their rejection of the Septuagint, and the constant use of it by the Christians, would naturally cause a multiplication of copies; in which, besides the alterations designedly made by the Jews, numerous errors became introduced, in the course of time, from the negligence or inaccuracy of transcribers, and from glosses or marginal notes, which had been added for the explanation of difficult words, being suffered to creep into the text. In order to remedy this growing evil, Origen, in the early part of the third century, undertook the laborious task of collating the Greek text then in use with the original Hebrew and with the other translations then in existence, and from the whole to produce a new *recension* or revisal. Twenty-eight years were devoted to the preparation of this arduous work, in the course of which he collected manuscripts from every possible quarter, aided (it is said) by the pecuniary liberality of Ambrose, an opulent man, whom he had converted from the Valentinian heresy, and with the assistance of seven copyists and as many persons skilled in caligraphy or the art of beautiful writing. Origen commenced his labour at Cæsarea, A. D. 231; and, it

¹ Reeves's Collation of the Hebrew and Greek texts of the Psalms, pp. 22, 23.

² On this subject the reader is referred to Dr. Owen's Inquiry into the present state of the Septuagint Version, pp. 29—87. (8vo. London, 1769.) In pp. 126—138 he has proved the falsification of the Septuagint, from the versions of Aquila and Symmachus.

³ Prideaux, Connection, vol. ii. p. 50. Lightfoot's Works, vol. ii. p. 806, 807.

appears, finished his Polyglott at Tyre, but in what year is not precisely known.

This noble critical work is designated by various names among ancient writers; as *Tetrapla*, *Hexapla*, *Octapla*, and *Enneapla*. The Tetrapla, contained the four Greek versions of Aquila, Symmachus, the Septuagint, and Theodotion, disposed in four columns¹: to these he added two columns more, containing the Hebrew text in its original characters, and also in Greek letters; these six columns, according to Epiphanius, formed the Hexapla. Having subsequently discovered two other Greek versions of *some parts* of the Scriptures, usually called the fifth and sixth, he added them to the preceding, inserting them in their respective places, and thus composed the Octapla: and a separate translation of the Psalms, usually called the seventh version, being afterwards added, the entire work has by some been termed the Enneapla. This appellation, however, was never generally adopted. But, as the two editions made by Origen generally bore the name of the Tetrapla and Hexapla, Dr. Grabe (editor of a splendid edition of the Septuagint, noticed in a subsequent page) thinks that they were thus called, not from the number of the columns, but of the versions, which were six, the seventh containing the Psalms only². Bauer, after Montfaucon, is of opinion, that Origen edited only the Tetrapla and Hexapla; and this appears to be the real fact. The following specimens from Montfaucon will convey an idea of the construction of these two laborious works.³

TETRAPLA.

Gen. i. 1.

ΑΚΥΛΑΣ.	ΣΥΜΜΑΧΟΣ.	ΟΙ Ο.	ΘΕΟΔΟΤΙΩΝ.
Εν κεφαλαιῳ ἐκτίσεν ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν.	Εν ἀρχῇ ἐκτίσεν ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν.	Εν ἀρχῇ ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν.	Εν ἀρχῇ ἐκτίσεν ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν.

In this specimen the version of Aquila holds the first place; the second is occupied by that of Symmachus; the third by the Septuagint, and the fourth by Theodotion's translation.

¹ The late Rev. Dr. Holmes, who commenced the splendid edition of the Septuagint noticed *infra*, in the Appendix to this volume, No. IV., was of opinion that the first column of the Tetrapla contained the *Κοινὴ*, or Septuagint text commonly in use, collated with Hebrew manuscripts by Origen, and that the other three columns were occupied by the versions of Aquila, Symmachus, and Theodotion.

² Dr. Holmes thinks that the text of the Septuagint in the Hexapla was not the *Κοινὴ* as then in use, but as corrected in the Tetrapla, and perhaps improved by further collations.

³ Origenis Hexapla, Præl. Diss. tom. i. p. 16.

HEXAPLA.

Hos. ii. 1.

Το ΕΒΡΑΙΚΟΝ.	Το ΕΒΡ. ἙΛΛΗ- ΝΙΚΟΙΣ ΓΡ.	ΑΚΥΛΑΔΣ.	ΣΥΜΜΑΧΟΣ.	ΟΙ Ο.	ΘΕΟΔΟΤΙΩΝ.
כִּי נָעַר יִשְׂרָאֵל וְהִקְבְּחוּ וּמְצֹדִים קְרָאתִי לִבִּי	χι με Ισραηλ εβαδης εμμεσεραμ καραδι λαβων.	ὅτι πεισ Ισραηλ, και ηγαπησα αυτον, και απο Αργυπτης εκαλεσα τον υιον μου.	ὅτι πεισ Ισραηλ, και ηγαπημιος, εξ Αι- γυπτης κεληται υιος μου.	ὅτι νηπιος Ισραηλ, και εγω ηγαπησα αυτον, και εξ Αργυπτης με- κληται υιος μου.	ὅτι νηπιος Ισραηλ, και ηγαπησα αυτον, και εκαλεσα υιον μου εξ Αργυπτης.

In the preceding specimen the first column contains the Hebrew in its proper characters; in the second column it is given in Greek characters, and is further valuable as exhibiting the mode of pronouncing Hebrew in the latter part of the second and the former part of the third century. The versions of Aquila, Symmachus, the Septuagint, and Theodotion, follow in the same order as in the specimen of the Tetrapla. When the fifth and sixth versions were added, the page consisted of eight columns, the fifth being denoted by E, and the sixth by ζ ; and when the seventh version was added, (which was designated by Z), it comprised nine columns.

The original Hebrew being considered as the basis of the whole work, the proximity of each translation to the text, in point of closeness and fidelity, determined its rank in the order of the columns: thus Aquila's version, being the most faithful, is placed next to the sacred text; that of Symmachus occupies the fourth column; the Septuagint, the fifth; and Theodotion's, the sixth. The other three anonymous translations, not containing the entire books of the Old Testament, were placed in the three last columns of the Enneapla, according to the order of time in which they were discovered by Origen. Where the same words occurred in all the other Greek versions, without being particularly specified, Origen designated them by Λ or ΛO , $\Lambda\text{o}\iota\text{π}\text{o}\iota$, the rest;— $\text{O}\iota\ \Gamma$; or the three, denoted Aquila, Symmachus, and Theodotion;— $\text{O}\iota\ \Delta$, or the four, signified Aquila, Symmachus, the Septuagint, and Theodotion; and Π , $\Pi\alpha\text{ν}\tau\epsilon\varsigma$, all the interpreters.

The object of Origen being to correct the differences found in the then existing copies of the Old Testament, he carefully noted the alterations made by him; and for the information of those who might consult his work, he made use of the following marks.

1. Where any passages appeared in the Septuagint, that were not found in the Hebrew, he designated them by an *obelus* \div with two bold points \bullet annexed. This mark was also used to denote words not extant in the Hebrew, but added by the Septuagint translators, either for the sake of elegance, or for the purpose of illustrating the sense.

2. To passages, wanting in the copies of the Septuagint, and supplied by himself from the other Greek version, he prefixed an asterisk \times with two bold points \bullet also annexed, in order that his additions might be immediately perceived. These supplementary passages, we are informed by Jerome, were for the most part taken from Theodotion's translation; not unfrequently from that of Aquila; sometimes, though rarely, from the version of Symmachus; and sometimes from two or three together. But, in every case, the initial letter of each translator's name was placed immediately after the asterisk, to indicate the source whence such supplementary passage was taken. And in lieu of the very erroneous Septuagint version of Daniel, Theodotion's translation of that book was inserted entire.

3. Further, not only the passages wanting in the Septuagint were supplied by Origen with the asterisks, as above noticed; but also where that version does not appear accurately to express the Hebrew original, having noted the former reading with an obelus \div , he added the correct rendering from one of the other translators, with an asterisk subjoined. Concerning

the shape and uses of the *lemniscus* and *hypolemniscus*, two other marks used by Origen, there is so great a difference of opinion among learned men, that it is difficult to determine what they were.¹ Dr. Owen, after Montfaucon, supposes them to have been marks of better and more accurate renderings.

In the Pentateuch, Origen compared the Samaritan text with the Hebrew as received by the Jews, and noted their differences. To each of the translations inserted in his Hexapla was prefixed an account of the author; each had its separate prolegomena; and the ample margins were filled with notes. A few fragments of these prolegomena and marginal annotations have been preserved; but nothing remains of his history of the Greek versions.²

Since Origen's time, biblical critics have distinguished two editions or exemplars of the Septuagint—the *Koinē* or common text, with all its errors and imperfections, as it existed previously to his collation; and the Hexaplar text, or that corrected by Origen himself. For nearly fifty years was this great man's stupendous work buried in a corner of the city of Tyre, probably on account of the very great expense of transcribing forty or fifty volumes, which far exceeded the means of private individuals: and here, perhaps, it might have perished in oblivion, if Eusebius and Pamphilus had not discovered it, and deposited it in the library of Pamphilus the martyr at Cæsarea, where Jerome saw it about the middle of the fourth century. As we have no account whatever of Origen's autograph, after this time, it is most probable that it perished in the year 653, on the capture of that city by the Arabs: and a few imperfect fragments, collected from manuscripts of the Septuagint and the Catenæ of the Greek fathers, are all that now remain of a work, which, in the present improved state of sacred literature, would most eminently have assisted in the interpretation and criticism of the Old Testament.

As the Septuagint version had been read in the church from the commencement of Christianity, so it continued to be used

¹ Montfaucon, Prælim. ad Hexapla, tom. i. pp. 36—42. Holmes, Vetus Testamentum Græcum, tom. i. Præfat. cap. i. sect. i—vii.

² The best edition, unhappily very rare, of the remains of Origen's Hexapla, is that of Montfaucon, in two volumes folio, Paris, 1715. The first volume contains a very valuable preliminary disquisition on the Hebrew text and different antient Greek versions, of which we have liberally availed ourselves in the preceding and following pages, together with a minute account of Origen's biblical labours, and some inedited fragments of Origen; &c. To these succeed the remains of the Hexapla, from Genesis to the Book of Psalms inclusive. The second volume comprises the rest of the Hexapla to the end of the twelve minor prophets, together with Greek and Hebrew Lexicons to the Hexapla. These fragments of Origen's great work were reprinted in two vols. 8vo. (Lipsiæ 1769), by C. F. Bahrdrf; whose edition has been most severely criticised by Fischer in his Prolusiones de Versionibus Græcis Librorum V. T. Litterarum Hebr. Magistris, p. 54, note (Lipsiæ, 1772, 8vo); it is now but little valued.

in most of the *Greek* churches: and the text, as corrected by Origen, was transcribed for their use, together with his critical marks. Hence, in the progress of time, from the negligence or inaccuracy of copyists, numerous errors were introduced into this version, which rendered a new revisal necessary: and, as *all* the Greek churches did not receive Origen's biblical labours with equal deference, three principal recensions were undertaken nearly at the same time, of which we are now to offer a brief notice.

The first was the edition, undertaken by Eusebius and Pamphilus about the year 300, from the Hexaplar text, with the whole of Origen's critical marks: it was not only adopted by the churches of Palestine, but was also deposited in almost every library. By frequent transcriptions, however, Origen's marks or notes became, in the course of a few years, so much changed as to be of little use, and were finally omitted: this omission only augmented the evil, since even in the time of Jerome it was no longer possible to know what belonged to the translators, or what were Origen's own corrections; and now it may almost be considered as a hopeless task to distinguish between them. Contemporary with the edition of Eusebius and Pamphilus was the recension of the *Koinē*, or vulgate text of the Septuagint, conducted by Lucian, a presbyter of the church at Antioch, who suffered martyrdom A. D. 311. He took the Hebrew text for the basis of his edition, which was received in all the eastern churches from Constantinople to Antioch. While Lucian was prosecuting his biblical labours, Hesychius, an Egyptian bishop, undertook a similar work, which was generally received in the churches of Egypt. He is supposed to have introduced fewer alterations than Lucian; and his edition is cited by Jerome as the *Exemplar Alexandrinum*. Syncellus¹ mentions another revisal of the Septuagint text by Basil bishop of Cæsarea: but this, we have every reason to believe, has long since perished. All the manuscripts of the Septuagint now extant, as well as the printed editions, are derived from the three recensions above mentioned; although biblical critics are by no means agreed what particular recension each manuscript has followed.²

The importance of the Septuagint version for the right understanding of the sacred text has been variously estimated by different learned men: while some have elevated it to an equality

¹ Chronographia ab Adamo usque ad Dioclesianum, p. 205.

² Dr. Holmes has given a copious and interesting account of the editions of Lucian and Hesychius, and of the sources of the Septuagint text in the manuscripts of the Pentateuch, which are now extant. Tom. i. Præf. cap. i. sect. viii. *et seq.*

with the original Hebrew, others have rated it far below its real value. The great authority which it formerly enjoyed, certainly gives it a claim to a high degree of consideration. It was executed long before the Jews were prejudiced against Jesus Christ as the Messiah; and it was the means of preparing the world at large for his appearance, by making known the types and prophecies concerning him. With all its faults and imperfections, therefore, this version is of more use in correcting the Hebrew text than any other that is extant; because its authors had better opportunities of knowing the propriety and extent of the Hebrew language, than we can possibly have at this distance of time. The Septuagint, likewise, being written in the same dialect as the New Testament (the formation of whose style was influenced by it), it becomes a very important source of interpretation: for not only does it frequently serve to determine the genuine reading, but also to ascertain the meaning of particular idiomatic expressions and passages in the New Testament, the true import of which could not be known but from their use in the Septuagint¹. Grotius, Keuchenius, Biel, and Schleusner are the critics who have most successfully applied this version to the interpretation of the New Testament. For an account of the principal editions of the Septuagint Version, see the Appendix to this volume, No. IV.

III. The importance of the Septuagint, in the criticism and interpretation of the Scriptures, especially of the New Testament², will justify the length of the preceding account of that celebrated version: it now remains that we briefly notice the other antient Greek translations, which have already been incidentally mentioned; viz. those of Aquila, Theodotion, Symmachus, and the three anonymous versions, usually cited as the fifth, sixth, and seventh versions, from which Origen compiled his Tetrapla and Hexapla.

¹ In the Eclectic Review for 1806 (vol. ii. part i. pp. 337—347.) the reader will find many examples adduced, confirming the remarks above offered, concerning the value and importance of the Septuagint version.

² "The Book," says the profound critic Michaelis, "most necessary to be read and understood by every man who studies the New Testament, is, without doubt, the *Septuagint*; which alone has been of more service than all the passages from the profane authors collected together. It should be read in the public schools by those who are destined for the church; should form the subject of a course of lectures at the university, and be the constant companion of an expositor of the New Testament." Introduction to the New Test. vol. i. p. 177.—"About the year 1785," says Dr. A. Clarke (speaking of his biblical labours), "I began to read the Septuagint regularly, in order to acquaint myself more fully with the phraseology of the New Testament. *The study of this version served more to expand and illuminate my mind than all the theological works I had ever consulted.* I had proceeded but a short way in it, before I was convinced that the prejudices against it were utterly unfounded; and that it was of *incalculable advantage towards a proper understanding of the literal sense of Scripture.*" Dr. Clarke's Commentary, vol. i. General Preface, p. xv.

1. *The version of Aquila.*—The author of this translation was a native of Sinope in Pontus, who flourished in the second century of the Christian æra: he was of Jewish descent; and having renounced Christianity, he undertook his version to oblige the Jews, who then began to be disgusted with the Septuagint as being too paraphrastic. It is certain that he lived during the reign of the Emperor Adrian, and that his translation was executed before the year 160; as it is cited both by Justin Martyr, who wrote about that time, and by Irenæus between the years 170 and 176. The version of Aquila is extremely literal, and is made without any regard to the genius of the Greek language: it is however of considerable importance in the criticism of the Old Testament, as it serves to show the readings contained in the Hebrew MSS. of his time. Professor Dathe has collated several passages from this translation, and has applied them to the illustration of the prophet Hosea¹. The fragments of Aquila and of the other Greek versions were collected and published, first by Flaminio Nobili in his notes to the Roman edition of the Septuagint, and after him by Drusius, in his *Veterum Interpretum Græcorum Fragmenta* (Arnheim, 1622, 4to.)²; and also by Montfaucon in his edition of Origen's Hexapla above noticed. According to Jerome, Aquila published two editions of his version, the second of which was the most literal: it was allowed to be read publicly in the Jews' synagogues, by the hundred and twenty-fifth Novel of the Emperor Justinian.

2. *Theodotion* was a native of Ephesus, and is termed by Jerome and Eusebius an Ebionite or semi-Christian. He was nearly contemporary with Aquila, and his translation is cited by Justin Martyr, in his Dialogue with Tryphon the Jew, which was composed about the year 160. The version of Theodotion holds a middle rank between the servile closeness of Aquila and the freedom of Symmachus: it is a kind of revision of the Septuagint made after the original Hebrew, and supplies some deficiencies in the Septuagint; but where he translates without help, he evidently shows himself to have been but indifferently skilled in Hebrew. Theodotion's translation of the Book of Daniel was introduced into the Christian churches, as being deemed more accurate than that of the Septuagint, of which a few fragments only remain.

¹ *Dissertatio Philologico-Critica in Aquilæ Reliquias Interpretationis Hoseæ*, (Lipsiæ, 1757, 4to.); which is reprinted in p. 1. *et seq.* of Rosenmuller's Collection of his "Opuscula ad Crisin et Interpretationem Veteris Testamenti," Lipsiæ, 1796, 8vo.

² This work of Drusius's is also to be found in the sixth volume of Bishop Walton's Polyglott.

3. *Symmachus*, we are informed by Eusebius and Jerome, was a semi-Christian or Ebionite : for the account given of him by Epiphanius (that he was first a Samaritan, then a Jew, next a Christian, and last of all an Ebionite) is generally disregarded as unworthy of credit. Concerning the precise time when he flourished, learned men are of different opinions. Epiphanius places him under the reign of Commodus II. an imaginary emperor: Jerome, however, expressly states that his translation appeared after *that* of Theodotion; and as Symmachus was evidently unknown to Irenæus, who cites the versions of Aquila and Theodotion, it is probable that the date assigned by Jerome is the true one. Montfaucon accordingly places Symmachus a short time after Theodotion, that is, about the year 200. The version of Symmachus, who appears to have published a second edition of it revised, is by no means so literal as that of Aquila; he was certainly much better acquainted with the laws of interpretation than the latter, and has endeavoured, not unsuccessfully, to render the Hebrew idioms with Greek precision. Bauer¹ and Morus² have given specimens of the utility of this version for illustrating both the Old and New Testaments. Dr. Owen has printed the whole of the first chapter of the book of Genesis, according to the Septuagint version, together with the Greek translations of Aquila, Theodotion, and Symmachus, in columns, in order to show their respective agreement or discrepancy. This we are obliged to omit, on account of its length; but the following observations of that eminent critic on their relative merits (founded on an accurate comparison of them with each other, and with the original Hebrew, whence they were made,) are too valuable to be disregarded. He remarks,

1. With respect to Aquila, (1.) That his translation is close and servile—abounding in Hebraisms—and scrupulously conformable to the letter of the text. (2.) That the author, notwithstanding he meant to disgrace and overturn the version of the Seventy, yet did not scruple to make use of it, and frequently to borrow his expressions from it.

2. With respect to Theodotion, (1.) That he made great use of the two former versions—following sometimes the diction of the one, and sometimes that of the other—nay, often commixing them both together in the compass of one and the same verse; and (2.) That he did not keep so strictly and closely to the Version of the Seventy, as some have unwarily repre-

¹ *Critica Sacra*, pp. 277, 278.

² *Acroases Hermeneuticæ*, tom. ii. pp. 127, 128.

sented¹. He borrowed largely from that of Aquila; but adapted it to his own style. And as his style was similar to that of the LXX, Origen, perhaps for the sake of uniformity, supplied the additions inserted in the Hexapla chiefly from this Version.

3. With respect to Symmachus, (1.) That his Version, though concise, is free and paraphrastic—regarding the sense, rather than the words, of the original; (2.) That he often borrowed from the three other versions—but much oftener from those of his immediate predecessors than from the Septuagint: and, (3.) It is observed by Montfaucon², that he kept close to the Hebrew original; and never introduced any thing from the Septuagint, that was not to be found in his Hebrew copy: But it evidently appears from ver. 20.—where we read, *και ἐγένετο οὕτως*—that either the observation is false, or that the copy he used was different from the present Hebrew copies. The 30th verse has also a reading—it may perhaps be an interpolation—to which there is nothing answerable in the Hebrew, or in any other of the Greek versions.³

4, 5, 6.—The three anonymous translations, usually called the *fifth*, *sixth*, and *seventh* versions, derive their names from the order in which Origen disposed them in his columns. The author of the *sixth* version was evidently a Christian: for he renders Habakkuk iii. 13. (*Thou wentest forth for the deliverance of thy people, even for the deliverance of thine anointed ones*⁴) in the following manner: *Ἐξήλθες του σωσαι τον λαον σου δια Ιησου του Χριστου σου.* i. e. *Thou wentest forth to save thy people through Jesus thy Christ.* The dates of these three versions are evidently subsequent to those of Aquila, Theodotion, and Symmachus: from the fragments collected by Montfaucon, it appears that they all contained the Psalms and minor prophets; the *fifth* and *sixth* further comprised the Pentateuch and Song of Solomon; and from some fragments of the *fifth* and *seventh* versions found by Bruns in a Syriac Hexaplar manuscript at Paris, it appears that they also contained the two books of Kings. Bauer is of opinion that the author of the seventh version was a Jew.

¹ Theodotion, qui in cæteris cum lxx translatoribus facit. Hieron. Ep. ad Marcell. Licet autem Theodotio lxx Interpretum vestigio fere semper hæreat, &c. Montf. Præl. in Hexapl. p. 57.

² Ea tamen cautela ut Hebraicum exemplar unicum sequendum sibi proponeret; nec quidpiam ex editione τῶν O. ubi cum Hebraico non quadrabat, in interpretationem suam refunderet. Prælim. in Hexapl. p. 54.

³ Owen on the Septuagint, pp. 124—126.

⁴ Archbishop Newcome's version. The authorised English translation runs thus:—“Thou wentest forth for the salvation of thy people, *even* for salvation with thine anointed.”

Besides the fragments of the preceding antient versions, taken from Origen's Hexapla, there are found in the margins of the manuscripts of the Septuagint some *additional* marks or notes, containing various renderings in Greek of some passages in the Old Testament: these are cited as the Hebrew, Syrian, Samaritan, and Hellenistic versions, and as the version of some anonymous author. The probable meaning of these references it may not be improper briefly to notice.

1. The *Hebrew* (ὁ Εβραϊος) is supposed by some to denote the translation of Aquila, who closely and literally followed the Hebrew text: but this idea is refuted by Montfaucon and Bauer, who remark that, after the reference to the Hebrew, a reading follows, most widely differing from Aquila's rendering. Bauer more probably conjectures that the reference ὁ Εβραϊος denotes the Hebrew text from which the Septuagint version differs.

2. Under the name of the *Syrian* (ὁ Συρος) are intended the fragments of the Greek version made by Sophronius, patriarch of Constantinople, from the very popular Latin translation of Jerome, who is supposed to have acquired the appellation of the Syrian, from his long residence on the confines of Syria. He is thus expressly styled by Theodore of Mopsuestia in a passage cited by Photius in his Bibliotheca.¹

3. The *Samaritan* (το Σαμαρειτικόν) is supposed to refer to the fragments of a Greek version of the Hebræo-Samaritan text, which is attributed to the antient Greek scholiast so often cited by Flaminio Nobili, and in the Greek Scholia appended to the Roman edition of the Septuagint. Considerable doubts, however, exist concerning the identity of this supposed Greek version of the Samaritan text; which, if it ever existed, Bishop Walton thinks, must be long posterior in date to the Septuagint.²

4. It is not known to which version or author the citation ὁ Ἑλληνικός, or the Hellenistic, refers:—The mark ὁ Ἄλλος, or ὁ Ἀνεπιγγραφός, denotes some unknown anonymous author.

Before we conclude the present account of the antient Greek versions of the Old Testament, it remains that we briefly notice the translation preserved in Saint Mark's Library at Venice, containing the Pentateuch, Proverbs, Ruth, Song of Solomon, Ecclesiastes, Lamentations of Jeremiah, and Prophecy of Daniel. The existence of this version, which was for a long time buried among other literary treasures deposited in the above-mentioned library, was first announced by Zanetti and Bongiovanni in their catalogue of its manuscripts. The Pen-

¹ Page 205, edit. Hoeschelii.

² Prol. c. xi. § 22. pp. 553, 554.

tateuch was published in three parts, by M. Ammon, at Erlang, 1790, 1791, 8vo.: and the remaining books by M. Villoison at Strasburgh, 1784, 8vo. The original manuscript, Morelli is of opinion, was executed in the 14th century; and, the numerous errors discoverable in it, prove that it cannot be the autograph of the translator. By whom this version was made, is a question yet undetermined. Morelli thinks its author was a Jew; Ammon supposes him to have been a Christian monk, and perhaps a native of Syria; and Bauer, after Zeigler, conjectures him to have been a Christian grammarian of Constantinople, who had been taught Hebrew by a Western Jew. Whoever the translator was, his style evidently shows him to have been deeply skilled in the different dialects of the Greek language, and to have been conversant with the Greek poets. Equally uncertain is the date when this version was composed: Eichhorn, Bauer, and several other eminent biblical writers, place it between the sixth and tenth centuries: the late Dr. Holmes supposed the author of it to have been some Hellenistic Jew, between the ninth and twelfth centuries. "Nothing can be more completely happy, or more judicious, than the idea adopted by this author, of rendering the Hebrew text in the pure Attic dialect, and the Chaldee in its corresponding Doric¹." Dr. Holmes has inserted extracts from this version in his edition of the Septuagint.

IV. Syria being visited at a very early period by the preachers of the Christian faith, several translations of the sacred volume were made into the language of that country. The

¹ British Critic, O. S. vol. viii. p. 259.

² The preceding account of antient Greek versions is drawn from Carpzov, *Critica Sacra*, pp. 552—574; Bauer, *Critica Sacra*, pp. 275—288; Morus, *Acroases Hermeneuticæ*, tom. ii. pp. 120—147; Bishop Walton, *Prolegom.* c. ix. § 19. pp. 385—387; Jahn, *Introductio in Libros Sacros Veteris Fœderis*, pp. 66—70; and Masch's edition of Lelong's *Bibliotheca Sacra*, part ii. vol. ii. sect. 1. pp. 220—229. Montfaucon, *Præl. Diss. ad Origenis Hexapla*, tom. i. pp. 46—75. In the fourth volume of the *Commentationes Theologicæ*, (pp. 195—263), edited by MM. Velthusen, Kuinöel, and Ruperti, there is a specimen of a *Clavis Reliquiarum Versionum Græcarum V. T.* by John Frederick Fischer: it contains only the letter A. A specimen of a new Lexicon to the antient Greek interpreters, and also to the apocryphal books of the Old Testament so constructed as to serve as a Lexicon to the New Testament, was also lately published by M. E. G. A Böckel, at Leipsic, intitled *Novæ Clavis in Græcos Interpretes Veteris Testamenti, Scriptoresque Apocryphos, ita adornatæ ut etiam Lexici in Novi Fœderis Libros usum præbere possit, atque editionis lxx. interpretum hexaplaris, specimina*, 4to. 1820. Such a work, when completed, must prove highly valuable to biblical students. Cappel, in his *Critica Sacra*, has given a copious account with very numerous examples of the various lections that may be obtained by collating the Septuagint with the Hebrew, (lib. 4. pp. 491—766.) and by collating the Hebrew text with the Chaldee paraphrases and the antient Greek versions, (lib. v. cc. 1—6. pp. 767—844.) tom. ii. ed. Scharfenberg.

most celebrated of these is the *Peschito* or *Literal* (*Versio Simplex*,) as it is usually called, on account of its very close adherence to the Hebrew text, from which it was immediately made. The most extravagant assertions have been advanced concerning its antiquity; some referring it to the time of Solomon and Hiram, while others ascribe it to Asa the priest of the Samaritans, and a third class to the apostle Thaddeus. This last tradition is received by the Syrian churches; but a more recent date is ascribed to it by modern biblical philologers. Bishop Walton, Carpzov, Leusden, Bishop Lowth, and Dr. Kennicott, fix its date to the first century; Bauer and some other German critics, to the second or third century; Jahn fixes it, at the latest, to the second century; De Rossi pronounces it to be very antient, but does not specify any precise date. The most probable opinion is that of Michaelis, who ascribes it to the close of the first, or to the earlier part of the second century, at which time the Syrian churches flourished most, and the Christians at Edessa had a temple for divine worship erected after the model of that at Jerusalem: and it is not to be supposed that they would be without a version of the Old Testament, the reading of which had been introduced by the apostles. The arguments prefixed to the Psalms were manifestly written by a Christian author. This version was evidently made from the original Hebrew, to which it most closely and literally adheres, with the exception of a few passages which appear to bear some affinity to the Septuagint: Jahn accounts for this by supposing, either that this version was consulted by the Syriac translator or translators, or that the Syrians *afterwards* corrected their translation by the Septuagint. Leusden conjectures, that the translator did not make use of the most correct Hebrew manuscripts, and has given some examples which appear to support his opinion. Dathe however speaks most positively in favour of its antiquity and fidelity, and refers to the Syriac version as a certain standard by which we may judge of the state of the Hebrew text in the second century: and both Kennicott and De Rossi have derived many valuable readings from this version. To its general fidelity almost every critic of note bears unqualified approbation, although it is not every where equal: and it is remarkably clear and strong in those passages which attribute characters of Deity to the Messiah. Jahn observes, that a different method of interpretation is adopted in the Pentateuch from that which is to be found in the Book of Chronicles; and that there are some Chaldee words in the first chapter of Genesis, and also in the Book of Ecclesiastes and the Song of Solomon:

whence he infers that this version was the work not of one, but of several authors. ¹

An important accession to biblical literature was made, a few years since, by the late learned and excellent Dr. Buchanan, to whose assiduous labours the British church in India is most deeply indebted; and who, in his progress among the Syrian churches and Jews of India, discovered and obtained numerous antient manuscripts of the Scriptures, which are now deposited in the public library at Cambridge. One of these, which was discovered in a remote Syrian church near the mountains, is particularly valuable: it contains the Old and New Testaments, engrossed with beautiful accuracy in the *Estrangelo* (or old Syriac) character, on strong vellum, in large folio, and having three columns in a page. The words of every book are numbered: and the volume is illuminated, but not after the European manner, the initial letters having no ornament. Though somewhat injured by time or neglect, the ink being in certain places obliterated, still the letters can in general be distinctly traced from the impress of the pen, or from the partial corrosion of the ink. The Syrian church assigns a high date to this manuscript, which, in the opinion of Mr. Yeates, who has published a collation of the Pentateuch ², was written about the seventh century. In looking over this manuscript, Dr. Buchanan found the very first emendation of the Hebrew text proposed by Dr. Kennicott ³, which doubtless is the true reading.

The first edition of this version of the Syriac Scriptures appeared in the Paris Polyglott; but, being taken from an imperfect MS., its deficiencies were supplied by Gabriel Sionita, who translated the passages wanting from the Latin Vulgate, and has been unjustly charged with having translated from the Vulgate. This text was reprinted in Bishop Walton's Polyglott, with the addition of some apocryphal books. There have been numerous editions of particular parts of the Syriac

¹ Carpzov, *Critica Sacra*, pp. 625—626; Leusden, *Philologus Hebræo-Mixtus*, pp. 67—71; Bishop Lowth's *Isaiah*, vol. i. p. xci.; Dr. Kennicott, *Diss.* ii. p. 555; Bauer, *Critica Sacra*, pp. 508—520; Jahn, *Introd. ad Vet. Fœd.* pp. 75, 76; De Rossi, *Varia Lectiones ad Vet. Test.* tom. i. prol. p. xxxii.; Dathe, *Opuscula ad Crisin et Interpretationem Vet. Test.* p. 171.; Kortholt, *de Versionibus Scripturæ*, pp. 40—45; Walton, *Proleg.* c. 15. pp. 595, *et seq.* Dr. Smith's *Scripture Testimony of the Messiah*, vol. i. pp. 596, 597.

² In the *Christian Observer*, vol. xii. pp. 171—174, there is an account of Mr. Yeates's Collation; and in vol. ix. of the same Journal, pp. 275—275, 348—550, there is given a very interesting description of the Syriac manuscript above noticed. A short account of it also occurs in Dr. Buchanan's "Christian Researches" respecting the Syrians, pp. 229—231. (edit. 1811.)

³ Gen. iv. 8. "And Cain said unto Abel his brother, Let us go down into the plain." It may be satisfactory to the reader to know that this disputed addition is to be found in the Samaritan, Syriac, Septuagint, and Vulgate Versions, printed in Bishop Walton's Polyglott.

Old Testament, which are minutely described by Masch.¹ A new edition of the Syriac Version of the Old Testament is at this time printing under the editorial care of the Rev. Professor Lee, of Cambridge, under the patronage of the Church Missionary Society, and at the expense of the British and Foreign Bible Society. To his collation of the Travancore Manuscript has been added that of another manuscript belonging to the Rev. Dr. Adam Clarke, and one of the Pentateuch found by Mr. Lee in the Library of New College, Oxford.²

The other Syriac versions being made from the Septuagint, it may suffice to offer a brief notice of those which are the most celebrated and valuable: they are two in number.

1. The Syriac translation of Origen's Hexaplar edition of the LXX. was executed in the former part of the seventh century; the author of this version is unknown. The late Professor, De Rossi, who published the first specimen of it³, does not decide whether it is to be attributed to Mar-Abba, James of Edessa, Paul Bishop of Tela, or to Thomas of Heraclea. Assemanni ascribes it to Thomas, though other learned men affirm that he did no more than collate the Books of Scripture. This version, however, corresponds exactly with the text of the Septuagint, especially in those passages in which the latter differs from the Hebrew. A MS. of this version is in the Ambrosian Library at Milan, comprising the Books of Psalms, Job, Proverbs, Ecclesiastes, Song of Solomon, Wisdom, Ecclesiasticus, Hosea, Amos, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, Jeremiah, Daniel, and Isaiah: it also contains the obelus and other marks of Origen's Hexapla; and a subscription at the end states it to have been literally translated from the Greek copy, corrected by Eusebius himself, with the assistance of Pamphilus, from the books of Origen, which were deposited in the library at Cæsarea. The conformity of this MS. with the account given by Masius in the preface to his learned Annotations on the Book of Joshua, afford strong grounds for believing that this is the second part of the MS. described by him as then being in his possession, and which, there is reason to fear, is irrecoverably lost. From this version M. Norberg edited the prophecies of Jeremiah and Ezekiel in 1787, (4to, Londini

¹ Part ii. vol. i. sect. iv. pp. 64—71.

² Report of the Church Missionary Society for 1817—18, p. 154.

³ M. De Rossi's publication is entitled, *Specimen ineditæ et Hexaplaris Bibliorum Versionis Syro-Estrangelæ, cum simplici atque utriusque fontibus, Græco et Hebræo, collatæ cum duplici Latinâ versione et notis.* Edidit, ac diatribam de rarissimo codice Ambrosiano, unde illud haustum est, præmisit Johannes Bern. Rossi. 8vo. Parmæ, 1778. The specimen consists of the first psalm printed in six columns. The first contains the Greek text of the Septuagint; the second, the Syro-Estrangelo text; the third, the Latin text translated from the Septuagint; the fourth, the Hebrew Text; the *Peschito* or old Syriac text above noticed; and the sixth, the Latin text translated from this latter version.

Gothorum;) and M. Bugati, the Book of Daniel, at Milan, 1788, 4to.¹

V. Although the Christian religion was preached in Arabia, as well as in other countries of the East, at an early period, yet it never was the established religion of the country, as in Syria and Egypt; for even the temple at Mecca was a heathen temple till the time of Mohammed. Historical evidence, therefore, concerning the ARABIC VERSIONS, does not extend beyond the tenth century, when

1. Rabbi Saadiah Gaon, a celebrated Jewish teacher at Babylon, translated, or rather paraphrased, the Old Testament into Arabic: of this Version, the Pentateuch was printed at Constantinople, in folio, in the year 1546, in Hebrew characters; and in the Paris and London Polyglotts, in Arabic letters.—The prophecy of Isaiah was published by Paulus in 8vo. at Jena, in 1790, 1791². The remaining books of this translation have not hitherto been discovered. Besides this, there are several other Arabic Versions extant, made immediately from the Hebrew, either by Jews, Samaritans or Christians, of which the following are the principal, viz.

2. The Arabic version of the Pentateuch, published by Erpenius at Leyden in 1622, 4to., appears to have been executed in the thirteenth century by some African Jew, who has very closely adhered to the Hebrew.

3. The Arabic version of the book of Joshua, printed in the Paris and London Polyglotts, is, in the opinion of Bauer, made directly from the Hebrew. Its author and date are not known.

4. The Pentateuch, Psalms, and Prophecy of Daniel, were translated by Saadia Ben Levi Asnekot, who lived in the early part of the seventeenth century: they are extant only in MS. in the British Museum³, and are of very little value.

Besides these versions, the Arab Christians have a translation of the Book of Job (printed in the Paris and London Polyglotts), and two versions of the Psalms still in MS. which were respectively made from the Peschito or Old Syriac version. All the Arabic books of the Old Testament, (with the exception of the Pentateuch and Job), which are printed in those Polyglotts, were executed from Hesychius's recension of the Septuagint. The Psalms, inserted in Justiniani's Polyglott Psalter, and in Gabriel Sionita's Arabic Psalter, were made from Lucian's recension of that version: and the Arabic Psalter, printed at

¹ Masch, part ii. vol. i. pp. 58—60. Jahn, *Introd. ad Vet. Fæd.* pp. 76—78. *Monthly Review*, O. S. vol. lix. pp. 452—454. Some other Syriac versions of less note are described by Masch *ut supra*, pp. 60—62.

² On this book, some remarks have been published by Dr. C. D. Breithaupt at Rostock, entitled *Commentationis in Saadianam versionem Jesaie Arabicam fasciculus primus*, 8vo. 1819.

³ *Cat. Harl. MSS.* vol. iii. num. 5505.

Aleppo in 1706, 4to, follows the Melchitic¹ recension of the LXX.²

Besides the preceding Oriental versions, there are several others; which, though not of equal importance in the criticism and interpretation of the Sacred Writings, may still be occasionally consulted with advantage. Among these we may enumerate the Persic, Egyptian, Ethiopic, Armenian, and Slavonic translations.

1. The *Persic version*.—Although we have no authentic account of the conversion of the whole Persian nation to Christianity, yet we are informed by Chrysostom and Theodoret, that the Scriptures were very antiently translated into the Persian language. It does not appear, however, that any fragments of this antient version are extant. The translation of the Pentateuch, printed in the 4th volume of Bishop Walton's Polyglott, was executed by a Jew, and for the benefit of the Jews, in the eleventh or twelfth century. The Hebrew text is, for the most part, faithfully rendered. Bishop Walton mentions two Persic versions of the Psalms—one by a Portuguese monk at Ispahan in the year 1618, and another by some Jesuits from the vulgate Latin version³. These are yet in MS.

2. *Egyptian versions*.—From the proximity of Egypt to Judea, it appears that the knowledge of the Gospel was very early communicated to the inhabitants of that country, whose language was divided into two dialects—the Sahidic or dialect of Upper Egypt, and the Coptic or dialect of Lower Egypt. In the former of these dialects the ninth chapter of Daniel was published by Münter at Rome in 1786; and Jeremiah, ch. ix. 17. to ch. xiii. by Mingarelli, in *Reliquiæ Ægyptiorum Codicum in Bibliotheca Naniana asservatæ*, at Bologna, in 1785.

The Coptic language is a compound of the old Egyptian and Greek; into which the Old Testament was translated from the Septuagint, perhaps in the second or third century, and certainly before the seventh century. Of this version, the Pentateuch was published by Wilkins in 1731; and a Psalter, by the Congregation *de Propagandâ Fide*, at Rome, in 1744 and 1749⁴. And in the course of the year 1816 M. Engelbreth

¹ The *Melchites* were those Christians in Syria, Egypt, and the Levant, who, though not Greeks, followed the doctrines and ceremonies of the Greek church. They were called Melchites, that is, Royalists, by their adversaries, by way of reproach, on account of their implicit submission to the edict of the emperor Marcian, in favour of the council of Chalcedon. Mosheim's *Eccl. Hist.* vol. ii. p. 188. note (m).

² Carpzov, *Crit. Sacr.* pp. 640—644. Bauer, *Crit. Sacr.* pp. 321—324. Jahn, *Introd. ad Vet. Fæd.* pp. 78—80. Masch, part ii. vol. i. pp. 103—110. In pp. 110—128 he has given an account of Arabic editions of the Old Testament, and detached parts of it. On Arabic editions, Schnurrer's *Bibliotheca Arabica*, pp. 359—397, may also be advantageously consulted.

³ Walton, *Prol.* xvi. § 6—8. pp. 692—695. Kortholt, c. xix. pp. 301—305. Jahn, p. 80. For an account of editions consult Masch, part ii. vol. i. pp. 158—164.

⁴ Masch, part ii. vol. i. pp. 182—190. Jahn, p. 81.

published at Copenhagen, in quarto, some fragments of a Basmurico-Coptic version of the Old and New Testament (preserved in the Borgian Museum at Velitri), collated with other Egyptian versions. The editor has given a Latin version, and illustrated the work with critical and philological notes¹. No part of the Sahidic version of the Old Testament appears to have been published. The late Dr. Woide was of opinion that both the Coptic and Sahidic Versions were made from the Greek. They express the phrases of the Septuagint Version; and most of the additions, omissions, and transpositions, which distinguish the latter from the Hebrew, are discoverable in the Coptic and Sahidic Versions.

3. The *Ethiopic or Abyssinian version*, which is still extant, was made from the Alexandrian version: although its author and date are unknown; yet, from the marks of unquestionable antiquity which it bears, there is every reason to believe that it was executed in the second century. Some peculiar readings occur in this translation: but, where it seems to be exact, it derives considerable authority from its antiquity. Only a few books and fragments of this version have been printed. The first portions of the Ethiopic Scriptures that appeared in print, were the Psalms, and the Song of Solomon; edited at Rome, by John Potken, A. D. 1513. In 1548, the New Testament was also printed at Rome, by some Abyssinian priests, and was afterward reprinted in the London Polyglott: but, as the manuscripts used in the Roman edition were old and mutilated, the editors restored such chasms as appeared in the text, by translations from the Latin Vulgate. These editions, therefore, are not of much value, as they do not present faithful copies of the antient Ethiopic text. About the middle of the seventeenth century appeared in print, the Book of Ruth; the Prophecies of Joel, Jonah, Zephaniah, and Malachi; the Song of Moses; that of Hannah (1 Sam. ii.); the Prayers of Hezekiah, Manasseh, Jonah, Azariah, and the three Children; Isaiah; Habakkuk; the Hymns of the Virgin Mary, Zachariah, and Simeon; and the first four chapters of Genesis. In 1815, the British and Foreign Bible Society published a reprint of Ludolf's edition of the Ethiopic Psalter. This is the whole of the Ethiopic Scriptures hitherto printed. It is not necessary here to

¹ The following is the title of the work above noticed, of which the author has not been able to procure a sight:—*Fragmenta Basmurico Coptica Veteris et Novi Testamenti, quæ in Museo Borgiano Velitris asservantur, cum reliquis versionibus Ægyptiacis contulit, Latine vertit, necnon criticis et philologicis adnotationibus illustravit W. F. Engelbreth, 4to. Hafniæ, 1816.* The *only* perfect copy of the Coptic Bible now in Europe, is said to be in the possession of Monsieur Marcel. See M. Quatremère's *Recherches sur la Langue et la Littérature d'Égypte*, p. 118.

enumerate all the reprints of the above portions of the Ethiopic Bible.¹

There is, however, reason to expect that, in no long time, the gift of the entire Ethiopic Scriptures will be imparted to Abyssinia. A manuscript copy of this version, in fine preservation, has been purchased by the committee of the Church Missionary Society. From a memoir on this manuscript by Professor Lee, we learn, that it contains the first eight books of the Old Testament, written on vellum, in a bold and masterly hand, in two columns on each page. The length of the page is that of a large quarto: the width is not quite so great. The volume contains 285 folios, of which the text covers 282, very accurately written, and in high preservation. On the first page is written, in Ethiopic, the invocation usually found in the books of the eastern Christians: "In the name of the Father, and of the Son, and of the Holy Ghost." Then follows an account of the contents of the book, written in Latin by some former possessor, and a date A. D. 1696, 20th September. On the reverse of the first folio is found a table, not unlike the tables of genealogy in some of our old English Bibles, which seems to be intended to shew the hours appointed for certain prayers. Then follows the Book of Genesis, as translated from the Greek of the Septuagint. On the reverse of the third folio is the following inscription in Arabic: "The poor Ribea, the Son of Elias, wrote it: O wine! to which nothing can be assimilated, either in reality or appearance: O excellent drink! of which our Lord said, having the cup in his hand, and giving thanks, 'This is my blood for the salvation of men.'" Folios 7 and 8 have been supplied, in paper, by a more modern hand. On the reverse of folio 8 is a very humble attempt at drawing, in the figure of a person apparently in prayer, accompanied by an inscription in Ethiopic, at the side of the figure: "In the prayers of Moses and Aaron, to² Abraham, Isaac, and Jacob, am I, thy servant, O Lord, presented in the power of the Trinity, a weak, infirm, and defiled sinner. Let them implore Christ." Under the drawing, in Ethiopic: "In the same manner, every slayer that slays Cain, will I repay in this; and, as he slew, so shall he be slain." On the reverse of folio 58, at the end of the

¹ Jahu, p 81. Masch, part ii. vol. i. pp. 140—145. In pp. 145—157 is a bibliographical notice of all the Ethiopic editions of the Scriptures, whether entire or in parts, that have been published. Walton, *Prolog.* xv. § 10—12. pp. 679—685. Kortholt, pp. 298—301. In Mr. Bruce's *Travels*, vol. ii. pp. 416—420. (8vo. edit.) there is an interesting account of the Ethiopic Biblical books. It is not known in whose possession the manuscript copy of the Ethiopic Version now is, which was brought by Mr. B. from Abyssinia.

² As this inscription, which occurs on the supplied leaves, savours of the errors of the Romish Church, it was probably written by some Abyssinian Catholic. The inscriptions of Isaac, the writer of the MS., though mutilated, and sometimes obscure, seem free from these errors. The figure of St. Peter, mentioned below, was probably traced by the same hand.

book of Exodus, are two figures, somewhat similar, but rather better drawn, and seemingly by the writer of the manuscript; and, in another place or two, there are marginal ornaments. At the end of Deuteronomy is this inscription, in Ethiopic: "The repetition of the law, which God spake to Moses. Numbered 5070¹ (words.) Intercede for your slave Isaac."—At the end of the volume: "Pray for those who laboured in this book; and for your slave Isaac, who gave this to Jerusalem, the Holy." Then follows an inscription, in Arabic: "In the name of the Father, and of the Son, and of the Holy Ghost, one God. O Lord, save thy people from every evil! O our God, Jesus Christ, the speaker to men! O holy people, remember your slave Isaac, the poor: God shall remember you in the mercies of this book. Pray, if God be willing, that I may be permitted to see your face. And pray for me, the sinner. Pardon my sins, O Lord! and let my body be buried in Mount Sion." Then follows, in Ethiopic: "That our enemies may not say of us, 'We have conquered them:' be ye prudent. We have given you a lamp. Be ye the culture.—Sow ye the flock: reap and rejoice." A few lines have been erased. Then follows "me, Isaac, the poor, in your prayers. It was completed in Beth Gabbaza, of Axuma. In thy name, O Lord, have I planted, that thou place me not in any other place except Mount Sion; the mount of Christ; the house of Christians. Let them not be forgotten in your prayers, who have read and testified to you. Preserve, O Lord, this my offering for me thy servant, the poor; and preserve all these books which I offer, that the brethren, dwelling at Jerusalem, may be comforted. And pray for me², forget me not in the holy offices, and in prayer, that we may all stand before God in the terrible day and hours. That it might not be written that we were wanting, I have previously sent and given you this for the warfare of the testimony. Intercede, and bless. And also for the refreshing of the record of the Fathers: and also for Cueskam³, the queen of the sons of Abyssinia; that they may be comforted, and thence convert our region—may, moreover, migrate into other regions, and restore Jerusalem:—and for the Calvary of Mary. Let them

¹ It is customary among the Jews, Syrians, and Ethiopians, to number the words in the Books of Scripture.

² In most of the Eastern churches, it is the practice to enumerate their Saints in a certain part of the Liturgy.

³ The name of a region, a sea, and a mountain, in Ethiopia; so celebrated, as to be esteemed by the Ethiopians as preferable to even Sinai or Mount Olivet; and, as tradition says, whither Joseph and Mary, with the child Jesus, betook themselves, making it their residence for some time, after the flight into Egypt, *Castell*, sub voce.—*Ludolf*, sub voce, says it is the name of a monastery in Upper Egypt, which was always had in great veneration: by the Copts and Ethiopians; and where Christ is said to have resided with his mother, when he fled from Herod.

pray for me. Let it be preserved as the widow's mite, for ever and ever. Let them not sell or exchange; nor let them carry it away; nor let them cause it to be placed elsewhere. And . . .” the rest is wanting. Hence it appears, that the book was written at Axuma, the antient capital of Ethiopia; and that it was sent by Isaac to the Abyssinians residing in Jerusalem. No date appears in the manuscript itself. It is, probably, about 300 years old. On the reverse of fol. 285, is a drawing, intended to represent Andrew the Apostle, with the book of the Gospels in one hand, and the keys in the other. Some less ingenious draftsman, however, has, by means of the transparency of the vellum, traced out this figure on the first page of this folio, and given the name of Peter to his humble representation. He has thus succeeded in assigning to St. Peter the first place, and also in bestowing on him the keys. Against this picture of Peter is placed his age, 120 years.

The following fac-simile represents part of the remarkable prophecy of Balaam. ¹

Num. XXIV. 17.

ከሌ አየ፡ ወ ከከ፡ ይ
 ከዜ፡ ወ ከስተ በፅዮ፡
 ወ ከከ፡ ዘይቀርብ፤
 ይሠርቅ፡ ከከ-በ፡ ከዎ
 የዕቆብ፡ ወይት ነሣኦ፡
 ከዎ ከስራ-ኤ ል፡ ወየ
 ጠፍ አው፡ ለወ ለአ
 ከተ፡ ዎ አብ፡ ወይዳ
 ወወው፡ ለከሉ ሉ፡ ዳ
 ቂቀ፡ ኤት፤

I shall see him, but not now : I shall call him blessed, but he is not near : there shall arise a star out of Jacob, and from Israel shall it arise : and he shall destroy the ambassadors of Moab, and shall take captive all the children of Seth.

¹ Eighteenth Report of the Church Missionary Society, pp. 188, 189. In p. 190 there is an interesting notice of the Ethiopic MSS. of the Scriptures, in the Royal Library at Paris.

This precious manuscript has been carefully transcribed, and is now printing with a fount of types, cast at the expense of the British and Foreign Bible Society, from the matrices (preserved at Frankfort) of the celebrated Ethiopic scholar John Ludolph; whose types, as used in his printed works, have been highly approved by the Abyssinians.

4. The *Armenian version* was also made from the Alexandrian Septuagint: its author was Miesrob, who invented letters fully expressive of the Armenian tongue, towards the close of the fourth or early in the fifth century. It is said to have been subsequently altered according to the Peschito or old Syriac version, and according to the Latin vulgate, by Uscan, an Armenian bishop, who was specially sent to Amsterdam to superintend the edition there printed in 1666. The edition printed at Constantinople in 1705, 4to, was collated by Bredecamp, for the late Rev. Dr. Holmes's edition of the Septuagint. The Armenian version of the Scriptures has been attributed to Chrysostom, but, it does not appear, on satisfactory authority.¹

5. The *Slavonic or old Russian Version* is derived from the Septuagint: it was executed in the ninth century by Cyril of Thessalonica, the inventor of Slavonic letters, in conjunction with Methodius, by both of whom the Gospel was preached to the Bulgarians. The Pentateuch was first printed at Prague in 1519; and the entire Bible, in 1570: the edition of the Slavonic scriptures, executed at Ostrog in 1581, is the exemplar whence all the modern Russian editions are printed². It is said to have undergone several revisions, particularly in the time of the patriarch Nikon; and the New Testament is rendered with more perspicuity than the Old.

VII. At the commencement of the Christian æra, the Latin was gradually supplanting the Greek as a *general* language, and it soon might be called the language of the Western church. From the testimony of Augustine, it appears that the Latin church possessed a very great number of versions of the Scriptures, made at the first introduction of Christianity, and whose authors were unknown; and that, in the primitive times, as soon as any one found a Greek copy, and thought himself sufficiently versed in both languages, he attempted a translation of it³. In the course of time, this diver

¹ Jahn, p. 82. Masch, pp. 169—173; in pp. 173—181 the Armenian editions are described; Kortholt, pp. 304, 305. On the present state of the Armenian church in India, see Dr. Buchanan's "Christian Researches," pp. 341—346.

² A copy of this singularly rare book is in the Library of Earl Spencer: it is described by Mr. Dibdin, who has given a fac simile of it, in his *Bibliotheca Spenceriana*, vol. i, pp. 90—93.

³ Augustine, de Doct. Christ. l. ii. c. 11.

sity of translation produced much confusion, parts of separate versions being put together to form an entire composition, and marginal notes being inserted into the text: but one of these Latin translations appears to have acquired a more extensive circulation than the others, and for several ages was preferably used, under the name of the *Itala* or old Italic, on account of its clearness and fidelity¹. This version, which in the time of Jerome was received as canonical, is by him termed sometimes the *vulgate* and sometimes the *old*, in opposition to the new translation undertaken by him. He mentions no other version. The old Italic was translated from the Greek in the Old Testament as well as in the New, there being comparatively few members of the Western church who were skilled in Hebrew.²

From the above cited expressions of Augustine, it has been inferred that the old Italic version was made in the *first* century of the Christian æra; but the New Testament could not have been translated into Latin before the canon had been formed, which was certainly not made in the first century: and the great number of Hebraisms and Syriasms observable in it, particularly in the Gospels of Matthew and Mark, have induced some eminent critics to conjecture that the authors of this translation were Jews converted to Christianity³. There is, however, every reason to believe, that it was executed in the early part of the second century: "at least it was quoted by Tertullian before the close of that century. But, before the end of the fourth century, the alterations, either designed or accidental, which were made by transcribers of the Latin Bible, were become as numerous as the alterations in the Greek Bible, before it was corrected by Origen⁴." To

¹ Ibid. c. 15. This passage of Augustine is suspected to be incorrect, and Bishop Marsh, after many other critics, thinks that we ought to read *illa* for *Itala*. Michaelis, vol. ii. part ii. p. 623. See also Dr. Lardner's Works, vol. v. pp. 115, 116.

² A Codex Rescriptus or Palimpsestus of an Antehieronymian Version has been discovered by Dr. Feder at Wurtzburg, who has transcribed nearly all that is legible, comprising the prophecies of Jeremiah, Ezekiel, and Daniel. These portions supply the chasms occurring in Sabatier's Edition, and differ materially from the fragments of antient versions printed in his Collection. The latter are not fragments of the Itala, for they want that *perspicuitas sententiæ*, which characterises it. Dr. Munter, Bp. of Seeland, supposes them to be of African origin: and, as M. Feder has allowed him to make use of his labours, Bp. M. has copied them, and announced an edition of them, which will appear in a few months. Letter of Bp. Munter to M. Gregoire, dated Copenhagen, Feb. 7, 1819, in *Revue Encyclopedique*, for March 1819, p. 545.

³ "The learned and ingenious Eichhorn, in his Introduction to the Old Testament, supposes that the first Latin Version of the Bible was made in Africa; where Latin alone being understood, a translation was more necessary; where the Latin version was held in the highest veneration; and where, the language being spoken with less purity, barbarisms might have been more easily introduced than in a provincial town in Italy." Bishop Marsh's Michaelis, vol. ii. part ii. p. 628.

⁴ Bishop Marsh's Divinity Lectures, part i. p. 66.

remedy this growing evil, Jerome, at the request and under the patronage of Pope Damasus, towards the close of the fourth century, undertook to revise this translation, and make it more conformable to the original Greek. He executed the revision of the Old Testament according to the Hexaplar text of Origen, which he went to Cæsarea to consult, and the New Testament after the original Greek; and completed his task A. D. 384. Of this revision, the Book of Job and the Psalms (which alone have been preserved to our times), together with the Chronicles, Proverbs, Ecclesiastes, and Song of Solomon, are all that were ever published; Jerome's manuscripts, comprising the remaining books of Scripture, being lost or destroyed through the wilful negligence or fraud of some individual whom he has not named.¹

But before Jerome had finished his revisal, he had commenced a translation of the Old Testament from the Hebrew into Latin, in order that the Western Christians, who used this last language only, might know the real meaning of the Hebrew text, and thus be the better qualified to engage in controversial discussions with the Jews. This version, which surpasses all former ones, was executed at different times, Jerome having translated particular books in the order requested by his friends. We learn from Augustine that it was introduced into the churches by degrees, for fear of offending weak persons: at length it acquired so great an authority from the approbation it received from Pope Gregory I., that ever since the seventh century it has been exclusively adopted² by the Roman Catholic church, under the name of the Vulgate version: and a decree of the Council of Trent, in the sixteenth century, pronounced it to be *authentic*, and commanded that the Vulgate alone should be used whenever the Bible is publicly read, and in all sermons, expositions, and disputations.

The universal adoption of Jerome's new version throughout the Western church rendered a multiplication of copies necessary; and with them new errors were introduced in the course of time, by the intermixture of the two versions (the old Italic, and Jerome's or the Vulgate) with each other. Of this confusion, Cassiodorus was the principal cause, who ordered them to be written in parallel columns, that the old version might be corrected by the Vulgate: and though Alcuin in the

¹ Jerome, Ep. 64. ad Augustin.

² With the exception of the Psalms; which being daily chaunted to music in the church service, made it difficult to introduce alterations. The old Italic Psalter, as corrected by Jerome, has therefore been used ever since the time of Gregory I. The apocryphal books of Baruch, Ecclesiasticus, Wisdom, and the two books of Maccabees, are also retained from the old Latin version.

eighth century, by the command of Charlemagne, provided more accurate copies, the text again fell into such confusion, and was so disfigured by innumerable mistakes of copyists—(notwithstanding the efforts made to correct it by Lanfranc archbishop of Canterbury in the eleventh century, and by Cardinal Nicholas, and some other divines, about the middle of the twelfth and in the thirteenth centuries)—that the manuscripts of the middle ages materially differ from the first printed editions.

Robert Stephens was the first who attempted to remedy this confusion, by publishing his critical editions of the Vulgate in 1528, 1532, 1534, 1540, and particularly in 1545 and 1546. These, particularly the last, having incurred the censures of the doctors of the Sorbonne, John Hentenius, a divine of Louvain, was employed to prepare a new edition of the Vulgate: this he accomplished in 1547 in folio, having availed himself of Stephens's previous labours with great advantage. A third corrected edition was published by Lucas Brugensis, with the assistance of several other divines of Louvain, in 1573, in three volumes 8vo, which was also reprinted in 1586 in 4to and 8vo, with the critical notes of Lucas Brugensis. The labours of the Louvain divines not being in every respect approved by Sixtus V., he commanded a new revision of the text to be made with the utmost care: to this work he devoted much time and attention, and corrected the proofs himself of the edition which was published at Rome in 1590, in folio. The text thus revised, Sixtus pronounced to be the authentic Vulgate, which had been the object of inquiry in the Council of Trent; and ordained that it should be adopted throughout the Romish church. But, notwithstanding the labours of the Pope, this edition was discovered to be so exceedingly incorrect, that his successor Clement VIII. caused it to be suppressed, and published another authentic Vulgate in 1592, in folio: this however differs more than any other edition, from that of Sixtus V., and mostly resembles that of Louvain. These fatal variances between editions, alike promulgated by pontiffs claiming infallibility, have not passed unnoticed by Protestant divines, who have taken advantage of them in a manner that sensibly affects the church of Rome; especially Kortholt, who has at great length refuted the pretensions of Bellarmine in favour of the Vulgate in a masterly manner¹, and our learned countryman Thomas James, in his *Bellum Papale, sive Concordia Discors Sixti V.* (London, 1600,) who has pointed out very numerous additions, omissions, contradic-

¹ Kortholt, de variis Scripturæ Editionibus, pp. 110—251.

tions, and other differences between the Sixtine and Clementine editions. From this very curious and now rare volume, the following specimens of the differences between these two editions are transcribed.

1. Clauses omitted in the Sixtine, but inserted in the Clementine Bible.

- Num. xxx. 11. *Uxor in domo viri, &c.* to the end of the verse.
 Prov. xxv. 24. *Melius est sedere in angulo domatis, &c.*
 Lev. xx. 9. *Patri matrique maledixit.*
 †Jud. xvii. 2, 3. *Reddidit ergo eos matri suæ, &c.*
 1 Kings, iv. 21. *Quia capta est arca Dei.*
 3 Kings, (same as our first) xii. 10. *Sic loqueris ad eos.*
 2 Chron. ii. 10. *Et vini viginti millia metretas.*
 Mat. xxvii. 35. *Ut impleretur quod dictum est per prophetam dicentem, dividerent sibi vestimenta mea, et super vestem meam miserunt sortem.*

2. Clauses or Words introduced into the Sixtine, but omitted in the Clementine Bible.

- 1 Sam. xxiv. 8. *Vivit dominus, quia nisi dominus percusserit eum, aut dies ejus venerit ut moriatur, aut descendens in prælium periret; propitius mihi sit dominus ut non mittam manum meam in Christum Domini.*
 1 Sam. xxv. 6. *Ex multis annis salvos faciens tuos et omnia tua.*
 2 Sam. vi. 12. *Dixitque David, ibo et reducam arcam.*
 2 Sam. viii. 8. *De quo fecit Salomo omnia vasa ærea in templo et mare æneum et columnas et altare.*
 2 Sam. xix. 10. *Et concilium totius Israel venit ad regem.*
 Prov. xxiv. ult. *Usque quo piger dormis? usque quo de somno consurges.*
 Hab. i. 3. *Quare respicis contemptores et taces conculcante impio justiore m se? Et facies homines quasi pisces maris, et quasi reptilia non habentia ducem.*
 Mat. xxiv. 41. *Duo in lecto, unus assumetur, et unus relinquetur.*
 Acts, xiv. 6. *Et commota est omnis multitudo in doctrina eorum, Paulus autem, &c.*
 xxiv. 18, 19. *Et apprehenderunt me clamantes et dicentes, tolle inimicum nostrum.*

3. Manifest contradictions, or differences between the editions.

- Ex. xxiii. 18. Sixtine *Tuæ*, Clementine *meæ*.
 Num. xxxiv. 4. S. *Ad meridiem*, C. *A meridie*.
 Déut. xvii. 8. S. *Inter lepram et non lepram.*
 C. *Inter lepram et lepram.*
 Jos. ii. 18. S. *Signum non fuerit*, C. *Signum fuerit*.
 iv. 23. S. *Deo nostro*, C. *Vestro*.
 xi. 19. S. *Quæ se non traderet*, C. *Quæ se traderet*.
 xiv. 3. S. *Tuo*, C. *Meo*.
 1 Sam. iv. 9. S. *Nobis*, C. *Vobis*.
 xx. 9. S. *A me*, C. *A te*.
 1 Kings vii. 9. S. *Intrinsecus*, C. *Extrinsecus*.
 Hab. i. 13. S. *Quare non respicis*, C. *Respicis*.
 Heb. v. 11. S. *Interpretabilis*, in *interpretabilis*.
 2 Pet. i. 16. S. *Indoctas*, C. *Doctas*.

4. Differences in numbers.

- Ex. xxiv. 5. S. *Vitulos duodecem*, C. *Vitulos*.
 Ex. xxxii. 28. S. *Triginta tria millia*, C. *Viginti millia*.
 2 Sam. xv. 7. S. *Quatuor*, C. *Quadrigenta*.
 1 Kings iv. 42. S. *Quinque millia*, C. *Quinque et mille*.

- 2 Kings xiv. 17. S. *Viginti quinque*, C. *Quindecem*.
 ——— xxv. 19. S. *Sex*, C. *Sexaginta*.
 2 Chron. xiii. 17. S. *Quinquaginta*, C. *Quingenta*.

5. Other remarkable differences.

- 1 Sam. iii. 2, 3. S. *Nec poterat videre lucernam Dei antequam extingueretur*, C. *Nec poterat videre ; lucerna Dei antequam extingueretur*.
 1 Kings ii. 28. S. *Ad Salomonem*, C. *Ad Jaob*.
 2 Kings xv. 19. S. *In thersam*, C. *In terram*.
 Judith i. 2. S. *Fecit, ejus muros in altitudinem 70 cubitus* : this is one of those places where paper had been pasted on the text, the word first printed was *latitudinem*, and *altitudinem* was printed on a slip of paper and put over it, S. *Latitudinem*.
 Ibidem. S. *Latitudinem, 50 cu.* C. *Altitudinem, 50 cubitus*.
 Job. xxxi. 75. S. *Si secutus est oculus meus cor meum*, C. *Si secutum est oculus meos cor meum*.
 Ps. xli. 5. S. *Ad Deum fontem vivum*, C. *Ad Deum fortem, vivum*.
 Pro. xx. 25. S. *Devorare sanctos*, C. *Devotare sanctos*.
 xix. 23. S. *qui affligit patrem et fugit matrem*, C. *Qui affligat, &c. et fugat, &c.*
 Ezek. xiv. 22. S. *Egredientur*, C. *Ingredientur*.
 Sirach xxxviii. 25. S. *Sapientiam scribe*, C. *Sapientia scribæ*.
 ——— xlii. 9. S. *Adultera*, C. *Adulta*.
 Isaiah xlvi. 12. S. *Justum*, C. *Avem*.
 Jer. xvii. 9. S. *Cor hominis*, C. *hominum*.

The Vulgate is regarded by Papists and Protestants in very different points of view: by the former it has been extolled beyond measure, while by most of the latter it has been depreciated as much below its intrinsic merit. Our learned countryman, John Bois (canon of Ely), was the first who pointed out the real value of this version in his *Collatio Veteris Interpretis cum Bezâ aliisque recentioribus* (8vo. 1655). In this work, which is now of extreme rarity, the author has successfully shewn that, in many places, the modern translators had unduly depreciated the Vulgate, and unnecessarily departed from it. Bois was followed by Father Simon, in his *Histoire Critique du texte et des versions du Nouveau Testament*, who has proved that the more antient the Greek manuscripts and other versions are, the more closely do they agree with the Vulgate: and in consequence of the arguments adduced by Simon, the Vulgate has been more justly appreciated by biblical critics of later times.

Although the Latin Vulgate is neither inspired nor infallible, as Morinus, Suarez, and other advocates of the Romish church have attempted to maintain, yet it is allowed to be in general a faithful translation, and sometimes exhibits the sense of Scripture with greater accuracy than the more modern versions: for all those which have been made in modern times, by divines in communion with the church of Rome, are derived from the Latin Vulgate, which, in consequence of the decree of the council of Trent above noticed, has been substituted for the original Hebrew and Greek texts. The Latin Vulgate therefore is by no

means to be neglected by the biblical critic: and since the Ante-Hieronymian Latin translations are unquestionably of great antiquity, both lead us to a discovery of the readings in very antient Greek manuscripts, which existed prior to the date of any now extant. Even in its present state, notwithstanding the variations between the Sixtine and Clementine editions, and that several passages are mistranslated, in order to support the peculiar dogmas of the church of Rome, the Latin Vulgate preserves many true readings, where the modern Hebrew copies are corrupted.¹

The old Latin version of the Four Gospels was published at Rome, by Blanchini, in two volumes folio, under the title of *Evangeliarium quadruplex Latinæ Versionis antiquæ seu veteris Italicæ*: and the remains of the different antient versions were collected and published by Sabatier at Rheims, in three volumes folio, 1749. The printed editions of the Vulgate are so numerous, that any account of them would occupy too large a portion of the present work²: the Paris edition of Didot in 1785, in two volumes quarto, may however be noticed for its singular beauty and accuracy.³

SECTION II.

ON THE ANTIENT VERSIONS OF THE NEW TESTAMENT.

- I. ORIENTAL VERSIONS.—1. *Peschito or antient Syriac Version.*—2. *The Philoxenian Syriac Version.*—3. *The Syriac Translation of Jerusalem.*—4. *Egyptian Versions.*—5. *Arabic Versions.*—6. *Ethiopic Version.*—7. *Armenian Version.*—8. *Persian Version.*—II. WESTERN TRANSLATIONS.—1. *The Gothic Version.*—2. *The Slavonic Version.*—3. *The Anglo-Saxon Version.*

THE antient versions of the New Testament may be divided into three classes—the Oriental, the Latin, and the Western: and as the Latin versions have been noticed in the preceding paragraphs, we shall at present confine our attention to the Oriental and Western translations.

I. The principal ORIENTAL VERSIONS are the Syriac, Egyptian, Arabic, Ethiopic, Armenian, and Persian.

¹ Cappel has given numerous examples in his *Critica Sacra*, lib. ii. cc. vii—ix. tom. ii. pp. 858—898. (edit. Scharfenberg.)

² A particular description of all the editions is given by Masch, part ii. vol. iii. pp. 1—352; and of the principal editions by Brunet, in his *Manuel du Libraire*, tom. i. art. *Biblia*.

³ The preceding account of the Latin versions has been compiled from Michaelis, vol. ii. pp. 107—129. Semler, *Apparatus ad Liberalem Vet. Test. Interpretationem*, pp. 308—514. Carpzov, *Critica Sacra*, pp. 671—706. Leusden, *Philologus Hebræo-mixtus*, pp. 1—10. Bishop Walton, *Prol. c. xi.* pp. 470—507; and Viser, *Herme-neutica Sacra Novi Testamenti*, vol. ii. part iii. pp. 75—96.

1. The *Old Syriac Version*, usually called the *Peschito*, that is, *right*, or exact. This translation comprises only the Four Gospels, the Acts of the Apostles, the Epistles of Saint Paul (including the Epistle to the Hebrews), the first Epistle of Saint John, Saint Peter's first Epistle, and the Epistle of Saint James. The celebrated passage in 1 John v. 7., and the history of the woman taken in adultery (John viii. 2—11), are both wanting. All the Christian sects in Syria and the East make use of this version exclusively, which they hold in the highest estimation. Michaelis pronounces it to be the very best translation of the Greek Testament which he ever read, for the general ease, elegance, and fidelity with which it has been executed. It is confessedly of the highest antiquity, and there is every reason to believe that it was made, if not in the first century, at least in the beginning of the second century¹. This version was first made known in Europe by Moses of Mardin, who had been sent by Ignatius, patriarch of the Maronite Christians, in 1552, to Pope Julius III., to acknowledge the papal supremacy in the name of the Syrian church, and was at the same time commissioned to procure the Syriac New Testament. This was accomplished at Vienna in 1555, under the editorial care of Moses and Albert Widmanstad, with the assistance of William Postell, and at the expense of the emperor Ferdinand I. This *editio princeps* is in quarto. The Syriac New Testament has since been printed several times²: but the best edition is that of Leusden and Schaaf (with an excellent Syriac Lexicon) in two volumes 4to, Leyden, 1708, 1709, which was reprinted in 1717. A beautiful and correct edition of the antient Syriac version of the New Testament was executed at the press of Mr. Watts (London, 1816, 4to.), for the use of the Syrian Christians in India, by whom it has been received with the utmost gratitude. This edition was corrected for the press, as far as the Acts of the Apostles, by the late Rev. Dr. Buchanan; and was completed by the Rev. Samuel Lee, A. M. Professor of Arabic in the University of Cambridge, one of the most accomplished Oriental scholars in this country. The expense of the edition was defrayed by the BRITISH AND FOREIGN BIBLE SOCIETY.

There is also extant a Syriac version of the second Epistle of Saint Peter, the second and third Epistles of John, the

¹ Such is the opinion of Michaelis, in unison with those of the most eminent philologists, (see p. 286 *supra*.) Introd. to New Test. vol. ii. part. i. pp. 29—58. Bishop Marsh, however, in his notes, has controverted the arguments of Michaelis, (*ibid.* part ii, pp. 551—554), which have been rendered highly probable by the Rev. Dr. Laurence, (Dissertation upon the Logos, pp. 67—75), who has examined and refuted the Bishop of Peterborough's objections.

² Michaelis, vol. ii. part. i. pp. 4—18, has given an account of the principal editions of the Syriac New Testament, to which his translator has furnished some valuable additions, (part ii. pp. 556—546.) See also Masch, part ii. vol. i. pp. 71—102.

Epistle of Jude, and the Apocalypse, which are wanting in the Peschito: these are by some writers ascribed to Mar Aba, primate of the East, between the years 535 and 552. The translation of these books is made from the original Greek; but the author, whoever he was, possessed but an indifferent knowledge of the two languages.

The *Philoxenian* or *Syro-Philoxenian Version*, derives its name from Philoxenus, or Xenayas, bishop of Hierapolis or Mabug in Syria, A. D. 488—518, who employed his rural bishop (*Chorepiscopus*) Polycarp to translate the Greek New Testament into Syriac. This version was finished in the year 508, and was afterwards revised by Thomas of Harkel or Heraclea, A. D. 616. Michaelis is of opinion that there was a third edition, and a fourth is attributed to Dionysius Barsalibæus, who was bishop of Amida, from 1166 to 1177. It appears, however, that there were only two editions—the original one by Polycarp, and that revised by Thomas of Harkel; the single copy of the Four Gospels, with the alterations of Barsalibæus, in the twelfth century, being hardly entitled to the name of a new edition. This version was not known in Europe until the middle of the eighteenth century; when the Rev. Dr. Gloucester Ridley published a Dissertation on the Syriac versions of the New Testament¹, three manuscripts of which he had received thirty years before from Amida in Mesopotamia. Though age and growing infirmities, the great expense of printing, and the want of a patron, prevented Dr. Ridley from availing himself of these manuscripts; yet having, under circumstances of peculiar difficulty, succeeded in acquiring a knowledge of the Syriac language, he employed himself at intervals in making a transcript of the Four Gospels. These, being put into the hands of the late Professor White, were published by him, with a literal Latin translation, in 1778, in two volumes 4to, at the expence of the delegates of the Clarendon press, at Oxford. In 1799 Professor White published from the same press the Acts of the Apostles and the Catholic Epistles, and in 1804, the Epistles of Saint Paul, also in 4to, and accompanied with a Latin translation.

¹ De Syriacarum Novi Fœderis Versionum Indole atque Usu Dissertatio; Philoxenianam cum simplici e duobus pervetustis Codicibus, ab Amida transmissis, conferente; 1761, 4to. This very scarce tract is reprinted at the end of Semler's edition of Wetstein's Libelli ad Crisin atque Interpretationem Novi Testamenti, (8vo. Halæ, 1766), pp. 247—339. from a copy then in the library of the celebrated Michaelis; to whose elaborate account of the Syriac versions, editions, and critical tracts concerning them, we are indebted for the present notice of the Syriac translations. See his Introduction to the New Testament, vol. ii. part i. pp. 1—75; and Bishop Marsh's Notes, ibid. part ii. pp. 533—585.

The Philoxenian version, though made immediately from the Greek, is greatly inferior to the Peschito, both in the accuracy with which it is executed, and also in its style. It is, however, not devoid of value, “and is of real importance to a critic, whose object is to select a variety of readings, with the view of restoring the genuine text of the Greek original: for he may be fully assured that every phrase and expression is a precise copy of the Greek text as it stood in the manuscript from which the version was made. But, as it is not prior to the sixth century, and the Peschito was written either at the end of the first, or at the beginning of the second century, it is of less importance to know the readings of the Greek manuscript that was used in the former, than those of the original employed in the latter.”¹

3. The *Syriac translation of Jerusalem* was discovered in the Vatican Library at Rome by M. Adler, in a manuscript of the eleventh century. It is not an entire translation of the New Testament, but only a *lectionarium*, or collection of detached portions, appointed to be read in the services of the church. It is written in the Syriac or Chaldee dialect of Jerusalem, whence Adler denominates it the Jerusalem Syriac version, though Father Georgi has proposed to call it the Syriaco-Assyrian translation: no part of it has yet been published.

4. *Egyptian Versions*.—There are two translations of the New Testament extant in the Egyptian language—one in the *Coptic* or antient dialect of Lower Egypt, the other in the *Sahidic* or dialect of Upper Egypt.

The *Coptic* version was published at Oxford in 1716, in 4to, by Daniel Wilkins, a learned Prussian, who has endeavoured to prove that it must have been executed prior to the third century; but his opinion has been controverted by many learned men, and particularly by Louis Picques, who refers it to the fifth century. The celebrated passage (1 John v. 7.) is wanting in this version, as well as in the Syriac, Peschito, and Philoxenian translations. A fragment of a Greek-Coptic version of the New Testament, comprising part of Saint John’s Gospel, was published by Father Georgi, at Rome, in 1789, intitled *Fragmentum Evangelii Sancti Johannis Græco-Coptico-Thebaicum*, 4to²; and another, comprising parts of the Old and New Testaments, was edited at Copenhagen, by M. Engelbreth, in 4to³. From the observations of Dr. Woide, it appears, that

¹ Michaelis, vol. ii. part i. p. 68.

² There is an interesting account of this work in the Analytical Review, vol. xvi. pp 418—421.

³ The title of this publication is given *supra*, p. 197, note.

the Coptic inclines more to the Alexandrian than the Sahidic,—that no remarkable coincidence is to be found between the Coptic or Sahidic and the Vulgate,—and that we have no reason to suspect that the former has been altered or made to conform to the latter.

Concerning the age of the Sahidic version, critics are not yet agreed. Dr. Woide, however, has shewn that it was most probably executed in the second century; and, consequently, it is of the utmost importance to the criticism of the Greek Testament. In a dissertation on this version, written in the German language, and abridged by Bishop Marsh¹, Dr. W. observes, that there are now in existence two Sahidic manuscripts,—one formerly in the possession of the late Dr. Askew, the other brought from Egypt by the celebrated traveller, Mr. Bruce. The former contains a work, intitled *Sophia*, and written by Valentinus, in the second century. This manuscript contains various passages both from the Old and New Testament, which coincide with the fragments of the Sahidic version now extant; whence it is concluded, that a Sahidic version of the whole Bible not only existed so early as the *beginning* of the second century, but that it was the same as that of which we have various fragments, and which, if put together, would form perhaps a complete Sahidic version of the Bible. The other manuscript, to which Dr. Woide appeals, contains two books, the one intitled Βιβλος της γνωσεως, the other, Βιβλος λογυ κατα μυσηριον.

Now that this was written by a Gnostic, as well as the other manuscript, appears both from the title and the contents, and therefore it is concluded that the author lived in the second century. And as various passages are quoted in it both from the Old and New Testament, Dr. Woide deduces the same inference as from the foregoing.

Besides the versions in the Coptic and Sahidic dialects, Father Georgi discovered, in a manuscript belonging to Cardinal Borgia, a fragment of a version written in a still different Egyptian dialect, which he calls *Dialectus Ammoniaca*. It contains only 1 Cor. vii. 36.—ix. 16. and xiv. 33.—xv. 33. Dr. Frederic Münter has printed the Sahidic and Ammonic texts of 1 Cor. ix. 10—16. in his *Commentatio de Indole Versionis Novi Testamenti Sahidicæ* (4to, Hafniæ, 1789), in parallel columns, in order to present the reader with a distinct view of the similarity or difference between the two versions. On account, however, of the chief difference consisting in the orthography of single words, he is not disposed to assign to the

¹ Marsh's *Michaelis*, vol. ii. part ii. pp. 595, 596.

Ammoniac the name of a separate dialect. In the treatise just noticed, Dr. Münter has given an account of the Sahidic version; of which some fragments of the Gospels of Matthew and John have likewise been published by Mingarelli in a work intitled *Ægyptiorum Codicum Reliquiæ, Venetiis in Bibliothecâ Naniânâ asservatæ* (Bononiæ, 1785, 4to). But the completest collection of fragments of this version is that prepared for the press by the late Dr. Woide, who did not live to publish them. The work was completed and edited by the Rev. Dr. Ford, from the Clarendon Press, at Oxford, in folio, 1799, as an appendix to Dr. W.'s fac-simile of the Codex Alexandrinus.¹

From the difference of their readings, and from the circumstance that additions in the one are omitted in the other, Bishop Marsh infers that the Coptic and Sahidic are independent versions, both made from the original Greek. Both, therefore, may be quoted as separate evidence for a reading in the Greek Testament.²

5. *Arabic versions.*—There are many Arabic translations of the New Testament besides those which have appeared in print: for, since the Arabic language supplanted the Syriac and Egyptian, the inhabitants of the countries where these had been spoken, have been obliged to annex Arabic translations to the antient versions, which are no longer understood. These Arabic translations are supposed to have been made at different times between the seventh and the eleventh centuries: in general, they were not all executed from the original text, but from the versions which they were intended to accompany. Thus some which are placed together with the Greek text, have been made from the Greek, while others have been made from the Syriac, the Coptic, and even from the Latin Vulgate. The chief Arabic translations which have been printed, are the following.

i. The Four Gospels, printed at Rome, 1590-91, folio: there are some copies with a new title-page, and dated 1619. An interlineary Latin translation (taken from the Vulgate, but slightly altered to make it correspond to the Arabic) was published at the same time. This Arabic version appears to have been made from the Greek text: this edition of the Four Gospels was reprinted with some corrections in the Paris Polyglott, and again with very numerous corrections from manuscripts by Bishop Walton in the London Polyglott.

ii. Erpenius published an Arabic translation at Leyden, in 1616, in 4to, from a manuscript said to be written A. D. 1342, in the monastery of Saint John, in the desert of Thebais: he has copied his manu-

¹ See the title of this publication at length, *supra*, p. 77, note.

² Michaelis, vol. ii. pp. 76—81, 586—597.

script with singular accuracy, even where there appeared to be grammatical errors. This is the most elegant, faithful, and genuine edition of the Arabic version, but is unfortunately very difficult to be procured: it corresponds exactly with the Roman edition.

iii. The Arabic and Latin Bible, printed at Rome by the Congregation *De Propagandá Fide* in 1671, in three volumes folio, under the care of Sergius Risius, bishop of Damascus, is altered from the Vulgate, and consequently is of no use, either in the criticism or interpretation of the Scriptures.

iv. The same remark is applicable to the Arabic New Testament published at London by the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, A. D. 1727, in 4to, for the use of the Christians in Asia. Its basis is the text of the Paris and London Polyglotts: but the editor, Solomon Negri, has altered it in those passages which vary from the reading of our present Greek text.¹

6. Of the author of the *Ethiopic version* we have no historical account: he is supposed to have been Frumentius, who about the year 330 first preached Christianity in Ethiopia. This version is in the Gheez, or dialect appropriated to religion in Abyssinia, and was first published at Rome, A. D. 1548-49: it is divided into four separate parts: 1. The Gospels, the translation of which is much superior to that of the Epistles, where the translator appears to have been unequal to the task. 2. The Acts of the Apostles. 3. The fourteen Epistles of Saint Paul. 4. The seven Catholic Epistles. The Apocalypse is added as an appendix. The MS. of the Acts being very imperfect, its chasms were supplied from the Vulgate. The Roman edition was reprinted in the London Polyglott: and a Latin translation of the Ethiopic version was published by Professor Bode at Brunswick, in 1752—1755, in 2 vols. 4to. There is also a translation of the New Testament in the *Anharic*, or common dialect of Ethiopia.²

7. The *Armenian version* of the New Testament is unanimously ascribed to Miesrob, the inventor of the Armenian alphabet, and to the patriarch Isaac, at the end of the fourth, or early in the fifth century. It was twice translated from the Syriac, and then from the Greek; and that the copies now extant were made from the latter language, is evident from their containing those books of the New Testament which were never admitted into the Peschito or antient literal Syriac version. The only two detached editions of the Armenian New Testament, that have been printed, are those of Amsterdam, 1668, in 8vo, and 1698 in 12mo. This version, in the opinion of Semler, is of great importance, as faithfully representing the

¹ Michaelis, vol. ii. pp. 81—95, 597—610. Mill's Prolegomena, § 1295, 1296.

² Michaelis, pp. 95—93, 610—614.

Greek MSS. whence it was made: but Michaelis observes, that it would be an inestimable treasure, had it descended to us unaltered by time and superstition. It has in several instances been made conformable to the Vulgate by Haitho or Hethom, sovereign of the Lesser Armenia from A. D. 1224 to 1270, who was attached to the church of Rome, and skilled in the Latin language. ¹

8. There are extant two *Persian versions* of the four Gospels, the most antient and valuable of which was first printed in the London Polyglott by Bishop Walton, from a manuscript in the possession of Dr. Pococke, dated A. D. 1314: it was made from the Syriac, having sometimes retained Syriac words, and subjoined a Persian translation. The other Persian translation was edited by Wheloc, and after his decease by Pierson, at London, in 1652–57, after a collation of three manuscripts. It is supposed to have been made from the Greek. ²

II. The principal antient WESTERN TRANSLATIONS of the New Testament, which claim our notice, are the Gothic, the Sclavonic, and the Anglo-Saxon versions.

1. The *Gothic version* of the New Testament was made from the original Greek by Ulphilas, a celebrated bishop of the Mæso-Goths, who assisted at the council of Constantinople in 359, and was sent on an embassy to the emperor Valens about the year 378. He is said to have embraced Arianism, and to have propagated Arian tenets among his countrymen. Besides translating the *entire* Bible into the Gothic language, Ulphilas is said to have conferred on the Mæso-Goths the invention of the Gothic characters. The character, however, in which this version of the New Testament is written, is in fact the Latin character of that age; and the degree of perfection, which the Gothic language had obtained during the time of Ulphilas, is a proof that it had then been written for some time.

The translation of Ulphilas (who had been educated among the Greeks) was executed from the Greek: but, from its coincidence in many instances with the Latin, there is reason to suspect that it has been interpolated, though at a remote period, from the Vulgate. Its unquestionable antiquity, however, and its general fidelity, have concurred to give this version a high place in the estimation of biblical critics: but, unfortunately, it has not come down to us entire. The only

¹ Semler, Apparatus ad Liberalem Novi Testamenti Interpretationem, p. 69. Michaelis, vol. ii. pp. 98–105, 614–617.

² Michaelis, vol. ii. pp. 105, 106, 617–619. Semler, p. 69. Walton, Prolog. c. xvi. § 9. pp. 695, 696.

parts extant in print are a considerable portion of the Four Gospels, and some fragments of Saint Paul's Epistle to the Romans.

The Four Gospels are contained in the celebrated *Codex Argenteus*, which has been described in a former page.¹

Of this precious relic of antiquity, which is at present deposited in the university library at Upsal, four editions have been printed, viz. 1. At Dordrecht or Dort, 1665, in two vols. 4to, in Gothic characters, with the Anglo-Saxon version; this is very correct, and was published by Francis Junius:—2. At Stockholm, 1671, 4to, edited by George Steirnhelm, in Latin characters, and accompanied with the Icelandic, Swedish, and Vulgate translations:—3. The edition prepared by the learned Eric Benzell, archbishop of Upsal (who made a new copy from the original manuscript), and published after his decease by Mr. Lye, at Oxford, in 1760, in small folio, is executed in Gothic letters: the errors of the preceding editions are corrected, and many of the various lections, with which the Gothic version furnishes the Greek Testament, are remarked in the notes. But the last and best edition is, 4. That published at Weissenfels, in 1805, by M. Zahn, in one volume, quarto: it unites every thing that can be desired, either for the purposes of criticism or interpretation. The text is given from a very beautiful and exact copy, which the celebrated scholar Ihre had procured to be made under his own inspection, and with the design of printing it. The editor has placed Ihre's Latin translation by the side of the text; and has also added an interlineary Latin version, critical notes placed at the foot of each page, and an historical introduction, together with a complete glossary. The fragments of the Gothic version of St. Paul's Epistle to the Romans, edited by Knittel from a *Codex Rescriptus*², are reprinted with a Latin translation in the appendix to the second volume of Mr. Lye's Saxon and Gothico-Latin dictionary. And in 1807, the Rev. Samuel Henshall published in 8vo. the Gothic Gospel of Saint Matthew, from the *Codex Argenteus* of the fourth century, with the corresponding English or Saxon, from the Durham Book of the eighth century, in Roman characters; a literal English lesson of each, and notes, illustrations, and etymological disquisitions.

2. The *Slavonic* or old Russian translation was executed from the original Greek in the ninth century by the two brothers, Cyril and Methodius, the translators of the Old Testament. It was first printed in the edition of the *entire Slavonic Bible* at Prague in 1570, and at Ostrog in 1581, and has since been several times reprinted at Moscow, Kiow, and elsewhere. In all the editions prior to the year 1653, the memorable verse, 1 John v. 7. is omitted. In the editions of 1653 and 1663 it is inserted in the margin, but is incorporated in the text in all subsequent impressions. This version is pronounced by M. Dobrowsky, who is profoundly skilled in Slavonic

¹ See p. 95, *supra*.

² See a notice of it in p. 96, *supra*.

literature, to be a very literal translation from the Greek, the Greek construction being very frequently retained, even where it is contrary to the genius of the Sclavonian language; and in general it resembles the most antient manuscripts, with which it agrees, even where their united evidence is against the common printed reading. The Sclavonian version, he adds, has not been altered from the Vulgate, as some have supposed, though the fact is in itself almost incredible; and it possesses few or no *lectiones, singulares*, or readings peculiar to itself. From an edition of this version, printed at Moscow in 1614, M. Alter selected the readings on the Four Gospels, and from a manuscript in the imperial library, the readings on the Acts and Epistles, which are printed in his edition of the Greek New Testament (Vienna, 1787, 2 vols. 8vo). M. Dobrowsky states that these various lections are given with great accuracy, but that those which Matthäi has selected from the Revelation are erroneous and useless. Griesbach has given a catalogue of the Sclavonic manuscripts collated for his edition of the New Testament, communicated to him by Dobrowsky, at the end of which is a brief classed account of the editions of the Sclavonic New Testament.¹

3. *Anglo-Saxon versions.*—Although Christianity was planted in Britain in the first century, it does not appear that the Britons had any translation of the Scriptures in their language earlier than the eighth century. About the year 706 Adhelm, the first bishop of Sherborn, translated the Psalter into Saxon: and at his earnest persuasion, Egbert or Eadfrid, bishop of Lindisfarne, or Holy Island, soon after executed a Saxon version of the Four Gospels². Not many years after this, the learned and venerable Bede (who died A. D. 735) translated the entire Bible into that language. There were other Saxon versions, either of the whole or of detached portions of the Scriptures, of a later date. A translation of the book of Psalms was undertaken by the illustrious King Alfred, who died A. D. 900, when it was about half finished: and Elfric, who was archbishop of Canterbury in 995, translated the Pentateuch, Joshua, Judith, part of the book of Kings, Esther, and Maccabees. The *entire* Anglo-Saxon version of the Bible has never been printed: King Alfred's translation of the Psalms, with the interlineary Latin text, was

¹ Michaelis, vol. ii. pp. 153—158, 636, 637. Griesbach, Prolegomena, vol. i. pp. cxxvii—cxxxii. Beck, Monogrammatica Hermeneutices Novi Testamenti, pp. 108, 109.

² The manuscript of this translation is now deposited in the Cottonian Library in the British Museum, (Nero, D. iv.): Mr. Astle has given a specimen of it in plate xiv. of his "Origin and Progress of Writing," and has described it in pp. 100, 101.

edited by John Spelman, 4to, London, 1640; and there is another Saxon interlineary translation of the Psalter, deposited in the Archbishopal Library at Lambeth. Of the Four Gospels, there have been three editions printed: 1. By Matthew Parker, 4to, London, 1571; 2. By William Lisle, 4to, London, 1638; 3. By Thomas Marshall, 4to, Dordrecht, 1665, with the Mæso-Gothic version, and reprinted at Amsterdam in 1684. The Anglo-Saxon version being evidently translated from the Old Latin, Michaelis is of opinion that it may be of use in determining the readings of that version; and Semler has remarked that it contains many readings which vary both from the Greek and Latin texts, of which he has given some examples. Dr. Mill selected various lections from this version; which, from the difference of style and inequalities observable in its execution, he ascribes to several authors: it is supposed to have been executed in the eighth century. ¹

SECTION III.

ON THE USE AND APPLICATION OF ANTIENT VERSIONS.

*Observations on the respective merits of the several antiient versions:—
Rules for consulting them to the best advantage.*

ALTHOUGH some hints have been incidentally offered, in the preceding sections, relative to the use of particular translations of the Bible; yet, as the antiient versions are equally useful in sacred criticism in order to ascertain the genuine reading of passages, as well as in assisting us to determine the true meaning of the Scriptures, it may not be improper to subjoin a few general observations on the most beneficial mode of applying them to these important objects.

As no version can be absolutely free from error, we ought not to rely implicitly on any one translation: but, if it be practicable, the aid of the cognate dialects should be united with reference to a version, in order that, by a comparison of both these helps, we may arrive at the knowledge of the genuine readings and meanings. From inattention to this obvious caution, many eminent men have at different times ascribed

¹ Johnson's *Hist. Account of English Translations of the Bible*, in Bishop Watson's *Collection of Theological Tracts*, vol. iii. pp. 61—65. Bp. Marsh's *Michaelis*, vol. ii. pp. 158, 657. Kortholt, pp. 551—555. Semler, *Apparatus ad Lib. Novi Test. Interp.* pp. 72, 75.

to particular versions a degree of authority to which they were by no means entitled. Thus, by many of the fathers, the Alexandrian interpreters were accounted to be divinely inspired, and consequently free from the possibility of mistake: a similar opinion was held by various eminent modern critics, particularly by Isaac Vossius, who asserted the Septuagint to be preferable to the Hebrew text, and to be absolutely free from error! The church of Rome has fallen into a like mistake with respect to the Vulgate or Latin Version, which the council of Trent declared to be the *only* authentic translation.

Further, *versions of versions*, that is, those translations which were not made *immediately* from the Hebrew Old Testament, or from the Greek New Testament, are of no authority in determining either the genuine text or meaning of the original, but only of that version from which they were taken. This remark applies particularly to the Anglo-Saxon, Old English, Spanish, French, and German translations, whether of the Old or New Testament; which, being made before the sixteenth century, were executed immediately from the Latin: and subsequently, even in those examples where they are unanimous in a reading, their united voices are of no more authority than that of the Latin Version alone¹. In all cases, therefore, which require the aid of a version, either for the purpose of criticism or of interpretation, recourse must be had to those translations, which, being more antient, or better executed, are preferable to every other. And in this view the following will be found most deserving of attention, not only as uniting the two qualifications of antiquity and excellence, but also as being more generally accessible to students, being for the most part comprised in the Polyglott Bibles, which are to be found in almost every public library.

I. The *Alexandrian Version* is confessedly the most antient, and, with all its errors and imperfections, contains very much that is highly valuable, and on this account it has been used by nearly all the more antient interpreters. With the Septuagint should be consulted the fragments of the translations executed by Aquila, Theodotion, and Symmachus, as well as the fifth, sixth, and seventh versions; the diligent use of all these is, perhaps, the best possible preparation to the critical interpretation of the New Testament.

II. The *Syriac Peschito*, whose fidelity as a version, independently of the excellence of its style, has received the highest commendations from Michaelis, is particularly serviceable for the interpretation of the New Testament.

¹ Michaelis, vol. ii. p. 5.

III. The *Latin Vulgate*, with the exception of the Psalms, deservedly claims the third place.

IV. The *Targums* or Chaldee Paraphrases, though unequally executed, contain many things that are exceedingly useful, and necessary to be known, especially the paraphrases of Jonathan Ben Uzziel: they not only contribute essentially to the understanding of many different passages in the Old Testament, but also throw much light on the interpretation of the New Testament. Extracts from them are to be found in all the larger commentaries, and also in the works of Dr. Lightfoot.

V. The other versions made immediately from the Hebrew and Greek originals follow next in order, particularly the Arabic translations of the Old Testament: but no certain dependence can be placed, as an authority in support of a reading, on the Latin translations of the Oriental versions, which are printed in the Polyglott Bibles. On the peculiar application of antient versions to the ascertaining of various readings, see Chapter VIII. *infra*.

It will not however be *necessary* to consult antient versions, except in passages that are really difficult, or unless a particular examination of them be instituted for some special object of inquiry. In this case not one or two versions merely should be consulted, but every version that is accessible should be referred to; and all such places should be compared together as are *parallel*, that is, those passages in which the same word or the same form of speaking respectively occurs; and, where any thing worthy of preservation offers itself, it will materially facilitate future studies to note it either in an interleaved Bible, or, which perhaps is preferable, in an interleaved Lexicon. This practice will not only enable the biblical student to discover and correctly to appreciate the genius of a version, and the ability, or the reverse, with which it may be executed; but it will also supply many important helps for the interpretation of Scripture. As, however, some of the antient versions have been altered or interpolated in many places, great care must be taken to distinguish the modern amendments from the genuine text of the original antient translator. The various excellent concordances that are extant, will afford great assistance in finding out such parallel words or phrases.

In order to ascertain how far the antient versions represent correctly the meaning of Hebrew or Greek words, the following rules will be found useful.

1. *That meaning is to be taken and received as the true one, which all the versions give to a word, and which is also confirmed by the kindred dialects:*

Because, the number of testimonies worthy of credit being as great as possible, there can be no room left for doubt.

2. *All those significations, formerly given to Hebrew words, are to be considered as correctly given, which the Septuagint or other Greek translators express by the same or similar Greek words, although no trace of such meaning appear in any Oriental language.*

For, as no doubt can be entertained of the diligence and scrupulous learning of those translators, who can presume to measure the vast copiousness of the Arabic, Syriac, and other Oriental languages, by the few books which in our time are extant in those languages? since no one is so ignorant as to suppose that all the riches of the Greek and Latin languages are comprised in the very numerous remains of classical literature with which our age happily abounds. With regard to the New Testament, "in cases where the sense is not affected by different readings, or the translator might have taken them for synonymous, the evidence of Greek manuscripts is to be preferred to that of an antient version. The same preference is due to the manuscripts wherein the translator has omitted words that appeared of little importance, or a passage in the Greek original is attended with a difficulty which the translator was unable to solve, and therefore either omitted or altered according to the arbitrary dictates of his own judgment."¹

3. *Where the versions differ in fixing the sense of a word, the more antient ones, being executed with the greater care and skill, are in the first place to be consulted, and preferred to all others.*

For, the nearer a translator approaches to the time when the original language was vernacular, we may readily infer that he has expressed with so much the greater fidelity the true signification of words, both primary and proper, as well as those which are derivative and translated. There are, however, some cases in which antient versions are of more authority than the original itself. Most of the translations of the New Testament, noticed in the preceding pages, surpass in antiquity the oldest Greek manuscripts now extant: "and they lead to a discovery of the readings in the very antient manuscript that was used by the translator. By their means rather than from the aid of our Greek manuscripts, none of which is prior to the fourth or fifth century, we arrive at the certain knowledge, that the antient writings have been transmitted from the earliest to the present age without material alteration; and that our present text, if we except the passages that are rendered doubtful by an opposition in the readings, is the same which proceeded from the hands of the apostles. Whenever the reading can be precisely determined, which the translator found in his Greek manuscript, the version is of equal authority with a manuscript of that period: but as it is sometimes difficult to acquire this absolute certainty, great caution is necessary in collecting readings from the antient versions."²

4. *A meaning given to a word by only one version, provided this be a good one, is by no means to be rejected; especially if it agree with the author's design and the order of his discourse.*

For it is possible that the force and meaning of a word should be un-

¹ Michaelis, vol. ii. p. 3.

² Michaelis, vol. ii. p. 2.

known to all other translators, and no trace of it be discoverable in the kindred dialects, and yet that it should be preserved and transmitted to posterity by *one* version. This remark applies chiefly to things which a translator has the best opportunity of understanding from local and other circumstances. Thus, the Alexandrian interpreters are the most ample testimony for every thing related in the Old Testament concerning Egypt, while others, who were natives of Palestine, and perhaps deeply skilled in Jewish literature, are the best guides we can follow in whatever belongs to that country.¹

5. Lastly, "*Those versions*" of the New Testament, "*in which the Greek is rendered word for word, and the idioms of the original, though harsh and often unmeaning in another language, are still retained in a translation, are of more value in point of criticism than those which express the sense of the original in a manner more suitable to the language of the translator.*"

The value of the latter, as far as regards their critical application, decreases in proportion as the translator attends to purity and elegance, and of course deviates from his original: but their worth is greater in all other respects, as they are not only read with more pleasure, but understood in general with greater ease. By means of the former we discover the words of the original, and even their arrangement:—but the latter are of no use in deciding on the authenticity of a reading, if the various readings of the passage in question make no alteration in the sense. No translation is more literal than the New Syriac, and none therefore leads to a more accurate discovery of the text in the antient manuscript from which the version was taken; but, setting this advantage aside, the Old Syriac is of much greater value than the New.²

¹ Jahn, *Introduct. ad Vet. Fæd.* pp. 116—122. Pictet, *Theologie Chretienne*, tom. i. pp. 151—152. Bauer, *Herm. Sac.* pp. 147—162, 301—309. J. B. Carp-zov, *Prim. Lin. Herm.* pp. 62—65. Ernesti, *Inst. Interp. N. Test.* p. 57. Morus in Ernesti, tom. i. pp. 130, 151. Gerard's *Institutes*, pp. 107—111. Bishop Lowth's *Isaiah*, vol. i. pp. lxxxvii—xc. 8vo. edit. Pfeiffer, *Herm. Sac.* c. 14. (Op. tom. ii. pp. 663—664.)

² Michaelis, vol. ii. p. 3.

CHAPTER VI.

ON THE MODERN VERSIONS OF THE SCRIPTURES.

SECTION I.

GENERAL OBSERVATIONS ON THE CIRCULATION OF THE SCRIPTURES.

I. *Scarcity and high prices of the Scriptures.*—II. *Rude attempts to convey an idea of their contents to the poor and illiterate.*—*Account of the BIBLIA PAUPERUM.*—III. *Number and classification of the translations of the Bible into Modern Languages.*

I. **T**HE versions noticed in the preceding chapter are all that are of importance for the purposes of biblical criticism: but copies of them do not appear to have been very numerous in any country. In the early ages of Christianity, however anxious its professors must have been to become possessed of the sacred volume,—and however widely it was read in their assemblies for divine worship,—still the publication of a version was not what it now is,—the emission of thousands of copies into the world. It consisted, in a great measure, in translators permitting their manuscripts to be transcribed by others: and so long as the tedious process of copying was the only one which could be resorted to, exemplars of the sacred writings must have been multiplied very slowly. Before the inventions of paper and printing, manuscripts were the only books in use, and bore such excessively high prices, especially those which were voluminous, that few besides the most opulent could afford to purchase them¹: even monasteries of some consideration had frequently only a missal. So long as the Roman empire subsisted in Europe, the reading of the Scriptures in Latin universally prevailed: but, in consequence of the irruptions of the barbarous nations, and the erection of new monarchies upon the ruins of the Roman power, the Latin language became so altered and corrupted, as no longer to be intelligible by the multitude, and at length it fell into disuse, except among the ecclesiastics.

¹ Concerning the rarity and high prices of books, during the dark ages, the reader will find several authentic anecdotes in the first volume of an 'Introduction to the Study of Bibliography,' (pp. 345—349.), by the author of this work.

In the eighth and ninth centuries, when the Vulgate Latin version had ceased to be generally understood, there is no reason to suspect any intention in the church of Rome to deprive the laity of the Scriptures. "Translations were freely made, although the acts of the Saints were generally deemed more instructive. Louis the Debonair is said to have caused a German version of the New Testament to be made. Otfrid, in the same" (that is the ninth) "century, rendered the Gospels, or rather abridged them, into German Verse: this work is still extant, and is, in several respects, an object of curiosity. In the eleventh or twelfth century, we find translations of the Psalms, Job, Kings, and the Maccabees, into French. But, after the diffusion of heretical principles, it became expedient to secure the orthodox faith from lawless interpretation. Accordingly the council of Thoulouse, in 1229, prohibited the laity from possessing the Scriptures; and this prohibition was frequently repeated upon subsequent occasions."¹

II. Although the invention of paper, in the close of the thirteenth or early in the fourteenth century, rendered the transcription of books less expensive, yet their cost necessarily placed them out of the reach of the middling and lower classes, who (it is well known) were immersed in the deepest ignorance. Means, however, were subsequently devised, in order to convey a rude idea of the leading facts of Scripture, by means of the *Block Books* or *Books of Images*, as they are termed by Bibliographers, of which the following notice may be not unacceptable to the reader.

The manufacturers of playing cards, which were first invented² and painted in the fourteenth century, had in the following century begun to engrave on wood the images of the Saints, to which they afterwards added some verses or sentences analogous to the subject. As the art of engraving on wood proceeded, its professors at length composed historical subjects, chiefly (if not entirely) taken from the Scriptures, with a text or explanation engraved on the same blocks. These form the *Books of Images* or *Block books* just mentioned: they were printed from wooden blocks; one side of the leaf only is impressed, and the corresponding text is placed *below, beside, or proceeding out of*, the mouth of the figures introduced.

Of all the *Xylographic* works, that is, such as are printed from wooden blocks, the *BIBLIA PAUPERUM* is perhaps the rarest, as well as the most antient; it is a manual, or kind of catechism of

¹ Hallam's View of Europe during the Middle Ages, vol. ii. p. 556. 4to edition.

² They appear to have been first invented in 1390 by Jacquemin Gringonneur, a painter at Paris, for the amusement of Charles VI. king of France, who had fallen into a confirmed melancholy, bordering on insanity. Rees's Cyclopædia, vol. vi. article *Cards*.

the Bible, for the use of young persons and of the common people, whence it derives its name,—*Biblia Pauperum*—the *Bible of the Poor*; who were thus enabled to acquire, at a comparatively low price, an imperfect knowledge of some of the events recorded in the Scriptures. Being much in use, the few copies of it which are at present to be found in the libraries of the curious, are for the most part either mutilated or in bad condition. The extreme rarity of this book, and the circumstances under which it was produced, concur to impart a high degree of interest to it.

The *Biblia Pauperum* consists of forty plates, with extracts and sentences analogous to the figures and images represented therein; the whole are engraven on wood, on one side of the leaves of paper; so that, when folded, they are placed opposite to each other. Thus, as the white sides of the leaves may be cemented together, the total number is reduced to twenty, because the first and last page remain blank. Copies however are sometimes found, the leaves of which not having been cemented on their blank side, are forty in number, like the plates. Each plate or page contains four busts, two at the top, and two at the bottom, together with three historical subjects: the two upper busts represent the prophets or other persons whose names are always written beneath them; the two lower busts are anonymous. The middle of the plates, which are all marked by letters of the alphabet in the centre of the upper compartment¹, is occupied by three historical pictures, one of which is taken from the New Testament; this is the *type* or principal subject, and occupies the centre of the page between the two anti-types or other subjects, which allude to it. The inscriptions which occur at the top and bottom of the page, consist of texts of Scripture and Leonine verses.

Thus in the fortieth plate, of which our engraving is a copy², the two busts of David and Isaiah are placed in the middle of the upper part of the page, between two passages of the Bible. The *first* of these, on the left of those prophets, is partly taken from the Song of Solomon (chap. v. 7, 8.) and runs thus: *Legitur in Cantico Canticorum quarto capite, quod (or quo) sponsus alloquitur sponsam, et eam sumendo dixit; "Tota pulchra es, amica mea, et macula non est in te. Veni, amica mea; veni, coronabere." Sponsus verus iste est Christus; qui, in assumendo eam sponsam, quæ est anime sine macula omnis peccati, et introducit eam in requiem eternam, et coronat cum corona immortalitatis.*

¹ These letters Mr. Dibdin thinks are the origin of the signatures which are used to denote the order of the sheets in printed books. Bib. Spenc. vol. i. p. xxvi.

² Made from the last plate or page of the exemplar, which was the late Mr. Willett's. See the engraving facing the title-page.

The *second* passage, which is on the right of David and Isaiah, is taken from the Book of Revelations, and runs thus: *Legitur in Apocalypsi xxi^o. capite, quod angelus Dei apprehendit Jhoannem Evangelistam, cum esset in spiritu, et volens sibi ostendere archana Dei dixit ad eum; "Veni, et ostendam tibi sponsam, uxorem agni." Angelus loquitur ad omnes * * * *¹, ut veniant ad auscultandum in sponsum, agnum innocentem Christum, animas innocentes coronantem.*²

Beneath the bust of David which is indicated by his name, is a scroll proceeding from his hand inscribed: * * *¹ *sponsus dominus procedens de thalamo suo.*

Beneath Isaiah is *ysaye vi*, with a label proceeding from his hand, inscribed * * * *¹ *sponsus decoravit me corona.*

The letter . v . between these two labels denotes the order of the plate or page, as the cuts in this work follow each other according to two sets of alphabets, each of which extends from a to v only: when the first series is completed, a second is begun, the letters of which are distinguished by two points . a . . b . . c . &c.

In the central compartment, between the busts above described, is the type or principal subject; it represents the rewards of the righteous in the eternal world, and the Redeemer is introduced as bestowing the crown of life on one of the elect spirits. The antitype on the left is the daughter of Sion, crowned by her spouse with the following Leonine verse,

Laus aīe vere : spōsū bñ sēst here ;

that is,

Laus anime vere sponsum bene sensit habere.

The antitype on the right is an angel, speaking to St. John, with this verse beneath :

Spōs¹amat spōsam X^s nimis et speciosam ;

that is,

Sponsus amat sponsam Christus nimis et speciosam.

From the left hand figure of the bust at the bottom of the plate, proceeds this label: *corona tua c'culigata [circumligata] siet [sit] et calciame [calciamenta] ī peb¹ [in pedibus]*, with a reference to Ezekiel, ch. xxiv. which however throws no light whatever on the subject.

¹ Two words are here omitted : they are so abbreviated in the original, as to defy interpretation.

² The above sentences are printed *without* the contractions, which are so numerous and so complex, as to be with difficulty understood by any who are not conversant in ancient records and early printed books.

From the figure on the right proceeds the label, *sponsabo te. in sempiternum*, &c. with a reference to the prophecy of Hosea, ch. v. ¹

Bibliographers are by no means agreed concerning the age, which they assign to the curious volume above described. Mr. Dibdin ², it is apprehended, dates it too low, in fixing it to the year 1450: and though the cuts are not designed in so heavy and Gothic a style as Baron Heinecken ascribes to them, yet the execution of them on the wood-blocks is confessedly very coarse, as our specimen (which is an exact fac-simile) will abundantly prove. The form of the letters also is too Gothic, and too void of proportion to bear so late a date: indeed, if they be compared with the letters exhibited in some of the fac-similes in the *Bibliotheca Spenceriana* (which are supposed to have been executed between 1420 and 1430), the similarity of coarseness in the shape of the letters, will render it probable that the *Biblia Pauperum* is nearly of equal antiquity. In fact, it is this very coarseness of the letters (as Heinecken has remarked) which has caused the edition above described to be preferred to every other of the *Biblia Pauperum*. ³

¹ Baron Heinecken, who has examined several copies of this work with minute attention, has discovered five different editions of the *Biblia Pauperum*; the fifth is easily known, as it has fifty plates. In executing the other four editions, the engravers, he observes, have worked with such exactness, that there is very little difference between any of them, so that it is impossible to determine which is the first. The attentive bibliographer however will discover several variations. These are pointed out by Heinecken, who has described the subjects of the different plates or leaves with much minuteness; as his interesting work is in the hands of every bibliographer and amateur, it will be sufficient to refer to his *Idée d'une Collection d'Estampes*, pp. 293—333; from which Santander has abridged his neat account, *Dict. du xv. Siècle*, vol. ii. pp. 207—210. Lambinet (*Recherches sur l'Imprimerie*, pp. 61—72;) and Daunou (*Analyse des Opinions sur l'Origine de l'Imprimerie*, pp. 7—15.) have short but interesting notices, relative to this and the other Books of Images, which will repay the trouble of perusal to those who have not the dear volume of Heinecken, or the elaborate work of Santander.

² *Bibliotheca Spenceriana*, vol. i. p. xxvi.

³ The rarity of the *Biblia Pauperum* has caused the few copies of it, which are known to be extant, to be sold for the most exorbitant prices. These indeed have varied according to the condition and difference of the several editions. The copy which Heinecken describes as the first (and which is noticed above), cost at the sale of M. de Boze, in 1753, 1000 livres, (43l. 15s.); at the sale of M. Gaignat in 1769, 830 livres (36l. 6s.); at the sale of M. Paris in 1791, 51l.; and at that of Mr. Willett, in 1813, two hundred and forty-five guineas! The edition, described by Heinecken as the second, produced at M. Verdussen's sale, in 1776, 250 florins of exchange, (about 24l.); at that of M. la Valliere, in 1783, 780 livres, (34l. 2s. 6d.); and at that of M. Crevenna, in 1789, 946 livres, (41l. 7s. 9d.) Copies of the *Biblia Pauperum* are in his Majesty's library (formerly Gaignat's copy); in that of Earl Spencer; the Bodleian and Corpus Christi Libraries, at Oxford; in Bennet College Library, Cambridge; in the Hunterian Museum, Glasgow, (it is very imperfect); in the Royal Library at Paris (formerly Valliere's copy, it is imperfect); and in the Public Library at Basle. For an account of the *Speculum Humanæ Salvationis* and other curious Books of Images, see the author's Introduction to Bibliography, vol. ii. Appendix, pp. v.—xiv.; and Baron Heinecken's *Idée Générale d'une Collection complète des Estampes*. 8vo. Leipsic, 1771.

III. The discovery of the art of printing in the fifteenth century, and the establishment of the glorious Reformation throughout Europe, in the following century, facilitated the circulation of the Scriptures. Wherever its pure doctrines penetrated, the nations that embraced it, adopting its grand principle—that the Bible contains the Religion of Protestants, were naturally desirous of obtaining the sacred volume in their respective languages. And even in those countries, into which the Reformed Doctrines were but partially introduced, it was found necessary to yield so far to the spirit of the times, as to admit, in a limited degree, vernacular translations among the people¹. Since the Reformation, wherever learned and pious missionaries have carried the Christian Faith, the Scriptures have been translated into the languages of its professors.

The total number of dialects, spoken in any part of the world, is computed to be about five hundred; and of these somewhat more than one hundred appear to constitute languages generically distinct, or exhibiting more diversity than resemblance to each other. Into upwards of one hundred and fifty of these various dialects, the sacred Scriptures have been translated, either wholly or in part; and not less than sixty of them are versions in the languages and dialects of Asia. It is obvious that very few modern versions can be of service in the criticism or interpretation of the Bible; but as the author has been censured for omitting them in the former edition of this work, he has endeavoured to supply that deficiency, and to procure the best information possible, on a topic so interesting to every sincere professor of Christianity.

The modern versions of the Scriptures are twofold, viz. in the Latin language, and in the vernacular languages of all the countries in which Christianity has been propagated: and both are made either by persons in communion with the church of Rome or by Protestants.

¹ Historical Sketch of the Translation and Circulation of the Scriptures, by the Rev. Messrs. Thomson and Orme, (8vo. Perth, 1815.) p. 44.

SECTION II.

ON THE MODERN LATIN VERSIONS OF THE OLD AND NEW TESTAMENTS.

- I. *Modern Latin Versions of the entire Bible executed by persons in communion with the church of Rome.*—1. *Of Pagninus.*—2. *Of Montanus.*—3. *Of Malvenda and Cardinal Cajetan.*—4. *Of Houbigant.*
 —II. *Modern Latin Versions of the whole Bible executed by Protestants.*—1. *Of Munster.*—2. *Of Leo Juda.*—3. *Of Castalio.*—4. *Of Junius and Tremellius.*—5. *Of Schmidt.*—6. *Of Dathe.*—7. *Of Schott and Winzer.*—III. *Modern Revisions and Corrections of the Vulgate Latin Version, by Catholics and Protestants.*—IV. *Modern Latin Versions of the New Testament.*—1. *Of Erasmus.*—2. *Of Beza.*—3. *Of Sebastiani.*—Other modern Latin Versions of less note.

I. **O**F the modern Latin versions of the Old Testament, made by individuals in communion with the church of Rome, those of Pagninus, Montanus, Malvenda, Cajetan, and Houbigant, are particularly worthy of notice.¹

1. **SANCTES PAGNINUS**, a Dominican monk, was the first modern oriental scholar who attempted to make a new translation of the Scriptures from the original languages. Having, in the course of his studies, been led to conceive that the Vulgate Latin Version of Jerome (of which an account has been given in the preceding chapter), was greatly corrupted, he undertook to form a new translation of the Old Testament from the Hebrew, following Jerome only where he thought that his version corresponded to the original. Under the patronage of the Popes Leo X. Hadrian VI. and Clement VI., he devoted twenty-five years to this great work; which was first printed at Lyons in 1528. The Jews, who read it, attested its fidelity. The great fault of Pagninus is, that he has adhered too closely and servilely to the original text; and this scrupulous attachment has made his translation obscure, barbarous, and full of solecisms. He has also altered the commonly received names of men and cities, and has substituted others in their place, which are pronounced according to the pronunciation of the Masorites. Though this translator's labours were very severely criticised by Father Simon, yet he acknowledges his great abilities and learning: and all the later commentators and critics concur in justly commending his work, as being

¹ The materials of this section are derived from Masch's and Boerner's Edition of Le Long's *Bibliotheca Sacra*, vol. ii. *Walchii Bibliotheca Theologica Selecta*, vol. iv. pp. 64—76. *Carpzovii Critica Sacra Veteris Testamenti*, pp. 707—757. *Simon's Hist. Critique du Vieux Testament*, livre ii. ch. xxii.

remarkably exact and faithful, and admirably adapted to explain the literal sense of the Hebrew text. Pagninus afterwards translated the New Testament from the Greek, which he dedicated to his patron, Pope Clement VII. It was printed with the former at Lyons, in 1528.

2. The translation of Pagninus was revised by BENEDICT ARIAS MONTANUS, who has erroneously been considered as a new translator of the Bible in the Latin language. His chief aim was, to translate the Hebrew words by the same number of Latin ones; so that he has accommodated his whole translation to the most scrupulous rules of grammar, without any regard to the elegance of his Latinity. Montanus's edition, therefore, may be considered rather as a grammatical commentary, than a true version, and as being adapted to instruct young beginners in the Hebrew than to be read separately: being printed interlinearly, with the Latin word placed exactly over the Hebrew, it saves the student the trouble of frequently referring to his Lexicon. In the New Testament, Montanus changed only a few words in the Vulgate version, where he found it to differ from the Greek. This translation has been very frequently printed in various sizes; but the best edition is the first, which is in folio, and printed at Antwerp in 1571.

3. The translation of THOMAS MALVENDA, a Spanish Dominican, being more grammatical and barbarous than that of Montanus, is but little esteemed, and has fallen into oblivion. The version, which bears the name of CARDINAL CAJETAN, strictly speaking, is not his production; having been made by two persons (one a Jew, the other a Christian), both of whom were well skilled in the original language of the sacred volume. The whole of the New Testament was likewise translated, except the Revelation. Cajetan carefully avoided those barbarous expressions which he must have used, if his version had been grammatically literal.

4. The Latin version of the Old Testament, printed by Father HOUBIGANT in his critical edition of the Hebrew Bible (noticed in p. 127, *supra*) is not framed according to the present Hebrew text, but according to the text, as he thought it should be corrected by manuscripts, antient versions, and critical conjectures. His Latin version and Prolegomena have been printed separately in two volumes, 4to.

II. Since the Reformation, several Latin versions of the Old Testament have been made from the original Hebrew by learned Protestants. The most esteemed are those of Munster, Leo Juda, Castalio, Junius and Tremellius, Schmidt, Dathe, Schott and Winzer.

1. In the year 1534, SEBASTIAN MUNSTER printed at Basle a new translation of the Old Testament from the original Hebrew: and in 1546 he published a second edition, with the Hebrew text, and with the addition of some notes, which Father Simon thinks useful for understanding the style of the sacred writings. Without rigidly adhering to the grammatical signification of the words, like Pagninus and Montanus, he has given a more free and intelligible version: but by not deviating from the sense of the Hebrew text, he has retained some of its peculiar idioms. He has also availed himself of the commentaries of the best of the rabbinical writers. Though Simon freely censures particular parts of Munster's version, he decidedly prefers it to those of Pagninus and Montanus: and Huet gives him the character of a translator well versed in the Hebrew language, whose style is very exact and conformable to the original.

2. The translation which bears the name of LEO JUDA was commenced by him, but being prevented by death from finishing the work, he left it to be completed by Theodore Bibliander, professor of divinity at Zurich. With the assistance of Conrad Pellican, who was professor of Hebrew in the same place, Bibliander translated the rest of the Old Testament from the Hebrew: the New Testament was undertaken by Peter Cholin and Rodolph Gualter, two learned Protestants, at that time resident at Zurich. This version was first printed in 1543, and was reprinted by Robert Stephens at Paris, in 1545, with the addition of the Vulgate version, in two columns, and with short notes or scholia, but without specifying the translator's name. Though it was condemned by the divines at Paris, it was favourably received by those of Salamanca, who reprinted it with some trifling alterations. Its style is more elegant than that of Munster; but the translator sometimes recedes too far from the literal sense.

3. The Latin version of SEBASTIAN CHATILLON or CASTALIO (as he is generally called) was begun at Geneva, in 1542, and finished at Basle in 1550, where it was printed in the following year, with a dedication to Edward VI. king of England. His design was, to render the Old and New Testaments in elegant Latin; but his style has been severely censured by some critics, as being too much affected, and destitute of that noble simplicity, grandeur, and energy, which characterise the sacred originals. Professor Dathe, however, has vindicated this learned Protestant from these charges. Castalio's version has been frequently reprinted: the best edition of it, is that printed at Leipsic, in 1738, 8vo.

4. The version of FRANCIS JUNIUS and IMMANUEL TREMELIUS was first published in 1575; it was subsequently corrected by Junius, and has been repeatedly printed. By the Protestant churches it was received with great approbation, and to this day it is held in great esteem for its simplicity, perspicuity, and fidelity. Father Simon criticised it with great severity; but our learned countryman, Matthew Poole, in the preface to his *Synopsis Criticorum Sacrorum*, reckons it among the best versions: and the ecclesiastical historian, Dupin, commends it for its close adherence to the Hebrew. Junius and Tremellius have been very particular in expressing the article by demonstrative pronouns.

5. In 1696, was published (after the author's decease) a new Latin translation of the Bible, by SEBASTIAN SCHMIDT, who was professor of oriental languages at Strasburgh. Of this version there have been several editions. It is strictly literal; and is chiefly useful to young students in the Hebrew language.

6. The version of JOHN AUGUSTUS DATHE, who was professor of oriental literature at Leipsic, is deservedly in high repute for its general fidelity and elegance, both in this country and on the continent. It was originally published in detached octavo volumes: the Pentateuch, in 1781; the Historical Books, in 1784; the Greater Prophets, in 1779, and again in 1785; the Minor Prophets in 1773 (the third edition in 1790); the Psalms, in 1787; and the Books of Job, Proverbs, Ecclesiastes, and the Song of Solomon, in 1789. Professor Dathe "never published any part, until he had repeatedly explained it in his public lectures, and convinced himself that no difficulties remained, but such as could not be removed. In this manner was his translation produced, which may be considered as a perpetual commentary."¹

7. In the year 1816, another new translation of the Old Testament, from the Hebrew, was commenced by M. M. HENRY AUGUSTUS SCHOTT and JULIUS FREDERICK WINZER. One volume only has appeared, comprising the Pentateuch. This version professes to be very close.

III. Besides the preceding new modern Latin versions, there have been several editions of the Latin Vulgate, so much corrected from the original Hebrew and Greek as in some degree to be considered new translations. Of this number are the Latin Bibles published by Clarius, Eber, and the Osianders.

Isidore Clarius's edition of the Vulgate first appeared at Venice, in 1542, and is of extreme rarity: it was reprinted at

¹ Aikin's Biographical Dictionary, vol. x. Supplement, p. 506.

the same place in 1557 and 1564. He has not only restored the antient Latin text, but has also corrected it in a great number of places which he conceived to be erroneously translated, so as to make them conformable to the Hebrew original. Although he corrected more than *eight thousand* places, as he states in his preface, yet he omitted some, lest he should offend the Roman Catholics by making too many alterations in the Vulgate version.

The method of Clarius was followed by Paul Eber, who corrected the Vulgate from Luther's German version. His edition was published at Wittemberg, in 1565, with the addition of Luther's translation, under the authority of Augustus, Elector of Saxony; and was reprinted in 1574, in ten volumes, quarto.

The edition of Luke Osiander appeared in 1578, and has since been very often reprinted; as also has a German translation of it, which was first published at Stutgard, in 1600. Andrew Osiander's edition was also printed in 1600, and frequently since. They have both corrected the Vulgate, according to the Hebrew originals; and have occasioned some confusion to their readers, by inserting their emendations in a character different from that in which the Vulgate text is printed.

IV. There are likewise several Latin versions of the New Testament, made both by Catholics and Protestants, of which those of Erasmus, Beza, and Sebastiani are particularly worthy of notice.

1. The celebrated ERASMUS has the honour of being the first translator of the New Testament into the Latin language from the original Greek. In this version he followed not only the printed copies, but also four Greek manuscripts; according to the example of Jerome, he varied but little from the Vulgate. The first edition of his translation appeared in 1516, and was dedicated to Pope Leo X., by whom it was highly commended in a letter of thanks which he wrote to Erasmus. The pontiff's praises, however, did not prevent his labours from being censured with great severity by certain Roman Catholic writers, against whom Erasmus defended himself with great spirit. His version has been frequently printed, and corrected, both by himself and by his editors.

2. The Latin version of THEODORE BEZA was first published in 1556, and has since been repeatedly printed. On account of its fidelity, it has always been highly esteemed by Protestants of every denomination. Bishop Walton, indeed, was of opinion that he was justly charged with departing unnecessarily from the common readings, without the authority of manu-

scripts; but a careful examination of Beza's translation will show that that distinguished prelate was in this instance mistaken.

3. In the year 1817, a new Latin version of the New Testament was published by LEOPOLDO SEBASTIANI, the very learned editor of *Lycophon* (Romæ, 1803, royal 4to), justly celebrated throughout the East, and not altogether unknown in England, for the losses he sustained, and misfortunes he suffered, in consequence of important services which he gratuitously rendered to the British government, while resident in Persia as president of the missionaries sent out by the church of Rome, at the time that Buonaparte attempted to establish relations with the court of Ispahan. The version is made from the Alexandrian manuscript, with which the translator states that he collated several manuscripts and collections of various readings, availing himself also of every critical aid he could procure, and particularly of the writings of the Greek fathers, and the assistance of the most learned of the modern Greek clergy. To obtain the latter, M. Sebastiani expressly travelled through the whole of Greece. In all *doctrinal* points, this version is made conformable to the tenets inculcated *by the church of Rome*.¹

The Latin version of M. Schott, which is printed with his critical edition of the Greek Testament, has already been noticed in page 142 *supra*: to this professor Keil² has added the two following, neither of which has fallen under the writer's observation.

(1.) Chr. Guil. Thalemanni Versio Latina Evangeliorum Matthæi, Lucæ, et Johannis, itemque Actuum Apostolorum, edita a C. C. Tittmanno. Berolini, 1781, 8vo. The remaining books of the New Testament were translated by M. Iaspis, and intitled,

Versio Latina Epistolarum Novi Testamenti, perpetua annotatione illustrata a Godofredo Sigismundo Iaspis. Lipsiæ, Vol. I. 1793, Vol. II. 1797, 8vo.

(2.) Sacri Novi Testamenti Libri omnes, veteri Latinitate donati ab Henrico Godofredo Reichardo. Lipsiæ, 1799, 8vo.

¹ M. Sebastiani's translation is entitled "Novum Testamentum, ob frequentes omnium Interpretationum Hallucinationes, nunc demum ex Codice Alexandrino, adhibitis etiam compluribus manuscriptis variantibusque Lectionibus editis, summa fide ac curâ Latine redditum. Omnibus Sacris Auctoribus Græcis, Sacris Criticis, Glossariis, et Instructoribus per totam Græciam Ecclesiasticis Viris diligentissime consultis. Interprete Leopoldo Sebastiani Romano. Londini, 1817." Royal 8vo.

² Keilii *Elementa Hermeneutices Novi Testamenti*, p. 158. Lipsiæ, 1811, 12mo.

SECTION III.

VERSIONS IN THE MODERN LANGUAGES OF EUROPE.

- I. GERMAN VERSION of Luther.—Notice of Ten Versions derived from it.—Notice of other German Versions by Protestants, and by Roman Catholics.—Jewish-German Versions.—II. VERSIONS IN THE LANGUAGES SPOKEN IN THE BRITISH ISLES.—1. English Versions, particularly Wickliffe's Bible.—Tindal's Bible.—Coverdale's Bible.—Matthew's.—Cranmer's or the Great Bible.—Geneva Bible.—English Versions by Roman Catholics at Rheims and Douay.—King James's Bible, or the authorized Version now in use.—History of it.—Notice of its best editions.—Its excellency vindicated against recent Objectors.—Testimonies of eminent critics to its fidelity and excellency.—2. Welsh Version.—3. Irish Version.—4. Gaelic Version.—5. Manks Version.—III. FRENCH VERSIONS.—IV. DUTCH VERSION.—V. ITALIAN VERSION.—VI. SPANISH VERSIONS.—VII. RUSSIAN VERSION.—VIII. CROAT VERSION.—IX. BASQUE VERSION.—X. HUNGARIAN VERSION.—XI. POLISH VERSIONS.—XII. BOHEMIAN VERSION.—XIII. ROMAIC or Modern GREEK VERSIONS.—XIV. XV. BULGARIAN and WALLACHIAN VERSIONS.—XVI. ROMANESE VERSIONS.—XVII. TURKISH VERSIONS.—XVIII. PORTUGUESE VERSION.—XIX. ALBANIAN VERSION.—XX. MALTESE VERSION.

THE translations of the Scriptures into the different modern languages of Europe are so numerous, that it is difficult to obtain correct accounts of all of them. The following table exhibits at one view the *chief* translations which have been made, together with the years of their appearance, the names of their authors where these could be ascertained, and the places where they were severally printed.¹

Translation.	N. T.	Bible.	Author.	Place of Printing.
German - -	1522	1534	Martin Luther -	Wittemberg
English - -	1526	1535	Tindal & Coverdale -	Uncertain
French - - -	- -	1535	Robert Olivetan -	Geneva
Swedish - -	1534	1541	Olaus Petri - -	Upsal, Sweden
Danish - - -	1524	1550	Palladius and others -	Copenhagen
Dutch - - - -	- -	1560		
Italian - - - -	- -	1562	{ Antonio Brucioli's } { revised? - }	Geneva
Spanish - - -	1556	1569	Cassiodorus de Reyna	Frankfort or Basil
Russian - - -	1519	1581	Cyril and Methodius -	Ostrog
Helvetian dialect -	1525	1529	- - - -	Zurich

¹ This table is copied from Messrs. Thomson and Orme's Historical Sketch of the Translation and Circulation of the Scriptures, p. 45, with some corrections.

Translation.	N. T.	Bible.	Author.	Place of Printing.
Lower Saxon dialect	- -	1533	- - -	Lubeck
Finnish	- -	1548	1642	Stockholm
Croatian	- -	1553	- - -	Tubingen
Basque	- -	1571	- - -	Rochelle
Welsh	- -	1567	1588	London
Hungarian	- -	1574	1589	Vienna
Wendish	- - -	1584	- - -	Wittemberg
Icelandic	- - -	1584	Thorlack	Holum, Iceland
Pomeranian dialect	- - -	1588	- - -	Barth
Polish	- -	1585	1596	Several
Bohemian	- - -	1593	Several	Cralitz, Moravia
Hebrew	- -	1599	- - -	Elias Hutter
Modern Greek	-	1638	- - -	Maximus Calliergi
Wallachian	-	1648	- - -	- - -
Romanese	- - -	1657	- - -	- - -
Lithuanian	- - -	1660	Chylinsky	London
Turkish	- -	1666	- - -	Lazarus Seaman
Irish	- -	1602	1685	Dr. Daniel, Bp. Bedell
Livonian	- -	1685	1689	- - -
Esthonian	-	1685	1689	- - -
Esthonian, dialect of	1686	- - -	- - -	- - -
Dorpatian dialect	-	1727	- - -	- - -
Grisons	- - -	1719	- - -	- - -
Upper Lusatian	-	1706	1728	Several
Lapponic	- -	1755	- - -	- - -
Manks	- - -	1763	{ Bishop Wilson and Hildesley }	
Gaelic	- -	1767	1802	{ James Stewart and others }
Portuguese	- {	1712	1748-53	{ Ferreira d'Almeida, Cath. }
		1781	1783	{ Antonio Pereira, Cath. }
Spanish	- - -	1793,4	Padre Scio	Madrid
Maltese	- -	1820	- - -	{ Rev. W. Jowett, M.A. and Signor Cannolo }

Of the various translations above enumerated, the following are more particularly worthy of notice.

1. GERMAN VERSIONS.—As Germany has the honour of being the country where the art of printing was first discovered, so it was distinguished in the annals of sacred literature, by being the first in which the Holy Scriptures were issued from the press in the vernacular language of its inhabitants. So early indeed as the year 1466, a German translation from the Latin Vulgate was printed, the author of which is unknown¹. Scarcely,

¹ A copy of this very rare work is in the splendid collection of Earl Spencer. See a description of it, in Mr. Dibdin's *Bibliotheca Spenceriana*, vol. i. pp. 42—47.

however, had the Reformation commenced, when Luther meditated a new version of the Scriptures for the general use of his countrymen. His first publication comprised the seven penitential Psalms, from the Latin of John Reuchlin. These appeared in 1517, and were followed by the New Testament, in 1522; by the Pentateuch, in 1523; by the Book of Joshua, and the remaining historical Books, in 1524; in which year also appeared the books of Job, Psalms, Proverbs, Ecclesiastes, and the Song of Songs. In 1526 was published the prophecies of Jonah and Habakkuk; in 1528, those of Zechariah and Isaiah; in 1529, the apocryphal book of Wisdom; in 1530, the book of Daniel together with the remaining apocryphal books; in 1531, the entire book of Psalms; and in 1531 and 1532, the rest of the prophetic books. All these portions of Luther's translation are of extreme rarity. The first complete and revised edition of the whole Bible was printed at Wittemberg in 1533-35, in folio: and in the revision of it, he is said to have had the assistance of Philip Melancthon. Luther made his version directly from the original Hebrew and Greek, and not one of his numerous enemies ever durst charge him with ignorance of those languages. His translation is represented as being uncommonly clear and accurate, and its style in a high degree pure and elegant. Having originally been published in detached portions, as these were gradually and successively circulated among the people, Luther's version produced sudden and almost incredible effects, and contributed more than any other cause, to extirpate the erroneous principles and superstitious practices of the church of Rome, from the minds of a prodigious number of persons¹. Since that time it has been printed times without number; and as the reformation spread, it served as the basis of several other translations, viz.

1. The *Lower Saxon* Translation was printed at Lubeck, in 1533-4. Its authors are not known². This version was undertaken at the suggestion of Luther himself, and under the direction of John Bugenhagen, who wrote a preface, and supplied short notes, and also arguments to the different books.

2. The *Pomeranian* Version was printed in 1588, in quarto, by the command of Bogislaus XIII., duke of Pomerania: it was made from the Wittemberg edition of Luther's Bible, printed in 1545.

3. The *Danish* Version was undertaken by command of Christian III. king of Denmark, and at the suggestion of Bugenhagen: it was printed at Copenhagen in 1550, and is of extreme rarity. Previously to the publication of this version, the New Testament had been translated from the Vulgate, as well as the Psalms, and the five books of Moses.

¹ Mosheim's Ecclesiastical History, vol. iv. p. 60.

² Another Lower Saxon Version from the Vulgate was printed at Lubec in 1494, in two folio volumes. The reader will find a bibliographical notice of it in the Bibliotheca Spenceriana, vol. i. pp. 55—58.

The Danish version was subsequently revised and corrected, in the reigns of Frederick II. and Christian IV. kings of Denmark; the revision, made by command of the last-mentioned monarch, is, we believe, the standard of the succeeding editions of the Danish Scriptures, which, however, are said to vary considerably from Luther's German version.

4. The *Icelandic* Translation of the entire Bible was printed at Holum, in Iceland, in 1584, under the patronage of Frederick II. The New Testament had been translated by Oddur Gottshalkson (whose father filled the episcopal see of Holum), and printed in Denmark, in 1539, at the expense of Christian III. This was followed by an *Icelandic* Version of the Epistles and Gospels, for all the Sundays in the year, published in 1562, by Olaf Hialteson, the first Lutheran Bishop of Holum; which may be considered as a second edition of certain portions of Oddur's New Testament, the compiler having availed himself chiefly of that version, in writing out the lessons of which the work consists. In 1580, the Proverbs of Solomon were translated by Gissur Eincerson, the first Lutheran Bishop of Skalholt, who also translated the book of Sirach, printed in the same year at Holum. At length, in 1584, as above noticed, the whole of the Old and New Testaments was printed in *Icelandic*, through the unremitting zeal and pious liberality of Gudbrand Thorlakson, Bishop of Holum, who not only contributed largely to the undertaking himself, but also obtained a munificent donation from Frederick II., with authority to raise a rix-dollar in aid of the work from every church in Iceland. It is not known what share this eminent prelate had in the translation, which is considered as the production of different hands. Gottshalkson's version of the New Testament, as well of some parts of the Old Testament, was adopted, after having been revised by Gudbrand. This edition has always been very highly esteemed, on account of the purity of its diction; and, even at this day, it is preferred before more modern translations. A second edition of the *Icelandic* Bible appeared at Holum in 1644, under the editorial care of Thorlak Skuleson, bishop of that see; by whom it was carefully revised and corrected. This is the standard text from which the two most recent impressions of the *Icelandic* Version have been printed.¹

5. The *Swedish* Version was made from the first edition of Luther's German translation: it was begun by Laurence Andreas, and finished by Laurence Petri, and was printed at Upsal, in 1541, by the command of Gustavus I., king of Sweden.

6. The *Dutch* Translation appeared in 1560, and after being repeatedly printed, was superseded by a new Protestant translation, of which an account is given in page 272, *infra*.

7—10. The *Finnish* Version was printed at Stockholm, in 1642², and

¹ The above particulars are abridged from the Rev. Dr. Henderson's 'Historical View of the Translation and different Editions of the *Icelandic* Scriptures,' in the second volume (pp. 249—306.) of his very interesting Journal of a Residence in Iceland, during the years 1814 and 1815, 8vo. Edinburgh, 1818.

² This edition was accompanied with a translation in the *Esthonian* language, spoken in the province of Esthland or Esthonia. It is a totally distinct language, being closely allied to the Finnish. Bp. Marsh's History of Translations, p. 4. *note*. There is also a dialect of the *Esthonian*, called the *Dorpatian Esthonian*, into which the New Testament was translated and published in the year 1727.

again in 1644¹, the *Lettish* (or Livonian) at Riga 1689²; the *Sorabic* or *Wendish* (a dialect spoken in Upper Lusatia), at Bautzen (Budissæ), in 1728, and again in 1742; and the *Lithuanian*, at Königsberg (Régiomonti), in 1735.

Valuable as Luther's German translation of the Scriptures confessedly is, it was severely attacked, on its publication, by the enemies of the reformation, whose productions are enumerated by Walchius³. Luther's translation, reformed by the Zuinglians and Calvinists, was printed, in various editions at Neustadt, between the years 1679 and 1695; at Herborn in 1695, 1698, 1701-5-8, and 21; at Heidelberg in 1617 and 1618, and many times since; at Cassel in 1602; and at Basle in 1651, 1659, and in the last century very frequently.

Between the years 1525 and 1529, Leo Juda published at Zurich a German-Swiss translation of the Scriptures. As far as he could, he availed himself of such parts of Luther's version as were then printed. In 1667 a new and revised edition of Leo Juda's translation was published at Zurich: the alterations and corrections in it are so numerous, that it is considered as a new translation, and is commonly called the *New Zurich Bible*, in order to distinguish it from the *Old Zurich* version of Leo Juda. "It was undertaken by Hottinger, Müller, Zeller, Hoffmeister, and others, and conducted with great care and precision. As their plan seems to have had some resemblance to that pursued by our own admirable translators, and may, perhaps, have been copied from it, this version is more particularly deserving of notice. When these learned men met together, Hottinger and Müller had each of them the Hebrew-text put into their hands; Zeller had the old Zurich version, Wasser took the Italian of Giovanni Diodati and Pareus' edition of Luther's Bible, Hoffmeister had the Septuagint and the Junio-Tremellian version before him, and Freitz the Belgian Bible. When any difference arose, the point was argued by them all; each was called upon to give his opinion of the translation which was in his hands; and that reading was adopted, which, after mature consideration, seemed most agreeable to the Hebrew."⁴

As the Zurich version differs very materially from that of

¹ A translation of the Scriptures into the Karelian language (spoken in Karelia, a province of East Finland) is at this time printing under the direction of the St. Petersburg Bible Society; but it is not known whether this version is made from the Finnish, or not.

² An edition of the New Testament, both in Livonian and Esthonian, had been already printed at Riga, in 1685 and 1686. The Lettish or Livonian is a Slavonian dialect.

³ Walchii Bibliotheca Theologica Selecta, vol. iv. pp. 79—81.

⁴ Whittaker's Inquiry into the Interpretation of the Hebrew Scriptures in Europe, p. 55.—Cambridge, 1819, 8vo.

Luther, John Piscator undertook another, from the Latin version of Junius and Tremellius, which he has followed very closely. It appeared in detached portions between the year 1602 and 1604, and was repeatedly printed during the seventeenth century. Piscator's version, having become very scarce, has lately been revised by the Biblical and Divinity Professors, and three Pastors of the Helvetic church, who have corrected its orthography, and such words as have become obsolete, previously to an edition of 8000 copies of the entire Bible, and 4000 copies of the New Testament, which has been executed by the Bern Bible Society, aided by a pecuniary grant from the British and Foreign Bible Society of London.

Besides the preceding German Versions made by Protestants, there are also translations made by Roman Catholic divines; some of them appeared almost as early as that of Luther, to which, however, they are greatly inferior in point of perspicuity. Three of these are particularly mentioned by Walchius, viz.

1. That of John Detemberger, whose translation clearly evinces that he was utterly unfit for the task he undertook, and who hesitated not to acknowledge that he was totally ignorant of Hebrew. He took much from Luther, against whom he vehemently inveighs. His translation was first published at Mayence in 1534, and has been several times printed since that time.

2. The Version, which bears the name of John Eckius. He translated only the Old Testament, the New being executed by Jerome Emser. It was first published in 1537, and has also been repeatedly printed.

3. The Version of Caspar Ulenberg, which was undertaken under the patronage of Ferdinand, archbishop and elector of Cologne, is preferred by those of his own communion to all the other German Versions. He follows the Sixtine edition of the Latin Vulgate. This translation first appeared in 1630, and has undergone very numerous impressions.

The three translations just noticed, include the Old and New Testaments. In addition to them, three new versions of the New Testament have, within a few years, been circulated very largely among the Roman Catholics of Germany, who have evinced an ardent desire for the Scriptures, notwithstanding the fulminations of the papal see against them. Of two of these versions, the Ratisbon edition, and that executed by M. Gossner, a learned Catholic priest, formerly of Munich, the author has not been able to obtain any authentic particulars; the third was executed about the year 1812, by the Rev. Leander Van Ess, professor of divinity in the university of Marburg, in conjunction with his brother. It is made directly from the Greek, and has been

recommended by the first Protestant clergymen at Dresden and Zurich¹, as well as by several authorities among the Roman Catholic literati, as exhibiting a pure and correct version of the Sacred Original.²

There are also two translations of the Old Testament in the dialect spoken by the Jews in Germany, called the Jewish-German. One was made by Joseph Josel Ben Alexander, and was printed by Joseph Athias at Amsterdam, in 1679: previously to publication it was revised by Rabbi Meir Stern, chief rabbi of the synagogue at Amsterdam. The other Jewish-German translation was executed by Rabbi Jekuthiel Ben Isaac Blitz, and was printed by Uri Veibsch Ben Aaron, also at Amsterdam, in 1679. Kortholt terms this translator a blasphemous impostor, and charges him with having disguised certain prophecies relative to the Messiah, in consequence of his Jewish predilections. Of these two semi-barbarous, unfaithful, and now almost universally neglected translations, which can be of no use whatever in scripture criticism, Carpzov has given an account, with specimens³. And as the German Jews are at this time animated by a spirit of candid inquiry, a Jewish-German translation of the *New Testament* has lately been printed for their benefit, at the expense of the London Society for the conversion of the Jews.

II. OF THE VERSIONS IN THE LANGUAGES SPOKEN IN THE BRITISH ISLES.

1. ENGLISH VERSIONS⁴.—Although it is impossible, at this distance of time, to ascertain when or by whom Christianity was first planted in this island, as well as the earliest time when the Scriptures were translated into the language of its inhabitants, yet we know that, for many hundred years, they were favoured with the possession of part, at least, of the sacred volume in their vernacular tongue. The earliest version of which we have any

¹ The late Rev. Dr. Reinhart, first chaplain to the court of Saxony, and the present venerable superior of the Zurich clergy, Antistes Hess.

² Owen's History of the British and Foreign Bible Society, vol. ii. p. 229. From the Seventeenth Report of that Society, it appears, from the month of September 1812 to December 31st 1820, that the learned and pious Professor Van Ess has distributed not fewer than *three hundred and ninety four thousand and sixty-seven* copies to persons of his own communion, who have received them with the liveliest gratitude; besides which, he has distributed 5,394 New Testaments of other Roman Catholic and Protestant Versions, in various languages, and 8,749 Roman-Catholic and Protestant Bibles. In all, 408,210 copies of the Holy Scriptures have been put into circulation through the professor and his friends.

³ Carpzovii Critica Sacra Veteris Testamenti, pp. 757—786.

⁴ Our account of English Translations is drawn from Lewis's History of the Translations of the Bible, prefixed to his edition of Wickliffe's New Testament, folio 1751; Johnson's Historical Account of the several English Translations of the Bible, originally published in 1750, in 8vo. and reprinted in the third volume of Bishop Watson's Collection of Theological Tracts; and Archbishop Newcome's View of the English Biblical Translations, Dublin, 1792, 8vo.; and Mr. Whittaker's learned and elaborate Inquiry into the Interpretation of the Hebrew Scriptures, pp. 58—114.

account, is a translation of the Psalms into the Saxon tongue by Adhelm or Adelme, the first bishop of Sherborne, about the year 706. A Saxon version of the four Gospels was made by Egbert, bishop of Lindisfern, who died A.D. 721; and, a few years after, the venerable Bede translated the entire Bible into that language. Nearly two hundred years after Bede, King Alfred executed another translation of the Psalms, either to supply the loss of Adhelm's (which is supposed to have perished in the Danish wars), or to improve the plainness of Bede's version. A Saxon translation of the Pentateuch, Joshua, part of the Books of Kings, Esther, and the apocryphal books of Judith, and the Maccabees, is also attributed to Ælfric or Ælfred, who was archbishop of Canterbury, A.D. 995.

A chasm of several centuries ensued, during which the Scriptures appear to have been buried in oblivion, the general reading of them being prohibited by the papal see. The *first* English translation of the Bible, known to be extant, was executed by an unknown individual, and is placed by Archbishop Usher to the year 1290: of this there are three manuscript copies preserved, in the Bodleian library, and in the libraries of Christ Church and Queen's Colleges at Oxford. Towards the close of the following century, John de Trevisa, vicar of Berkeley in Cornwall, at the desire of his patron, Lord Berkeley, is said to have translated the Old and New Testaments into the English tongue. But as no part of this work appears ever to have been printed, the translation ascribed to him is supposed to have been confined to a few texts, which were painted on the walls of his patron's chapel at Berkeley Castle, or which are scattered in some parts of his works, several copies of which are known to exist in manuscript. Nearly contemporary with him was the celebrated John Wickliffe, who, about the year 1380, translated the entire Bible from the Latin Vulgate into the English language as then spoken, not being sufficiently acquainted with the Hebrew and Greek languages to translate from the originals¹. Before the invention of printing, transcripts were obtained with difficulty, and copies were so rare, that, according to the registry of William Alnewick, bishop of Norwich, in 1429, the price of one of Wickliffe's Testaments was not less than four marks and forty pence, or two pounds sixteen shillings and eight-pence. This translation of the Bible, we are informed, was so offensive to those who were for taking away the key of knowledge and means of better information, that a bill was brought into

¹ The New Testament of Wickliffe was published in folio by Mr. Lewis in 1731; and was handsomely re-edited in quarto, in 1810, by the Rev. Henry Hervey Baber, one of the librarians of the British Museum, who prefixed a valuable memoir of this "Apostle of England," as Wickliffe has sometimes been called.

the House of Lords, 13 Rich. II. A. D. 1390, for the purpose of suppressing it. On which the Duke of Lancaster, the king's uncle, is reported to have spoken to this effect: "We will not be the dregs of all: seeing other nations have the law of God, which is the law of our faith, written in their own language." At the same time he declared in a very solemn manner, "That he would maintain our having this law in our own tongue against those, whoever they should be, who first brought in the bill." The duke was seconded by others, who said, "That if the Gospel, by its being translated into English, was the occasion of running into error, they might know that there were more heretics to be found among the Latins than among the people of any other language. For that the Decretals reckoned no fewer than sixty-six Latin heretics; and so the Gospel must not be read in Latin, which yet the opposers of its English translation allowed." Through the Duke of Lancaster's influence the bill was rejected; and this success gave encouragement to some of Wickliffe's followers to publish another and more correct translation of the Bible. But in the year 1408, in a convocation held at Oxford by Archbishop Arundel, it was decreed by a constitution, 'That no one should thereafter translate any text of Holy Scripture into English, by way of a book, or little book, or tract; and that no book of this kind should be read, that was composed lately in the time of John Wickliffe, or since his death.' This constitution led the way to great persecution, and many persons were punished severely, and some even with death, for reading the Scriptures in English. ¹

In England, as in other parts of Europe, the spread of the pure doctrines of the Reformation was accompanied with new translations into the vernacular language. For the first printed English translation of the Scriptures we are indebted to William Tindal, who, having formed a design of translating the New Testament from the original Greek into English, removed to Antwerp in Flanders, for this purpose. Here, with the assistance of the learned John Fry, or Fryth, who was burnt on a charge of heresy in Smithfield, in 1552, and a friar, called William Roye, who suffered death on the same account in Portugal, he finished it, and in the year 1526 it was printed either at Antwerp or Hamburgh, without a name, in a middle sized 8vo volume, and without either calendar, concordances in the margin, or table at the end. Tindal annexed a pistil at the close of it, in which he "desyred them that were learned to amende if ought were found amysse." Le Long calls this "the New Testament translated into English, from the German version of Luther;" but for this degrading appella-

¹ Lewis's History, pp. 7.—15.

tion he seems to have no other authority besides a story related by one Cochläus¹, an enemy of the Reformation, with a view of depreciating Tindal's translation. Many copies of this translation found their way into England; and to prevent their dispersion among the people, and the more effectually to enforce the prohibition published in all the dioceses against reading them, Tonstal, bishop of London, purchased all the remaining copies of this edition, and all which he could collect from private hands, and committed them to the flames at St. Paul's cross. The first impression of Tindal's translation being thus disposed of, several other numerous editions were published in Holland, before the year 1530, in which Tindal seems to have had no interest, but which found a ready sale, and those which were imported into England were ordered to be burned. On one of these occasions, Sir Thomas More, who was then chancellor, and who concurred with the bishop in the execution of this measure, enquired of a person, who stood accused of heresy, and to whom he promised indemnity, on consideration of an explicit and satisfactory answer, how Tindal subsisted abroad, and who were the persons in London that abetted and supported him; to which inquiry the heretical convert replied, "It was the Bishop of London who maintained him, by sending a sum of money to buy up the impression of his Testament." The chancellor smiled, admitted the truth of the declaration, and suffered the accused person to escape. The people formed a very unfavourable opinion of those who ordered the word of God to be burned, and concluded, that there must be an obvious repugnance between the New Testament and the doctrines of those who treated it with this indignity. Those who were suspected of importing and concealing any of these books, were adjudged by Sir T. More to ride with their faces to the tails of their horses, with papers on their heads, and the New Testaments, and other books which they had dispersed, hung about their cloaks, and at the standard in Cheapside to throw them into a fire prepared for that purpose, and to be fined at the king's pleasure.

When Tonstal's purchase served only to benefit Tindal, and those who were employed in printing and selling successive editions of his Testament, and other measures for restraining their dispersion seemed to have little or no effect, the pen of the witty, eloquent, and learned Sir Thomas More, was employed against the translator; and the bishop granted him a licence, or faculty, dated March 7, 1527, to have and to read the several books which Tindal and others published; and at his desire Sir Thomas composed a dialogue, written with much humour, and designed to expose Tindal's translation, which was published in 1529. In this dialogue he alleges, among other charges, that

¹ In Actis Martini Lutheri ad an. 1526, p. 152.

Tindal had mistranslated three words of great importance, viz. the words priests, church, and charity; calling the first seniors, the second congregation, and the third love. He also charges him with changing commonly the term grace into favour, confession into knowledging, penance into repentance, and a contrite heart into a troubled heart. The Bishop of London had, indeed, in a sermon, declared, that he had found in it no less than 2000 errors, or mistranslations; and Sir Thomas More discovered above 1000 texts by tale, falsely translated. In 1530, a royal proclamation was issued, by the advice of the prelates and clerks, and of the universities, for totally suppressing the translation of the scripture, *corrupted* by William Tindal. The proclamation set forth, that it was not necessary to have the Scriptures in the English tongue, and in the hands of the common people; that the distribution of them, as to allowing or denying it, depended on the discretion of their superiors; and that, considering the malignity of the time, an English translation of the Bible would rather occasion the continuance, or increase of errors, than any benefit to their souls. However, the proclamation announced the king's intention, if the present translation were abandoned, at a proper season, to provide that the Holy Scriptures should be by great, learned, and catholic persons, translated into the English tongue, if it should then seem convenient. In the meantime, Tindal was busily employed in translating from the Hebrew into the English the five books of Moses, in which he was assisted by Miles Coverdale. But his papers being lost by shipwreck in his voyage to Hamburgh, where he designed to print it, a delay occurred, and it was not put to press till the year 1530. It is a small 8vo. printed at different presses, and with different types. In the preface he complained, that there was not so much as one *i* in his New Testament, if it lacked a tittle over its head, but it had been noted, and numbered to the ignorant people for an heresy, who were made to believe, that there were many thousand heresies in it, and that it was so faulty as to be incapable of amendment or correction. In this year he published an answer to Sir Thomas More's dialogue, containing his reasons for the changes which he had introduced into his translation. The three former editions of Tindal's English New Testament being all sold off, the Dutch booksellers printed a fourth in this year, in a smaller volume and letter. In 1531, Tindal published an English version of the prophet Jonah, with a prologue, full of invective against the church of Rome. Strype supposes that before his death he finished all the Bible but the Apocrypha, which was translated by Rogers; but it seems more probable that he translated only the historical parts. In 1534, was published a fourth Dutch edition, or the fifth in all, of Tindal's

New Testament, in 12mo. In this same year, Tindal printed his own edition of the New Testament in English, which he had diligently revised and corrected; to which is prefixed a prologue; and at the end are the pistils of the Old Testament, closing with the following advertisement, "Imprinted at Antwerp, by Marten Emperour, anno M. D. XXXIV." Another edition was published this year, in 16to. and printed in a German letter. Hall says, in his Chronicle, printed during the reign of Henry VIII. by Richard Grafton, the benefactor and friend of Tindal; "William Tindal translated the New Testament, and first put it into print; and he likewise translated the five books of Moses, Joshua, Judicum, Ruth, the books of Kings, and books of Paralipomenon, Nehemiah, and the first of Esdras, and the prophet Jonas; and no more of the Holy Scriptures." Upon his return to Antwerp, in 1531, King Henry VIII. and his council, contrived means to have him seized and imprisoned. After long confinement he was condemned to death by the emperor's decree in an assembly at Augsburgh; and in 1536, he was strangled at Villefort, near Brussels, the place of his imprisonment, after which his body was reduced to ashes. He expired, praying repeatedly and earnestly, "Lord, open the King of England's eyes." Several editions of his Testament were printed in the year of his death. Tindal had little or no skill in the Hebrew, and therefore he probably translated the Old Testament from the Latin. The knowledge of languages was in its infancy; nor was our English tongue arrived at that degree of improvement, which it has since attained; it is not, therefore, surprising, that there should be many faults in this translation which need amendment. This, indeed, was a task, not for a single person, but requiring the concurrence of many, in circumstances much more favourable for the execution of it than those of an exile. Nevertheless, although this translation is far from being perfect, few first translations, says Dr. Geddes¹, will be found preferable to it. It is astonishing, says this writer, how little obsolete the language of it is, even at this day; and in point of perspicuity, and noble simplicity, propriety of idiom, and purity of style, no English version has yet surpassed it.

In 1535 the whole Bible, translated into English, was printed in folio, and dedicated to the king by Miles Coverdale, a man greatly esteemed for piety, knowledge of the scriptures, and diligent preaching; on account of which qualities King Edward VI. advanced him to the see of Exeter. In his dedication and preface, he observes to this purpose, that, as to the present translation, it was neither his labour nor his desire to have this work put into his hand; but "when others were moved by the

¹ Prospectus for a New Translation of the Bible, p. 88.

Holy Ghost to undertake the cost of it," he was the more bold to engage in the execution of it. Agreeably, therefore, to desire, he set forth this "special" translation, not in contempt of other men's translations, or by way of reproving them, but humbly and faithfully following his interpreters, and that under correction. Of these, he said, he used five different ones, who had translated the Scriptures not only into Latin, but also into Dutch. He further declared, that he had neither wrested nor altered so much as one word for the maintenance of any manner of sect, but had with a clear conscience purely and faithfully translated out of the foregoing interpreters, having only before his eyes the manifest truth of the Scripture. But because such different translations, he saw, were apt to offend weak minds, he added, that there came more understanding and knowledge of the Scripture by these sundry translations, than by all the glosses of sophistical doctors; and he therefore desires, that offence might not be taken, because one translated "scribe," and another "lawyer," one "repentance," and another "penance," or "amendment." This is the first English Bible allowed by royal authority; and also the first translation of the whole Bible printed in our language. It was called a "special" translation, because it was different from the former English translations; as Lewis has shewn¹ by comparing it with Tindal's. It is divided into six tomes or parts, adorned with wooden cuts, and furnished with scripture references in the margin. The last page has these words: "Prynted in the yeare of our Lorde M. D. xxxv. and fynished the fourth day of October." Of this Bible there was another edition in a large 4to, 1550, which was re-published, with a new title, 1553; and these, according to Lewis, were all the editions of it. Coverdale, in this edition of the English Bible, prefixed to every book the contents of the several chapters, and not to the particular chapters, which was afterwards the case; and he likewise omitted all Tindal's prologues and notes. Soon after this Bible was finished, in 1536, Lord Cromwell, keeper of the privy seal, and the king's vicar-general and vicegerent in ecclesiastical matters, published injunctions to the clergy by the king's authority, the seventh of which was, that every parson, or proprietary of any parish church within this realm, should, before the 1st of August, provide a book of the whole Bible, both in Latin and in English, and lay it in the choir, for every man that would, to look and read therein; and should discourage no man from reading any part of the Bible either in Latin or English, but rather comfort, exhort, and admonish every man to read it, as the very word of God, and the spiritual food of a man's soul, &c.

¹ Hist. Engl. Transl. p. 98.

In 1537, another edition of the English Bible was printed by Grafton and Whitchurch, at Hamburg, as some think, or, as others suppose, at Malborow, or Marpurg in Hesse, or Marbeck in the duchy of Wittemberg, where Rogers was superintendant. It bore the name of Thomas Mattheue, and it was set forth with the king's most gracious licence. Mr. Wanley is of opinion, that, to the end of the book of Chronicles, this edition is Tindal's translation; and from thence to the end of the Apocrypha, Coverdale's: but Lewis¹ thinks it probable that the prophecy of Jonah should be excepted, which Tindal finished in his life-time, and which is the same in this edition, and in Coverdale's Bible of 1535. Mr. Wanley also observed, that the whole New Testament was Tindal's. Bale says, Rogers translated the Bible into English, from Genesis to the end of Revelation, making use of the Hebrew, Greek, Latin, German, and English (i. e. Tindal's) copies. This book contained Tindal's prologue and notes; and, as Heylin says², it was no other than the translation of Tindal and Coverdale somewhat altered. The name of Mattheue is allowed to have been fictitious, for reasons of prudence; one of which was, that the memory of Tindal had become odious to many. It may well be admitted, that John Rogers, a learned academic, and the first who was condemned to the flames in the reign of Queen Mary, was employed by Cranmer to superintend this edition, and to furnish the few emendations and additions that were thought necessary. This must have been the general persuasion in 1555, as the condemning sentence preserved by Fox³; is "against Rogers, priest, alias called Matthew." Cranmer presented a copy of this book to Lord Cromwell, desiring his intercession with the king for the royal licence, that it might be purchased and used by all. There are extant two letters⁴ from the archbishop, on the subject of Lord Cromwell's intercession, expressing warm approbation and acknowledgment. "I doubt not," says he, "but that hereby such fruit of good knowledge shall ensue, that it shall well appear hereafter what high and excellent service you have done unto God and the king; which shall so much redound to your honour, that, besides God's reward, you shall obtain perpetual memory for the same within this realm."—"This deed you shall hear of at the great day, when all things shall be opened and made manifest." In the year 1538, an injunction was published by the vicar-general of the kingdom, ordaining the clergy to provide, before a certain festival, one book of the whole Bible, of the largest volume

¹ p. 107.³ Acts, &c. vol. iii. 125.² Hist. Ref. fol. 20.⁴ Strype's Life of Cranmer, p. 56.

in English, and to set it up in some convenient place within their churches, where their parishioners might most commodiously resort to read it. A royal declaration was also published, which the curates were to read in their several churches, informing the people, that it had pleased the king's majesty to permit and command the Bible, being translated into their mother tongue, to be sincerely taught by them, and to be openly laid forth in every parish church. But the curates were very cold in this affair¹, and read the king's injunctions and declarations in such a manner, that scarcely any body could know or understand what they read. Johnson² adds, that they also read the word of God confusedly; and that they bade their parishioners, notwithstanding what they read, which they were compelled to read, "to do as they did in times past, and to live as their fathers, the old fashion being the best." Fox observes³, that the setting forth of this book much offended Gardiner and his fellow bishops, both for the prologues, and especially because there was a table in the book chiefly about the Lord's supper, the marriage of priests, and the mass, which was there said not to be found in Scripture. Strype, however, says⁴, it was wonderful to see with what joy this book was received, not only among the more learned, and those who were noted lovers of the reformation, but generally all over England, among all the common people; and with what avidity God's word was read, and what resort there was to the places appointed for reading it. Every one that could, bought the book, and busily read it, or heard it read; and many elderly persons learned to read on purpose. During a vacancy in the see of Hereford, it was visited by Cranmer, who enjoined the clergy to procure, by the 1st of August, a whole Bible in Latin and English, or at least, a New Testament in these languages; to study every day one chapter of these books, conferring the Latin and English together, from the beginning to the end; and not to discourage any layman from reading them, but encourage them to it, and to read them for the reformation of their lives and knowledge of their duty. In the course of the year 1538, a quarto edition of the New Testament, in the Vulgate Latin, and Coverdale's English, bearing the name of Hollybushe, was printed, with the king's licence, by James Nicolson. Of this another more correct edition was published in 1539, in 8vo, and dedicated to Lord Cromwell. In 1538, an edition in 4to. of the New Testament, in English, with Erasmus's Latin translation, was printed, with the king's licence,

¹ Lewis, p. 108. ² Hist. Account, &c. in Bishop Watson's Collection, vol. iii. p. 94.

³ Acts, &c. vol. ii. 516.

⁴ Life of Cranmer, p. 64.

by Redman. In this year it was resolved to revise Matthewe's Bible, and to print a correct edition of it. With this view Grafton went to France, where the workmen were more skilful, and the paper was both better and cheaper than in England, and obtained permission from Francis I. at the request of king Henry VIII. to print his Bible at Paris. But, notwithstanding the royal licence, the inquisition interposed, and issued an order, dated December 17, 1538, summoning the French printers, their English employers, and Coverdale the corrector of the work, and prohibiting them to proceed; and the impression, consisting of 2500 copies, was seized, confiscated, and condemned to the flames. Some chests, however, of these books, escaped the fire, by the avarice of the person who was appointed to superintend the burning of them; and the English proprietors, who had fled on the first alarm, returned to Paris as soon as it subsided, and not only recovered some of these copies, but brought with them to London the presses, types, and printers, and resuming the work, finished it in the following year.

As soon as the papal power was abolished in England, and the king's supremacy settled by parliament in 1534, Cranmer was very assiduous in promoting the translation of the Holy Scriptures into the vulgar tongue; well knowing how much the progress of the reformation depended upon this measure. Accordingly, he moved in convocation, that a petition should be presented to the king for leave to procure a new translation of the Bible. This motion was vigorously opposed by Gardiner, bishop of Winchester, and his party: but Cranmer prevailed. The arguments for a new translation, urged by Cranmer, and enforced by Queen Anne Bullen, who had then great interest in the king's affections, were so much considered by him, that, notwithstanding the opposition, public and private, on the part of Gardiner and his adherents, Henry gave orders for setting about it immediately. To prevent any revocation of the order, Cranmer, whose mind was intent on introducing a free use of the English Scriptures by faithful and able translators, proceeded without delay to divide an old English translation of the New Testament into nine or ten parts, which he caused to be transcribed into paper-books, and to be distributed among the most learned bishops and others; requiring that they would perfectly correct their respective portions, and return them to him at a limited time. When the assigned day came, every man sent his appropriate portion to Lambeth, except Stokesly, bishop of London. This laudable design of the archbishop failed; but the business was executed by other persons, whom he countenanced and encouraged. In April 1539, Grafton and Whitchurch printed the

Bible (called the "Great Bible") in large folio, "cum privilegio ad imprimendum solum." A beautiful frontispiece, designed by Holbein, and particularly described and exhibited in an engraving by Lewis, was prefixed to it: and in the text, those parts of the Latin version, which are not found in the Hebrew or Greek, are inserted in a smaller letter; such, for instance, as the three verses of the 14th Psalm, which are the 5th, 6th, and 7th, in the translation of the English liturgy, and the controverted clause in 1 John v. 7, 8; and a mark is used to denote a difference of reading between the Hebrew and Chaldee, afterwards explained in a separate treatise. In this edition Matthewe's Bible was revised, and several alterations and corrections were made in the translation, especially in the book of Psalms. Tindal's prologues and notes, and the notes added by others, in the edition of 1537, were wholly omitted. Pointing hands, placed in the margin and in the text, show the passages on which these notes were to have been written. Johnson¹ calls this third edition of the Scriptures the Bible in the large or great volume, ascribes it to the year 1539, and supposes it to have been the same which Grafton obtained leave to print at Paris. He says, that Miles Coverdale compared the translation with the Hebrew, mended it in many places, and was the chief director of the work. Agreeably to this, Coverdale, in a sermon at Paul's cross, defended his translation from some slanderous reports which were then raised against it, confessing "that he himself now saw some faults, which, if he might review the book once again, as he had twice before, he doubted not he should amend; but for any heresy, he was sure that there was none maintained in his translation." This is related by Dr. Fulke, who was one of Coverdale's auditors. A second edition of this Bible seems to have been printed either in this or the next year, by Edward Whitchurch; but the copy is imperfect, and has no date.

In the course of the year 1539, another Bible was printed by John Byddell, called "Taverner's Bible," from the name of its conductor, Richard Taverner; who was educated at Christchurch, Oxford, patronised by Lord Cromwell, and probably encouraged by him to undertake the work, on account of his skill in the Greek tongue. This is neither a bare revisal of the English Bible just described, nor a new version; but a kind of intermediate work, being a correction of what is called "Matthewe's Bible," many of whose marginal notes are adopted, and many omitted, and others inserted by the editors. It is dedicated to the king. After his patron's death, Taverner was im-

¹ In Bp. Watson's Tracts, vol. iii. p. 76.

prisoned in the Tower for this work; but he had the address to reinstate himself in the king's favour. Wood¹ gives a particular account of Taverner; attributes his imprisonment to the influence of those bishops who were addicted to the Romish religion; and informs us, that his version was read in churches by royal authority. In November 1539, the king, at the intercession of Cranmer, appointed Lord Cromwell to take special care that no person, within the realm, should attempt to print any English Bible for five years, but such as should be admitted by Lord Cromwell; and assigns this reason for the prohibition, that the Bible should be considered and perused in one translation, in order to avoid the manifold inconveniences to which human frailty might be subject from a diversity of translations, and the ill use that might be made of it. In the year 1540, two privileged editions of the Bible, which had been printed in the preceding year, issued from the press of Edward Whitchurch. Lewis mentions three other impressions of the "Great Bible," which appeared in the course of this year; two printed by Whitchurch, and one by Petyt and Redman. Cranmer wrote a preface for the editions of the year 1540, from which we learn the opinions and practice of those times. In May of this year, the curates and parishioners of every parish were required, by royal proclamation, to provide themselves with the Bible of the largest volume before the feast of All Saints, under the penalty of 40s. for every month during which they should be without it. The king charged all ordinaries to enforce the observance of this proclamation; and he apprised the people, that his allowing them the Scriptures in their mother-tongue was not his duty, but an evidence of his goodness and liberality to them, of which he exhorted them not to make any ill use. In May 1541, one edition of Cranmer's Bible was finished by Richard Grafton; who, in the November following, completed also another Bible of the largest volume, which was superintended, at the king's command, by Tonsal, bishop of Durham, and Heath, bishop of Rochester.

In consequence of the king's settled judgment "that his subjects should be nursed in Christ by reading the Scriptures," he again, on the 7th of May, published a brief or decree, for setting up the Bible of the great volume in every parish church throughout England. However, this decree appears to have been very partially and reluctantly observed; and the bishops were charged, by a writer in 1546, with attempting to suppress the Bible, under pretence of preparing a version of it for publication within seven years. After the death of Cromwell in

¹ Hist. et Ant. Univ. Oxon. fol. 1674, l.ii. p. 264.

1540, the bishops inclined to popery gained strength; and the English translation was represented to the king as very erroneous and heretical, and destructive of the harmony and peace of the kingdom. In the convocation assembled in Feb. 1542, the archbishop, in the king's name, required the bishops and clergy to revise the translation of the New Testament, which, for that purpose, was divided into fourteen parts, and portioned out to fifteen bishops; the Apocalypse, on account of its difficulty, being assigned to two. Gardiner clogged this business with embarrassing instructions; and Cranmer clearly perceiving the resolution of the bishops to defeat the proposed translation, procured the king's consent to refer the matter to the two universities, against which the bishops protested; but the archbishop declared his purpose to adhere to the will of the king his master. With this contest the business terminated; and the convocation was soon after dissolved. The Romish party prevailed also in parliament, which enacted a law that condemned and abolished Tindal's translation, and allowed other translations to remain in force, under certain restrictions. After the passing of this act, Grafton, the king's printer, was imprisoned; nor was he released without giving a bond of 300l. neither to print nor sell any more English Bibles, till the king and the clergy should agree on a translation. In 1544, the Pentateuch was printed by John Day and William Seres; and in 1546, the king prohibited by proclamation the having and reading of Wickliffe's, Tindal's, and Coverdale's translations, and forbade the use of any other than what was allowed by parliament. From the history of English translations during the reign of Henry VIII. we learn, that the friends to the reformation conducted themselves with zeal and prudence in the great work of introducing and improving English translations of the Bible; that they encountered many difficulties from the dangerous inconstancy of a despotic prince, and from the inveterate prejudices of a strong Romish party; and that the English scriptures were sought after and read with avidity by the bulk of the people.

Upon the accession of Edward VI. the severe stat. 34 and 35 Henry VIII. c. 1. was repealed, and a royal injunction was published, that not only the whole English Bible should be placed in churches, but also the paraphrase of Erasmus in English to the end of the four Evangelists. It was likewise ordered by this injunction, that every parson, vicar, curate, &c. under the degree of a bachelor of divinity, should possess the New Testament, both in Latin and English, with the paraphrase of Erasmus upon it; and that the bishops, &c. in their visitations and synods should examine them, how they had profited in the study of the Holy Scriptures. It was also appointed,

that the epistle and gospel of the mass should be read in English; and that on every Sunday and holiday, one chapter of the New Testament in English should be plainly and distinctly read at matins, and one chapter of the Old Testament at even-song. But in the year 1549, when the book of common prayer, &c. was finished, what nearly resembles our present custom was enjoined, viz. that after reading the Psalms in order at morning and evening prayer, two lessons, the first from the Old Testament, and the second from the New Testament, should be read distinctly with a loud voice. During the course of this reign, that is, in less than seven years and six months, eleven impressions of the whole English Bible were published, and six of the English New Testament; besides an English translation of the whole New Testament, paraphrased by Erasmus. The Bibles were reprinted, according to the preceding editions, whether Tindal's, Coverdale's, Mattheue's, Cranmer's, or Taverner's; that is, with a different text, and different notes. But it is doubted by the writer of the preface to King James's translation, whether there were any translation, or correction of a translation, in the course of this reign.

In 1562, the "Great Bible," viz. that of Coverdale's translation, which had been printed in the time of Henry VIII. and also in the time of King Edward, was revised by Archbishop Parker, and reprinted for the use of the church; and this was to serve till that projected by his grace was ready for publication.

Many of the principal reformers having been driven to Geneva during the persecutions of Queen Mary's reign, they published, in 1557, an English New Testament, printed by Conrad Badius; the first in our language which contained the distinctions of verses by numerical figures, after the manner of the Greek Testament, which had been published by Robert Stephens in 1551. R. Stephens, indeed, published his figures in the margin; whereas the Geneva editors prefixed theirs to the beginning of minute subdivisions with breaks, after our present manner. When Queen Elizabeth passed through London from the Tower to her coronation, a pageant was erected in Cheapside, representing Time coming out of a cave, and leading a person clothed in white silk, who represented Truth, his daughter. Truth had the English Bible in her hand, on which was written "Verbum veritatis." Truth addressed the queen, and presented her with the book. She kissed it, held it in her hand, laid it on her breast, greatly thanked the city for their present, and added, that she would often and diligently read it. Upon a royal visitation in 1559, the Bible, and Erasmus's paraphrase, were restored to the churches; and articles of enquiry

were exhibited whether the clergy discouraged any from reading any part of the Scriptures. "Ministers were also enjoined to read every day one chapter of the Bible at least; and all who were admitted readers in the church were daily to read one chapter at least of the Old Testament, and another of the New, with good advisement, to the encrease of their knowledge."

During the year, the exiles at Geneva published the book of Psalms in English, with marginal notes, and with a dedication to the queen, dated February 10. In 1560, the whole Bible in 4to. was printed at Geneva by Rowland Harle; some of the refugees from England continuing in that city for this purpose. The translators were Bishop Coverdale, Anthony Gilby, William Whittingham, Christopher Woodman, Thomas Sampson, and Thomas Cole; to whom some add John Knox, John Bodleigh, and John Pullain; all zealous Calvinists, both in doctrine and discipline: but the chief and the most learned of them were the three first. Professing to observe the sense, and to adhere as much as possible to the words of the original, and in many places to preserve the Hebrew phraseology, after the unremitting labour and study of more than two years, they finished their translation, and published it; with an epistle dedicatory to the queen, and another, by way of preface, to their brethren of England, Scotland, and Ireland. Besides the translation, the editors of the Geneva Bible noted in the margin the diversities of speech and reading, especially according to the Hebrew; they inserted in the text, with another kind of letter, every word that seemed to be necessary for explaining any particular sentence; in the division of the verses, they followed the Hebrew examples, and added the number to each verse; they also noted the principal matters, and the arguments, both for each book and each chapter; they set over the head of every page some remarkable word or sentence, for helping the memory; they introduced brief annotations for ascertaining the text, and explaining obscure words; they set forth with figures certain places in the books of Moses, of the Kings, and Ezekiel, which could not be made intelligible by any other description; they added maps of divers places and countries, mentioned in the Old and New Testament; and they annexed two tables, one for the interpretation of Hebrew names, and the other containing all the chief matters of the whole Bible. Of this translation, there were above 30 editions in folio, 4to, or 8vo, mostly printed by the queen's and king's printer, between the years 1560 and 1616. Editions of it were likewise printed at Geneva, Edinburgh, and Amsterdam. To some editions of the Geneva Bible, (as to those of 1599 and of 1611), is subjoined

Beza's translation of the New Testament, englished by L. Tompson.

In the year 1568, the Bible, proposed by Archbishop Parker three years before, was completed. This edition, according to Le Long, was undertaken by royal command; and it is mentioned by Strype, to the honour of the archbishop, that he had resolution to perform what Cranmer, as opposed by the bishops of his days, had in vain endeavoured to accomplish. In this performance, distinct portions of the Bible, at least 15 in number, were allotted to select men of learning and abilities, appointed, as Fuller says, by the queen's commission; and, accordingly, at the conclusion of each part, the edition of 1568 has the initial letters of each man's name to the end of the first epistle to the Corinthians; e. g. at the end of the Pentateuch, W. E. for William, bishop of Exeter, whose allotment ended there; at the end of Ruth, R. M. for Richard Menevensis, or bishop of St. David's, to whom pertained the second allotment; and so of the rest. But it still remains uncertain, who, and whether one or more, revised the rest of the New Testament. Eight of the persons employed were bishops; whence the book was called the "Bishops' Bible," and the "Great English Bible." The archbishop employed other critics to compare this Bible with the original languages, and with the former translations; one of whom was Laurence, a man famous in those times for his knowledge of Greek, whose castigations the bishop's Bible followed exactly. His grace also sent instructions concerning the method which his translators were to observe; and recommended the addition of some short marginal notes, for the illustration or correction of the text. But the particulars of these instructions are not known. The archbishop, however, directed, reviewed, and finished the whole; which was printed and published in 1568, in a large folio size, and with a beautiful English letter, on royal paper; and embellished with several cuts of the most remarkable things in the Old and New Testaments, and in the Apocrypha, with maps cut in wood, and other engravings on copper. It has numerous marginal references and notes, and many useful tables. It also has numerous insertions between brackets, and in a smaller character; which are equivalent to the italics afterwards used by James's translators. Dr. Geddes is of opinion¹, that italic supplements were first used by Arias Montanus, who died in 1598. The several additions from the vulgar Latin, inserted in the "Great Bible," are omitted; and verse 7 of 1 John v. which was before distinguished by its being printed in a different letter,

¹ Letter to the Bishop of London, p. 53.

is here printed without any distinction; and the chapters are divided into verses. In the following year, 1569, it was again published in large 8vo, for the use of private families. This Bible was reprinted in 1572, in large folio, with several corrections and amendments, and several prolegomena; this is called "Matthew Parker's Bible." With regard to this Bible, Lewis ¹ observes, that the editions of it are mostly in folio and 4to, and that he never heard but of one in 8vo; for which he supposes this to be the reason, that it was principally designed for the use of churches. In the convocation of the province of Canterbury, which met in April, 1571, a canon was made, enjoining the churchwardens to see that the Holy Bible be in every church in the largest volumes, if convenient; and it was likewise ordered, that every archbishop and bishop, every dean and chief residentiary, and every archdeacon, should have one of these Bibles in their cathedrals and families. This translation was used in the churches for forty years; though the Geneva Bible was more read in private houses.

In the year 1582, the Romanists finding it impossible to withhold the Scriptures any longer from the common people, printed an English New Testament at Rheims: it was translated, not from the original Greek, but from the Latin Vulgate. The editors (whose names are not known) retained the words *azymes*, *tunike*, *holocaust*, *pasche*, and a multitude of other Greek words untranslated, under the pretext of wanting proper and adequate English terms, by which to render them; and thus contrived to render it unintelligible to common readers. Hence the historian Fuller took occasion to remark that it was 'a translation which needed to be translated;' and that its editors, 'by all means laboured to suppress the light of truth under one pretence or other.' Our learned countryman, Thomas Cartwright, was solicited by Sir Francis Walsingham, to refute this translation: but, after he had made considerable progress in the work, he was prohibited from proceeding further by Archbishop Whitgift; who, judging it improper that the defence of the doctrine of the Church of England should be committed to a puritan, appointed Dr. William Fulke in his place. By him the divines of Rheims were refuted with great spirit and ability. Fulke's work appeared in 1617, and in the following year, Cartwright's confutation was published under the auspices of Archbishop Abbot; both of them were accompanied with the Rhemish translation of the New Testament. The Old Testament was translated from the Vulgate at Douay (whence it is

¹ Hist. Eng. Transl. p. 61.

called the Douay Bible) in two volumes 4to, the first of which appeared in 1609, and the second in 1610. Annotations are subjoined, which are ascribed to one Thomas Worthington: the translators were William (afterwards Cardinal) Allen, Gregory Martin, and Richard Bristow. This translation, with the Rhemish version of the New Testament above noticed, forms the English Bible, which alone is used by the Romanists of this country.¹

The last English version that remains to be noticed, is the authorised translation now in use, which is commonly called King James's Bible. He succeeded to the throne of England in 1602; and, several objections having been made to the Bishops' Bible at the conference held at Hampton Court in 1603, the king in the following year gave orders for the undertaking of a new version, and fifty-four learned men were appointed to this important labour: but, before it was commenced, seven of the persons nominated were either dead or had declined the task; for the list, as given us by Fuller², comprises only forty-seven names. All of them, however, were pre-eminently distinguished for their piety and for their profound learning in the original languages of the sacred writings: and such of them as survived till the commencement of the work were divided into six classes. Ten were to meet at Westminster, and to translate from the Pentateuch to the end of the second book of Kings. Eight, assembled at Cambridge, were to finish the rest of the Historical Books, and the Hagiographa. At Oxford, seven were to undertake the four greater Prophets, with the Lamentations of Jeremiah, and the twelve minor Prophets. The four Gospels, Acts of the Apostles, and the Apocalypse, were assigned to another company of eight, also at Oxford: and the Epistles of Saint Paul, together with the remaining canonical epistles, were allotted to another company of seven, at Westminster. Lastly, another company, at Cambridge, were to translate the apocryphal books, including the prayer of Manasseh. To these six companies of venerable translators, the King gave the following instructions:

“ 1. The ordinary Bible read in the church, commonly called the Bishops' Bible, to be followed, and as little altered as the original will permit.

¹ In 1805 a new edition of the Douay English Bible, with notes by Bishop Chaloner, was printed at Edinburgh in five volumes, 8vo. Editions have also been lately published at Manchester, Liverpool, Dublin, and Cork. For a review of the dangerous tenets of the Rhemish Testament, “corrected, and revised, and approved of by the most reverend Dr. Troy, R. C. Archbishop of Dublin,” (Dublin, 1816), see the *British Critic* (N. S.) vol. viii. pp. 296—308.

² Church History, book x. pp. 44—46.

“ 2. The names of the prophets and the holy writers, with the other names in the text, to be retained, as near as may be, accordingly as they are vulgarly used.

“ 3. The old ecclesiastical words to be kept, as the word church not to be translated congregation.

“ 4. When any word hath divers significations, that to be kept, which hath been most commonly used by the most eminent fathers, being agreeable to the propriety of the place and the analogy of faith.

“ 5. The division of the chapters to be altered either not at all, or as little as may be, if necessity so require.

“ 6. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words which cannot, without some circumlocution, so briefly and fitly be expressed in the text.

“ 7. Such quotations of places to be marginally set down, as shall serve for the fit references of one scripture to another.

“ 8. Every particular man of each company to take the same chapter or chapters; and having translated or amended them severally by himself, where he thinks good, all to meet together, to confer what they have done, and agree for their part what shall stand.

“ 9. As any one company hath dispatched any one book in this manner, they shall send it to the rest, to be considered of, seriously and judiciously: for his majesty is very careful in this point.

“ 10. If any company, upon the review of the book so sent, shall doubt or differ upon any places, to send them word thereof, to note the places, and therewithal to send their reasons; to which if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company, at the end of the work.

“ 11. When any place of special obscurity is doubted of, letters to be directed by authority, to send to any learned in the land for his judgment in such a place.

“ 12. Letters to be sent from every bishop to the rest of his clergy, admonishing them of this translation in hand, and to move and charge as many as, being skilful in the tongues, have taken pains in that kind, to send their particular observations to the company, either at Westminster, Cambridge, or Oxford, according as it was directed before in the king's letter to the archbishop.

“ 13. The directors in each company to be the Deans of Westminster and Chester for Westminster, and the King's Professors in Hebrew and Greek in the two Universities.

“ 14. These translations to be used, when they agree better with the text than the Bishops' Bible, viz. Tyndal's, Coverdale's, Mathewe's, Whitchurch's, Geneva.

[“ 15. Besides the said directors before mentioned, three or four of the most antient and grave divines in either of the Universities, not employed in translating, to be assigned by the Vice-Chancellor, upon conference with the rest of the heads, to be overseers of the translation, as well Hebrew as Greek, for the better observation of the 4th rule above specified.”]¹

According to these regulations, each book passed the scru-

¹ The preceding rules are given from a corrected copy in the Rev. H. J. Todd's *Vindication of our authorised translation and translators of the Bible*, pp. 9—12. London, 1819, 8vo.

tiny of all the translators successively. In the first instance, each individual translated every book, which was allotted to his division. Secondly, the readings to be adopted were agreed upon by the whole of that company assembled together, at which meeting each translator must have been solely occupied by his own version. The book, thus finished, was sent to each of the other companies to be again examined; and at these meetings it probably was, as Selden informs us, that "one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, &c. If they found any fault, they spoke; if not, he read on¹." Further, the translators were empowered to call to their assistance any learned men, whose studies enabled them to be serviceable, when an urgent occasion of difficulty presented itself. The translation was commenced in the spring of 1607, and the completion of it occupied almost three years. At the expiration of that time, three copies of the whole Bible, thus translated and revised, were sent to London,—one from Oxford, one from Cambridge, and a third from Westminster. Here a committee of six, two being deputed by the companies at Oxford, two by those at Cambridge, and two by those at Westminster, reviewed and polished the whole work: which was finally revised by Dr. Smith (afterwards bishop of Gloucester), who wrote the preface, and by Dr. Bilson, bishop of Winchester. This translation of the Bible was first published in folio in 1611, with the following title:

"THE HOLY BIBLE, conteyning the Old Testament and the New, newly translated out of the Originall Tongues, and with the former Translations diligently compared and revised by his Majesties special Cōmandement. Imprinted at London, by Robert Barker, Printer to the King's most excellent Majestie. 1611."

There are copies of it which have the dates of 1612 and 1613. In some of the very numerous editions printed between the years 1638 and 1685, an alteration is introduced in Acts vi. 3.; where, instead of *we may appoint*, we read *ye may appoint*. This alteration has been charged upon the Independents during the time of Cromwell's usurpation; but, as the first Bible, in which it was observed, is that printed at Cambridge by Buck and Daniel, in 1638, it is in all probability an error of the press, without any design to favour any particular party². In 1653, an edition was printed by John

¹ Selden's Table Talk, article *Bible*.—Works, vol. iii. col. 2009.

² Another material error has crept into many modern editions of the English Bible, in 1 Tim. iv. 16., where we read *Take heed unto thyself and THE doctrine*, instead of *THE doctrine*. The origin of this mistake (which the author of this work has found in various editions printed between the year 1690 and the commencement of the present century) it is now impossible to ascertain. It was first pointed out by the eminently learned Bishop Horsley.

Field, at Cambridge, in 24mo, which is of extreme rarity and beauty: an imitation of it was made in Holland, in 1658; but the genuine edition is known by having the four first psalms on a page, without turning over. In 1660, the same printer executed a splendid folio edition of the Bible, which was illustrated with chorographical plates, engraved by Ogilby, an eminent artist of that time: he also printed several other editions in 8vo and 12mo, but they are not considered as typographical curiosities. From the time of Field to the end of the seventeenth century, several curious flat Bibles were printed, which are denominated *preaching Bibles*, from the use made of them in the pulpit during that period. The typographical execution of them is very clear, the type being a broad-faced letter, upon thin paper, with a few marginal notes, which gives them a superiority over many of the thick and heavy volumes that have since been printed.

In 1683, this translation was corrected, and many references to parallel texts were added by Dr. Scattergood; and in 1701, a very fine edition was published in large folio under the direction of Dr. Tenison, archbishop of Canterbury, with chronological dates, and an index by Bishop Lloyd, and accurate tables of Scripture weights and measures by Bishop Cumberland: but this edition is said to abound with typographical errors. The latest and most complete revision is that made by the late Rev. Dr. Blayney, under the direction of the Vice-chancellor and delegates of the Clarendon Press, at Oxford. In this edition, which was printed both in quarto and folio, in 1769, the *punctuation* was thoroughly revised; the words printed in *Italics* were examined and corrected by the Hebrew and Greek originals; the *proper names*, to the etymology of which allusions are made in the text, were translated and entered in the margin, the *summaries of chapters* and *running titles* at the top of each page corrected; some material errors in the *chronology* rectified; and the marginal references were re-examined and corrected, and *thirty thousand four hundred and ninety-five new references* were inserted in the margin¹. From the singular pains bestowed, in order to render this edition as accurate as possible, it has hitherto been considered *the standard edition*, from which all subsequent impressions have been executed. Notwithstanding, however, the great labour and attention bestowed by Dr. Blayney, his edition must now yield the palm of accuracy to the very beautiful and correct edition published by Messrs. Eyre and Strahan, his Majesty's Printers, but printed by Mr. Woodfall in 1806, and again in 1812, in quarto;

¹ A full account of Dr. Blayney's Collation and Revision was communicated by him to the Gentleman's Magazine for November 1769, vol. xxxix. pp. 517—519.

as not fewer than one hundred and sixteen errors were discovered in collating the edition of 1806 with Dr. B.'s, and one of these errors was an omission of considerable importance¹. Messrs. Eyre and Strahan's editions may therefore be regarded as approaching as near as possible to what bibliographers term an *immaculate text*.²

After the publication of the present authorised translation, all the other versions gradually fell into disuse, with the exception of the Psalms, and the Epistles and Gospels in the Book of Common Prayer, which were still continued, the former according to the translation of Cranmer's Bible, and the latter according to that of the Bishops' Bible, until the final revision of the Liturgy, in 1661; at which time the Epistles and Gospels were taken from the present version, but the Psalms are still retained according to the translation of Cranmer's Bible.³

Upwards of two centuries have elapsed, since the authorised English Version of the Holy Scriptures, now in use, was given to the British nation. During that long interval, though many passages in particular books have been elucidated by learned

¹ In Dr. Blayney's edition of 1769, the following words are omitted in Rev. xviii. 22 after the words "no more," viz. "at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more."

² Only *one* erratum, we believe, has been discovered in the edition of 1806. The following particulars relative to the above-mentioned London editions of the Bible may not be unacceptable to the bibliographical reader, at the same time they will show that their claims to be considered as standard editions are not altogether unfounded.—The booksellers of the metropolis, having applied to His Majesty's Printers to undertake a handsome edition of the Bible, confided the execution of it to Mr. George Woodfall in 1804. The copy printed from was the current Cambridge edition, with which Mr. W.'s edition agrees page for page. It was afterwards read twice by the Oxford impression then in use, and the proofs were transmitted to the Rev. Lancelot Sharpe, by whom they were read with Dr. Blayney's 4to. edition of 1769. After the proofs returned by Mr. S. for press had been corrected, the forms were placed upon the press at which they were to be worked, and another proof was taken. This was read by Mr. Woodfall's superintendant, and afterwards by Mr. W. himself, with Dr. Blayney's edition, and any errors that had previously escaped were corrected; the forms not having been removed from the press after the last proofs had been taken off. By this precaution, they avoided the danger of errors (a danger of very frequent occurrence, and of no small magnitude), arising from the removal of the forms from the proof press to the presses on which the sheets were finally worked off. Of this edition, which was ready for publication in 1806, five hundred copies were printed on imperial 4to., two thousand on royal, and three thousand on medium quarto size. In the course of printing this edition from the Cambridge copy, a great number of very gross errors was discovered in the latter, and the errors in the common Oxford editions above noticed were not so few as 1200! The London edition of 1806 being exhausted, a new impression was put to press in 1810, and was completed, with equal beauty and accuracy, in 1812.

³ About the time when King James resolved on a new translation of the Scriptures, another translation was finished by Mr. Ambrose Usher, elder brother of the eminently learned primate of Armagh, of the same name. It is still in manuscript, and is preserved in the library of Trinity College, Dublin. There are likewise extant in print several English translations of the Old and New Testament, and of detached parts thereof: but as these are more or less accompanied with commentaries, the account of them is necessarily referred to the Appendix to this volume, No. VII.

men, with equal felicity and ability; yet its *general* fidelity, perspicuity, and excellence, have deservedly given our present translation a high and distinguished place in the judgment of the Christian world, wherever the English language is known or read. Of late years, however, this admirable version—the guide and solace of the sincere Christian—has been attacked with no common virulence, and arraigned as being deficient in fidelity, perspicuity, and elegance; ambiguous and incorrect, even in matters of the highest importance; and, in short, totally insufficient for teaching “all things necessary to salvation.” The principal antagonists of this version, in the present day, (to omit the bold and unmeasured assertions of the late Dr. Geddes and others), are Mr. John Bellamy¹, in the prospectus, preface, and notes of his new translation of the Bible, and Sir James Bland Burges, in his ‘Reasons in favour of a New Translation of the Scriptures,’ (8vo. London, 1819); both of whom, among other things, have affirmed, that our authorised translation is insufficient for teaching all things necessary to salvation: and they declare that it is *not* made from the original Hebrew, but from the Septuagint or Greek translation, and from the Vulgate or Latin Version. The assertions of these writers have been answered in detail, particularly by the Reverend Messrs. Whittaker and Todd, in their works cited below², to which the reader is referred. In refutation of the assertion that our version was not made from the original Hebrew and Greek, it is sufficient to refer to the account given of it in the preceding pages³: we shall therefore conclude our notice of this admirable translation, with a few of the very numerous testimonies to its value, which have been collected by Archbishop Newcome and Mr. Todd, and shall subjoin two or three others that appear to have eluded their researches.

1. JOHN SELDEN⁴. “The English translation of the Bible is the

¹ A notice of Mr. Bellamy’s work will be found *infra*, in the Appendix to this volume, No. VII.

² A Vindication of our authorised Translation and Translators of the Bible, and of preceding English Versions authoritatively commended to the notice of those Translators, &c. &c. By the Rev. H. J. Todd, M. A. London, 1819, 8vo.—An Historical and Critical Enquiry into the Interpretation of the Hebrew Scriptures, with Remarks on Mr. Bellamy’s New Translation. By J. W. Whittaker, M. A. London, 1819, 8vo.

³ See pp. 257—259. *supra*. The seventh section of Mr. Todd’s Vindication of the authorised translation of the Bible contains an account of the forty-seven translators who were employed on it, and of the state of learning in their time. This does not admit of abridgement; but the result is highly satisfactory, and proves that those venerable men were eminently skilled in the oriental and Greek languages, and consequently were, in every respect, fitted for the high and honourable task assigned to them by their sovereign.

⁴ Selden, Works, iii. 2009. This is cited by Abp. Newcome, without addition. Selden was the contemporary of the translators. He died in 1654, at the age of 70.

best translation in the world, and renders the sense of the original best, taking in for the English translation the Bishops' Bible as well as King James's. The translators in King James's time took an excellent way. That part of the Bible was given to him, who was most excellent in such a tongue: as the apocrypha to Andrew Downs: and then they met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, &c. If they found any fault, they spoke; if not, he read on. There is no book so translated as the Bible for the purpose. If I translate a French book into English, I turn it into English phrase, not into French-English. *Il fait froid*; I say, 'tis cold, not, makes cold. But the Bible is rather translated into English words than into English phrase. *The Hebraisms are kept, and the phrase of that language is kept.*"

2. BISHOP WALTON¹. "The last English translation, made by divers learned men at the command of King James, though it may justly contend with any now extant in any other language in Europe, was yet carped and cavilled at by diverse among ourselves; especially by² one, who being passed by, and not employed in the work, as one, though skilled in the Hebrew, yet of little or no judgment in that or any other kinde of learning, was so highly offended that he would needs undertake to show *how many thousand places they had falsely*

¹ Dr. Bryan Walton's Considerator Considered, or a Defence of his Polyglott Bible, &c. 1659, p. 5. This is not noticed by Abp. Newcome. But a most important testimony it is. He was one of those most learned divines, who, in 1656, were publicly requested to consider of the translations and impressions of the Bible, and to offer their opinion therein to the committee for religion; Bulstrode Whitlock having the care of this affair, at whose house they met. They pretended to discover some mistakes in the last English translation; but the business came to nothing. See Lewis, &c. p. 355. Johnson, &c. p. 99. In the above citation we have the opinion of Walton, (than whom a more competent judge neither friends nor foes of our translation can produce,) three years subsequent to this meeting, upon the excellence of this version, together with his notice of an impotent attack made upon it. He has also, in the Prolegomena to his Biblia Polyglotta, 1657, placed our own in the highest rank of European translations.

² This person was undoubtedly Hugh Broughton, fellow of Christ College, Cambridge; who had certainly attained great knowledge in the Hebrew and Greek tongues. But a more conceited or arrogant man hardly existed. With the Bishops' Bible he had found great fault; insisted upon the necessity of a new translation; pronounced his own sufficiency to make one exactly agreeable to the original text of the Hebrew; boasted of encouragement to this purpose from men of all ranks; and at length excited a very warrantable suspicion, that, in so important a task, he was unfit to be trusted. Thus discountenanced, he went abroad; leaving behind him this quaint character, expressive at once of his vanity and learning, "that he was gone to teach the Jews Hebrew!" See Sir J. Harrington's Brief View of the State of the Church, 1653, p. 75. He returned to England, however, in 1611, and commenced the defamation against the new translation to which Walton adverts. By the contents of a little tract, which he published in 1608, intitled "A Petition to the Lords to examine the religion and carriage of Archbishop Bancroft," he gives us no cause to lament that he had no share in the new translation. I question if his countrymen would have understood his language; as the case has been with another partial translator, who was not of the authorised selection. Broughton thus rails at Bancroft: "Bancroft, seeing himself in Judaisme, and as I heard in his allowed libel equal scoffer, as of a mist soon scattered, raved against me for pearles to such, and holy things to such!" p. 2. "Bancroft is a deadly enemy to both Testaments, and unallowable in this course to be a teacher, or to rule in learning!" p. 8. After this foolery and slander, the reader will not be surprised to hear that he abuses Lively and Barlow also, two of our authorised translators.

rendered, when as he could hardly make good his undertaking in any one !”

3. BISHOP LOWTH¹. “The vulgar translation of the Bible—is the best standard of our language.”

4. BISHOP HORSLEY². “When the translators in James the First’s time began their work, they prescribed to themselves some rules, which it may not be amiss for all translators to follow. Their reverence for the sacred scriptures induced them to be as literal as they could, to avoid obscurity; and it must be acknowledged, that they were extremely happy in the simplicity and dignity of their expressions. *Their adherence to the Hebrew idiom is supposed at once to have enriched and adorned our language*; and as they laboured for the general benefit of the learned and the unlearned, they avoided all words of Latin original, when they could find words in their own language, even with the aid of adverbs and prepositions, which would express their meaning.”

5. BISHOP MIDDLETON³. “The style of our present version is incomparably superior to any thing which might be expected from the finical and perverted taste of our own age. It is simple, it is harmonious, it is energetic; and, which is of no small importance, use has made it familiar, and time has rendered it sacred.”

6. DR. GEDDES⁴. “The highest eulogiums have been made on the translation of James the First, both by our own writers and by foreigners. And indeed, if accuracy, fidelity, and the strictest attention to the letter of the text, be supposed to constitute the qualities of an excellent version, *this of all versions must, in general, be accounted the most excellent*. Every sentence, every word, every syllable, every letter and point, seem to have been weighed with the nicest exactitude, and expressed either in the text, or margin, with the greatest precision. Pagninus himself is hardly more literal; and it was well remarked by Robertson, above a hundred years ago, *that it may serve for a Lexicon of the Hebrew language, as well as for a translation*.”

7. REV. J. W. WHITTAKER⁵. “The highest value has always been attached to our translation of the Bible. Sciologists, it is true, have often attempted to raise their own reputation on the ruin of that of others; and the authors of the English Bible have frequently been calumniated by charlatans of every description: but it may safely be asserted, without fear of contradiction, that the nation at large has always paid our translators the tribute of veneration and gratitude which they so justly merit. Like the mighty of former times, they have departed and shared the common fate of mortality; but they have not, like those heroes of antiquity, gone without their fame, though but little is known of their individual worth. Their reputation for learning and piety has not descended with them to the grave, though they are there

¹ Lowth, *Introductio ad Grammaticam*, 2d ed. p. 93, cited by Archbishop Newcome.

² Review of Dr. Geddes’s Translation of the Holy Bible, *Brit. Crit.* July 1794, p. 7. The reviewer is now known to have been the late Bishop Horsley.

³ Dr. Middleton (now Bishop of Calcutta) on the Greek Article, p. 328.

⁴ Dr. Geddes’s *Prospectus of a New Translation of the Holy Bible*, p. 92. Cited by Abp. Newcome, with a longer extract from the author.—*Todd’s Vindication*, pp. 68, 70, 75, 80.

⁵ Whittaker, *Hist. and Crit. Enq.* p. 92.

alike heedless of the voice of calumny, and deaf to the praise which admiring posterity awards to the great and good. Let us not therefore too hastily conclude that they have fallen on evil days and evil tongues, because it has occasionally happened that *an individual, as inferior to them in erudition as in talents and integrity, is found questioning their motives, or denying their qualifications for the task which they so well performed.* Their version has been used, ever since its first appearance, not only by the church, but by all the sects which have forsaken her; and has justly been esteemed by all for its general faithfulness, and the severe beauty of its language. It has survived the convulsion both of church and state, being universally respected by the enemies of both, when the established religion was persecuted with the most rancorous malignity; as if its merits were independent of circumstances, and left at a distance all the petty rivalships of sectarianism, and the effervescence of national frenzy. *It may be compared with any translation in the world, without fear of inferiority; it has not shrunk from the most rigorous examination; it challenges investigation; and, in spite of numerous attempts to supersede it, has hitherto remained unrivalled in the affections of the country.*"

8. Dr. DODDRIDGE.—“On a diligent comparison of our translation with the original, we find that of the New Testament, and I might also add that of the Old, in the main, faithful and judicious. You know, indeed, that we do not scruple, on some occasions, to animadvert upon it; but you also know, that these remarks affect not the fundamentals of religion, and seldom reach any further than the beauty of a figure, or at most the connection of an argument.”¹

9. The testimony of Dr. JOHN TAYLOR, of Norwich, author of the excellent Hebrew and English Concordance (whose theological creed we regret to say was *Arian*), is yet more striking.

“In above the space of one (now two) hundred years,” says he, “learning may have received considerable improvements; and by that means some inaccuracies may be found in a translation more than a (two) hundred years old. But you may rest fully satisfied, that as *our English translation is, in itself, by far the most excellent book in our language, so it is a pure and plentiful fountain of divine knowledge, giving a TRUE, CLEAR, and FULL account of the divine dispensations, and of the gospel of our salvation: insomuch that whoever studies the Bible, THE ENGLISH BIBLE, is sure of gaining that knowledge and faith, which, if duly applied to the heart and conversation, WILL INFALLIBLY GUIDE HIM TO ETERNAL LIFE.*”²

10. The last testimony we shall adduce, is that of the eminent orientalist and commentator, Dr. ADAM CLARKE.—“Those,” (says he), “who have compared most of the European translations with the original, have not scrupled to say that the English translation of the Bible, made under the direction of king James the First, is the most accurate and faithful of the whole. Nor,” adds Dr. C., “is this its only praise: the translators have seized the very spirit and soul of the

¹ Dr. Doddridge's Works, vol. ii. p. 529, Leeds edit.

² Scheme of Scripture Divinity, ch. xl. in Bishop Watson's Collection of Theological Tracts, vol. i. p. 188.

original, and expressed this almost every where, with pathos and energy. Besides, our translators have not only made a *standard translation*; but they have made their translation the *standard of our language*: the English tongue in their day was not equal to such a work—but God enabled them to stand as upon Mount Sinai, and crane up their country's language to the dignity of the originals, so that, after the lapse of two hundred years, the English Bible is, with very few exceptions, the standard of the purity and excellence of the English tongue. *The original*, from which it was taken, is, alone, superior to the Bible translated by the authority of king James." ¹

Notwithstanding these decisive testimonies to the superior excellency of our authorised version, it is readily admitted that it is not immaculate, and that a complete correction of it is an object of desire to the friends of religion, were it only to silence the perpetually repeated cavils of the opposers of divine revelation; who, studiously disregarding the various satisfactory answers which have been given to their unfounded objections, persevere in repeating them, so long as they find a very few mis-translated passages in the authorised version. But that such a correction is a work of *immediate* or *pressing* necessity—or that the existing translation is faulty in innumerable instances, and ambiguous and incorrect even in matters of the highest importance,—or that sacred criticism is yet so far advanced as to furnish *all* the means that may be expected, we hesitate not to deny. So pernicious must it be (especially in these times) frequently to agitate and unsettle the minds of men on these subjects, that we should hope this task, whenever it shall be again performed, may be completed *for ever*. In the mean time, when we consider the *very few* REAL faults, which the most minute and scrupulous inquirer has been able to find in our present translation; when we perceive such distinguished critics as Archbishop Newcome and Bishop Horsley (to mention no more), producing *very discordant* interpretations of the *same* text or word, we cannot but call to mind, with gratitude and admiration, the integrity, wisdom, fidelity, and learning of the venerable translators, of whose pious labours we are now reaping the benefit; who, while their reverence for the Sacred Scriptures induced them to be as literal as they could, to avoid obscurity, have been extremely happy in the simplicity and dignity of their expressions, and who, by their adherence to the Hebrew idiom, have at once enriched and adorned our language. And instead of being *impatient* for a revision of the present text, we shall (to adopt the energetic expression of Mr. Todd) 'take up THE BOOK, which from our infancy we have known and loved, with increased delight; and

¹ Dr. A. Clarke's General Preface to his Commentary on the Bible, vol. i. p. xxi.

resolve not hastily to violate, in regard to itself, the rule which it records,—“ FORSAKE NOT AN OLD FRIEND, FOR THE NEW IS NOT COMPARABLE TO HIM.”¹

“ Happy, thrice happy, hath our English nation been, since God hath given it learned translators, to express in our mother tongue the heavenly mysteries of his holy word, delivered to his church in the Hebrew and Greek languages; who, although they may have in some matters of no importance unto salvation, as men, been deceived and mistaken, yet have they faithfully delivered the whole substance of the heavenly doctrine contained in the holy Scriptures, without any heretical translations or wilful corruptions. With what reverence, joy, and gladness, then ought we to receive this blessing! Let us read the Scriptures with an humble, modest, and teachable disposition: with a willingness to embrace all truths which are plainly delivered there, how contrary soever to our own opinions and prejudices; and in matters of difficulty, readily hearken to the judgment of our teachers, and those that are set over us in the Lord; check every presumptuous thought or reasoning which exalts itself against any of those mysterious truths therein revealed; and if we thus search after the truth in the love of it, we shall not miss of that knowledge, which will make us wise unto salvation.”¹

2. WELSH VERSIONS.—From an epistle of Dr. Richard Davis, Bishop of Saint David's, prefixed to the Welsh New Testament, printed in 1567, we learn that there was a British or Welsh version of the Pentateuch extant about (if not before the year) 1527, though the translator's name is not known. Some other small and detached passages of Scripture appear also to have been translated into this language in the reign of King Edward VI., which were printed, in all probability, for the use of his Liturgy. But it was not until the reign of Elizabeth that efficient steps were taken to supply the inhabitants of the principality of Wales with the Holy Scriptures in their vernacular dialect. In 1563 an act of parliament was passed (5 Eliz. c. 28.) enacting, that the Old and New Testaments, together with the Book of Common Prayer, should be translated into the British or Welsh tongue; and committing the direction of the work to the Bishops of Saint Asaph, Bangor, Saint David's, Llandaff, and Hereford. They were to view, peruse, and allow the translation, and to take care (under a penalty of £40 on each of them), that such a number should be printed and distributed by March 1, 1566, as would furnish copies to every

¹ Johnson's Historical Account of the several English Translations of the Bible, in the concluding paragraph. Bishop Watson's Collection of Tracts, vol. iii. p. 100.

cathedral, collegiate and parish church and chapel of ease, within their respective dioceses, where Welsh was commonly spoken. In 1567, was printed at London, the first translation of the New Testament. The translators were Thomas Huet, Chantor of Saint David's, Dr. Richard Davis, Bishop of Saint David's, and William Salesbury, a man of great industry, learning, and piety. But there was no edition or version of the Old Testament in the British tongue, till more than twenty years after the publication of the New Testament. The person chiefly concerned in rendering this important service to the antient Britons, was William Morgan, D.D. who was bishop of Llandaff in 1595, from which see he was, in 1604, translated to that of Saint Asaph. He *first* translated the *entire* Old Testament, together with the Apocrypha, into Welsh, and also revised and corrected the *former* version of the New Testament, both of which were printed, in one volume folio, in 1588. During the reign of James I. the Welsh Version underwent a further examination and correction from Dr. Parry, Morgan's successor in the see of Saint Asaph. This corrected version, which is usually called Parry's Bible, is the basis of all subsequent editions. It was printed at London in 1620. Seventy years afterwards, another folio edition was printed at Oxford, under the inspection of Bishop Lloyd, in 1690. These folio impressions were intended principally, if not wholly, for the use of churches: so that, for upwards of seventy years, from the settlement of the reformation by Queen Elizabeth, there was no provision made for furnishing the country or people in general with copies of the Scriptures. The honour of the first supply of this kind is due to one or more citizens of London, at whose private expence an octavo edition was printed in 1630. In 1654 and 1678 two other octavo editions appeared; the latter of these consisted of 8,000 copies, to the publication of which the Rev. Thomas Gouge, a learned non-conformist minister¹, not only contributed very largely out of his private fortune, but procured ample subscriptions from numerous opulent and benevolent individuals. The next octavo edition of the Welsh Bible was published in 1690, under the patronage of Thomas Lord Wharton, by Mr. David Jones; who was assisted in the undertaking by some ministers and citizens of London. This was the last edition that appeared in the seventeenth century, and also the most numerous; the editor, it is said, having distributed not fewer than ten thousand copies². During the

¹ The reader will find a pleasing account of Mr. Gouge's various benevolent and pious undertakings in Archbishop Tillotson's Sermon on his Death. Works, vol. ii. pp. 540—549, 8vo. London, 1820.

² The preceding account of Welsh Bibles is abridged from an Historical Account of

eighteenth century, *six* editions of the Welsh Bible were printed chiefly, if not wholly, at the expense of the venerable SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, viz. in 1718, 1727, 1746, 1752, 1769 or 1770, and 1799. This last edition consisted of *ten thousand* copies of the Welsh Bible, Common Prayer, and singing Psalms, besides *two thousand* extra copies of the New Testament. Ample as this edition was, in a few years, copies of the Scriptures became extremely scarce and dear in the Principality: and in 1802, some pious and benevolent individuals projected a new impression, the circumstances connected with which ultimately led to the formation of the BRITISH AND FOREIGN BIBLE SOCIETY¹. Their attention was immediately directed to the wants of the Principality: in 1806, a large and very correct stereotype impression of the New Testament was issued, which obtained a rapid sale, and subsequent editions have been printed. In 1821, the Society for promoting Christian Knowledge defrayed the expense of a large edition, in crown octavo, of the Welsh Bible, with the Liturgy and Psalms. It was executed at the press of the University of Oxford, and is one of the most beautiful specimens of typography ever printed; so that the inhabitants of Wales are now abundantly supplied with the Scriptures in their native tongue.

3. IRISH BIBLES.—The New Testament having been translated into Irish by Dr. William Daniel, archbishop of Tuam, Dr. Bedell (who was advanced to the see of Kilmore and Ardagh in 1629), procured the Old Testament to be translated by a Mr. King; who, being ignorant of the original languages, executed it from the English Version. Bedell, therefore, revised and compared it with the Hebrew, the Septuagint, and the Italian version of Diodati. He supported Mr. King, during his undertaking, to the utmost of his ability; and when the translation was finished, he would have printed it in his own house, and at his own charge, if he had not been prevented by the troubles in Ireland. The translation however escaped the hands of the rebels, and was subsequently printed in 1685, at the expense of the Hon. Robert Boyle². What editions were printed during the eighteenth century, the author of the present work has not been able to ascertain. The British and Foreign Bible Society early exerted itself to supply the want of the British

the British or Welsh Versions and Editions of the Bible. By Thomas Llewellyn, L.L.D. (8vo, London, 1768) pp. 1—50. In an appendix (pp. 91—112) this author has printed the dedications, which were prefixed by the translators to the first impressions.

¹ See the Rev. John Owen's History of the British and Foreign Bible Society, vol. i. pp. 1—12, 138—150, 262, 391.

² Biographia Britannica, article Bedell, vol. ii. p. 136, 2d edition.

and Foreign Bible in the Irish language. In 1811, an edition of the New Testament was completed; and in 1813, the Bible was stereotyped. Another edition is at this time in progress at the expense of the Society for promoting Christian Knowledge.

4. MANKS BIBLE.—Towards the close of his life, the truly venerable bishop of Sodor and Mann, Dr. Thomas Wilson, formed a plan for translating the New Testament into the Manks language; but he did not live to make a further progress than to translate the four Gospels and Acts of the Apostles, and to print at his own expense the Gospel of Saint Matthew. His exemplary successor, Bishop Hildesley, revised the manuscript, and completed the version of the New Testament, which, by the munificent aid of the Society for promoting Christian Knowledge, and of other benevolent individuals, he was enabled to print between the years 1756 and 1760. In 1766, he was encouraged, by the influx of benefactions, to undertake a Manks Version of the Old Testament, which was completed only two days before his decease, on the 30th November, 1772.¹

5. GAELIC BIBLES.—The Society in Scotland for propagating Christian Knowledge, has the honour of giving to the inhabitants of the Highlands the Holy Scriptures, in their vernacular dialect. The New Testament was translated by the late Rev. James Stewart, minister of Killin, and printed at their expense in 1765: it bears a high character for fidelity and accuracy. The several books of the Old Testament were translated and published, in four detached portions or volumes, at different times, as the Society's funds would permit. In 1796, the first edition of the New Testament being exhausted, the Society published another, consisting of *twenty thousand* copies. And as some of the first printed volumes of the Old Testament were so much reduced in number, in 1802, as to be insufficient to supply the urgent demands of the Highlands in general, and of the Society's own schools in particular, a new edition of twenty thousand copies was printed. Three parts out of four, into which this portion of the Bible had been divided, were rendered from the Hebrew with great simplicity, and with as literal an adherence to the original text as the idiom of the respective languages would admit. As the style of the fourth part, which was executed by another person, had receded from this simplicity, it was revised and corrected with the utmost care. From this corrected text (a copy of which was furnished by the Society in Scotland as soon as it was finished), the British and Foreign Bible Society executed their stereotype editions in 1807, which (as the Scottish Society was unable to supply the urgent and

¹ Chalmers's Biographical Dictionary, vol. xvii, pp. 480—482, from Mr. Butler's Memoirs of Bp. Hildesley.

very numerous demands for the sacred writings) were purchased at reduced prices by the poor Highlanders, with the liveliest expressions of gratitude. ¹

III. FRENCH VERSIONS.—The earliest French translation of the Scriptures is that of Guiars de Moulins, a canon of St. Pierre d'Aire, in the diocese of Touraine, who was employed in this work from the Vulgate, from 1291 to 1294. Several copies of this translation are in the Royal Library at Paris; and an edition of it was printed by order of Charles VIII. to whom it was dedicated, at Paris in 1487. In 1512, James Le Fevre, of Estaples (better known by the name of Jacobus Faber, Stapulensis,) published a translation of Saint Paul's Epistles, with critical notes and a commentary, in which he freely censures the Vulgate; and in 1523 he published at Paris, in a similar manner, the whole of the New Testament. This was followed by detached books of the Old Testament, and by an edition of the entire French Bible translated by himself. It was printed at Antwerp by Martin L'Empereur, in 1530, (again in 1534, and 1541,) and was revised by the divines of Louvain, whose edition appeared in 1550, and has since been repeatedly printed. The translation of Le Fevre is said to be the basis of all the subsequent French Bibles, whether executed by Roman Catholics or Protestants. The first Protestant French Bible was published by Robert Peter Olivetan, with the assistance of his relative, the illustrious reformer, John Calvin, who corrected the Antwerp edition, wherever it differed from the Hebrew. It was printed at Neufchatel, in 1535, in folio; and at Geneva in 1540, in large quarto, with additional corrections by Calvin. Both these editions are of extreme rarity. Another edition appeared at the same place in 1588, revised by the College of pastors and professors of the Reformed Church at Geneva, (Beza, Genlart, Jaquemot, Bertram, and others,) who so greatly improved Olivetan's Bible, both in correctness and diction, that it thenceforth obtained the name of the Geneva Bible, by which it is now generally known. It has gone through very numerous editions, the latest of which is that of Geneva, 1805, in folio, and also in three volumes 8vo. Another French Protestant version (made from the Italian translation of Diodati) was published in 1562, which for a short time was held in estimation by the Calvinists. The French translation of Sebastian Castalio, who was but indifferently skilled in that language, appeared at Basil in 1555; being accommodated to his Latin version above noticed, it was liable to the same objections, and was never held in any esteem.

¹ Address of the Society in Scotland for propagating Christian Knowledge, 1805. Owen's History of the Bible Society, vol. i. pp. 205, 206, 314—316. In 1820, a Gaelic translation of the Book of Common Prayer was completed and printed, at the expense of the incorporated London Society for promoting Christian Knowledge.

A reformation of the Geneva Bible was undertaken by Renat Benoist (*Renatus Benedictus*), professor of divinity in the college of Navarre. It was published, with notes, in 1566; but being condemned by a brief of Pope Gregory XIII. in 1575, a new edition was undertaken by the divines of Louvain, who freed it from the corrections of the reformed, and made it altogether conformable to the Latin. This edition was printed at Antwerp in 1575, and at various places since. In 1820, a version of St. John's Gospel, in the dialect spoken at Thoulouse, and in its vicinity, was printed at Thoulouse¹. There are several other French translations, by private individuals, which are made from the Vulgate; as that of Isaac Louis Le Maitre de Sacy, both with and without notes, and the version of the New Testament by Quesnel, whose moral reflections are justly admired for their piety. Father Amelot's translation of the New Testament was published in 1666; Godeau's paraphrase, in 1668; and Father Bouhours's translation, in 1697-1703. All these are now nearly forgotten. The French version of the ingenious critic, Father Simon, published with notes in 1702, was translated into English by Mr. Webster, in two volumes 4to., 1730. The Protestant French Version of the New Testament, executed by M. M. Beausobre and L'Enfant (4to. Amsterdam, 1718), is much esteemed for its closeness. Various portions of the Bible have been translated into French by other writers, who are not of sufficient note to require a distinct mention.

IV. BELGIAN VERSIONS.—A Flemish translation of the Scriptures was made from the Vulgate in the sixteenth century, and printed at Cologne in 1475, at Delft in 1477, and at other places. For a long time the Protestants in the Low Countries had only the Dutch translation, made from Luther's German version in 1560, which has already been noticed in page 237. But in 1618, in consequence of an order issued by the Synod of Dort, a new translation was undertaken from the Hebrew and Greek. The translators of the Old Testament were John Bogermann, William Baudart, and Gerson Bucer; the New Testament and apocryphal books were assigned to James Roland, Antony Walæus, and Festus Hommius. Their portions, when finished, were submitted to the careful revision of others. This Dutch version was first printed in 1637, and is highly valued for its fidelity; the Remonstrants, however, being dissatisfied with the New Testament, translated it anew from the Greek; and their version was printed at Amsterdam in 1680.

V. ITALIAN VERSIONS.—Four versions of the Bible are extant in the Italian language. The earliest is that of Nicolao Ma-

¹ Le Sént Ebangely dé Nostré Seignour Jesus Christ selain Sént Jan, traduit én Léngo Toulouzenzo. a Toulouso, 1820, 12mo.

lermi, who translated it from the Latin Vulgate: it was first published at Venice, in 1471, in folio. The second is that of Antonio Bruccioli, also printed at Venice in 1532: he professes to have made his version from the Hebrew and Greek, but Walchius says, that he chiefly followed the Latin translation of Sanctes Pagninus. A revised edition of Bruccioli's Italian Bible, rendered conformable to the Vulgate by Sanctes Marmochinus, was printed at Venice in 1538. An Italian version has moreover been said to have been published under the auspices of Pope Sixtus V.; but its existence is very doubtful. A Protestant Italian version of the New Testament was published at Geneva in 1561, and of the entire Bible in 1562, which is usually considered as a revision of Bruccioli's: but Walchius asserts that it is altogether a new translation. It has, however, long been superseded by the elegant and faithful version of Giovanni Diodati, published in 1607. The latest Italian version is that executed, in conformity with the Vulgate, by Martini, archbishop of Florence, towards the close of the eighteenth century: it received the sanction of the late pope Pius VI.

VI. SPANISH VERSIONS.—The earliest edition of the Scriptures in the Spanish language, was executed from the Vulgate, and printed at Valencia, in 1478¹; it is now of very rare occurrence. In 1553, a Spanish version of the Old Testament was made for the Jews by Edward Pinel; it was printed at Ferrara. In 1630, a revised edition of it was published at Amsterdam, by Manasseh Ben Israel. A much earlier translation than this is said to have been made by some learned Jews, which has been too hastily attributed to rabbi David Kimchi. An edition of the Old Testament in Hebrew, and in Jewish-Spanish, was printed at Vienna, in the years 1813, 14, 15, and 16, in four volumes, quarto, for the use of the Jews of Constantinople and of most of the cities of Turkey, who are Spanish Jews. The Hebrew text is printed with vowel points, on one half of the page, and the Jewish-Spanish, with rabbinical characters on the other². Among the Christians, Cassiodore de Reyna translated the Scriptures into Spanish, from the original languages, but availed himself of the assistance afforded by the Latin versions of Pagninus and Leo Juda: it was published at Basil, in 1569. A revised edition of it by Cyprian de Valera, a Protestant, who consulted later versions and notes, especially the Geneva French Bible, was published at Amsterdam, in 1702. A new Spanish version of the entire Bible, from the Latin Vulgate, was published at Madrid in 1793–4,

¹ Thomson's and Orme's Historical Sketch of the Translation of the Scriptures, p. 40, *note*.

² Sixteenth Report of the British and Foreign Bible Society, Appendix, p. 24.

by Don Philippe Scio de San Miguel, (subsequently appointed Bishop of Segovia,) in ten folio volumes; it is adorned with three hundred engravings copied from those of Marillier and Monsiau, which were executed for the edition of Sacy's French version of the Bible, printed at Paris in 1789 and the following years. This edition is very rare and dear even in Spain. Padre Scio's Spanish version was reprinted at Madrid between the years 1794 and 1797, in *nineteen* large 8vo volumes, with plates. There are copies of this edition both with and without the Latin text. The third edition of this version was published at Madrid in 1808, in Latin and Spanish, in sixteen volumes, which have the appearance of small quartos: they are very neatly executed. The Vulgate text and Spanish translation are printed in parallel columns. To each book is prefixed a critical preface, and at the foot of the page is a copious commentary, drawn principally from the writings of the fathers.¹

VII. RUSSIAN VERSION.—The Slavonic or Old Russian version has been already noticed in pages 201 and 215: but as this, though the established version of the Greek church, is no longer intelligible to the common people, a translation of the Bible into the modern Russ was made by M. Glück, a Livonian clergyman, and printed at Amsterdam in 1698². As the Russian language has undergone considerable changes since that time, the Emperor Alexander, by an edict in February 1816, directed the Holy Synod of Moscow to prepare a new translation: and in March 1819, the four Gospels were published in that language.³

VIII. CROAT BIBLE.—The New Testament in the language of Croatia, was first published at Tübingen, in 1551. It was translated by the pastor Truber, and was reprinted with some corrections by the translator, at the same place, in two octavo volumes, in 1581-2. These editions are of extreme rarity. The first edition of the entire Croat Bible appeared at Wittenberg, in 1584. The New Testament is the version of Truber. The Pentateuch, Proverbs, and Book of Ecclesiasticus were translated by the editor, George Dalmatinus, who also wrote the Preface.⁴

¹ A modern Polyglott Bible, designed as a companion to that in the Hebrew, Greek, Latin, Syriac, and English languages (noticed in p. 124, *supra*), is now in course of publication by Mr. Bagster. It comprises Luther's *German* version, carefully printed; the *French* version, from a reprint of Ostervald's edition, printed at Basle, in 1819-20; Diodati's *Italian* version; and the *Spanish* version, from the edition of Padre Scio, above noticed.

² Bishop Marsh's *History of Translations*, p. 6.

³ Sixteenth Report of the British and Foreign Bible Society, for 1820, Appendix, pp. 29, 30. The modern Russian version was received with the liveliest gratitude, both by clergy and laity, of which some pleasing testimonies are given in p. 31.

⁴ Adler's *Bibliotheca Biblica*, Part IV. pp. 151, 152.

IX. The New Testament, in the **BASQUE** dialect, was first printed at Rochelle, in 1571, with a dedication in French to Joan d'Albret, Queen of Navarre, by John de Licarrague de Briscous. It is furnished with parallel passages in the margin, and at the end are summaries of contents, indexes, &c. ¹

X. **HUNGARIAN BIBLE**.—The Hungarian Protestant version was executed by Caspar Caroli, who availed himself of the previous labours of Vatablus, Pagninus, Munster, Tremellius, and of the Vulgate. It was first published in 1589, at Wyszolyn; and subsequently at Hanau, in 1608; at Oppenheim, in 1612; at Amsterdam, in 1645, 1684, and 1685, and at other places. Of the edition printed in Holland, in 1717, three thousand copies are said to have been intercepted by the Jesuits, into whose custody they were committed, to prevent any use from being made of them. There is also a popish version, made from the Latin Vulgate, by George Kaldi, and printed at Cologne and Vienna.

XI. **POLISH BIBLES**.—Three versions of the Scriptures have been published in the Polish language. The first was undertaken for the use of the Roman Catholics, and was published at Cracow in 1561; reprinted at the same place in 1577, 1599 and 1619, and at other places. The second was made by the Socinians under the patronage and at the expense of Prince Nicholas Radzivil; it was published at Pinczow, in Lithuania, in 1563, and is one of the rarest books ever printed ². This translation was reprinted at Zaslau, in Lithuania, in 1572. The third Polish version was made by the Reformed, or Calvinists, in 1596. A translation of the New Testament into the Judæo-Polish dialect (which is spoken by the Jews, who are very numerous in Poland) has been made by the Rev. N. Solomon, at the expense and under the patronage of the London society for promoting Christianity among the Jews; it was printed in 1821 ³. A translation of the New Testament into the language of *Samogitia*, a province of Poland, was printed in 1820, at the expense of the Russian Bible society.

XII. **BOHEMIAN BIBLES**.—The first Bohemian translation was made from the Latin Vulgate, and was published at Prague in 1488. The other, for the use of the Protestants in Bohemia, was made from the sacred originals by Albert Nicolai, John Capito, Isaiah Cœpolla, and other learned reformers, at the expense of the baron, John Zerotimus. It was published between the years 1579 and 1593, in six quarto volumes,

¹ Adler's Bibliotheca Biblica, Part IV. p. 151.

² A copy of this translation is in the library of Earl Spencer, and is described by Mr. Dibdin, Bib. Spenc. vol. i. pp. 85—89.

³ Thirteenth Report of the London Society for the Conversion of the Jews, p. 8.

without any indication of the place where they were printed, which is supposed to have been Kralitz.

XIII. MODERN-GREEK, or ROMAÏC VERSIONS.—The Romaïc is a corruption of the antient Greek, so great indeed, that, compared with the latter, it may be pronounced a new language: It is at present in general use, both for writing and conversation, the antient Greek being used solely for ecclesiastical affairs. Into this language the New Testament was translated by Maximus Calliergi, and was printed at Geneva in 1638, in one large quarto volume, in two columns, one containing the antient, the other the modern Greek. It was published at the expense of the then United Provinces, upon the solicitation of Cornelius Haga, their ambassador at Constantinople. The Greeks, however, did not receive it with much favour. This translation was reprinted at London in 1703, in one volume 12mo, by Seraphin, a monk of Mitylene; who prefixed to it a preface, which gave offence to the Greek bishops, particularly to the patriarch of Constantinople. By his order it was committed to the flames. The edition of 1703 (which, in consequence of this suppression, has become extremely rare) was reprinted in 1705; and in that edition the objectionable passages in Seraphin's preface were omitted. A more correct edition of it was printed at Halle, in Saxony, in 1710, in one volume, 12mo, under the patronage and at the expense of Sophia Louisa, Queen of Prussia¹. From this last edition was printed the impression executed at the expense of the British and Foreign Bible Society, in one thick volume, 12mo. (Chelsea, 1810), the antient and modern Greek being in parallel columns. To this edition the patriarch of Constantinople gave his unqualified approbation². With regard to the Old Testament, though the book of Psalms was translated into Romaïc, and printed at Venice, in 1543, and the Pentateuch (by the Jews at Constantinople) in 1547, yet no *entire* version of the Scriptures was extant in modern Greek, until the archimandrite Hilarion (whom the general suffrage of the learned Greeks concurs in representing as best qualified for the task) undertook first a new translation of the New Testament, which is undergoing a scrupulous revision, previously to being printed. The same person, with the assistance of two learned ecclesiastics, is at this time occupied in translating the Old Testament from the antient into the modern Greek.³

¹ Butler's *Horæ Biblicæ*, vol. i. pp. 177—179.

² Owen's *History of the British and Foreign Bible Society*, vol. ii. p. 358, *note*.

³ Sixteenth Report of the British and Foreign Bible Society, Appendix, pp. 19, 20. Seventeenth Report, p. liv.

XIV. XV. WALLACHIAN and BULGARIAN VERSIONS.—A translation of the New Testament in the Wallachian language was published at Belgrade; in 1648; and a version of the same has been undertaken in the Bulgarian language, under the direction of the Petersburg Bible Society.

XVI. ROMANESE VERSIONS.—The Romanese language is divided into two dialects, the *Churwelsche* and the *Ladiniche*. The former is spoken by the inhabitants of the Engadine (one of the loftiest vallies in Switzerland, bordering on the Tyrol); the latter, by the Ladins, who reside on the confines of Italy. The Scriptures were translated into the Churwelsche dialect, and published in 1657, at Schuol, a town of the Lower Engadine, and into the Ladiniche at Coire, in 1719. Editions of both these versions have lately been printed by the Bible Society at Bâsle, aided by the British and Foreign Bible Society in London.

XVII. TURKISH VERSIONS.—In 1666, the New Testament was printed in Turkish, at Oxford: it was translated by Dr. Lazarus Seaman, and was published at the joint expense of the Hon. Robert Boyle and of the Levant or Turkey Company of London, for the benefit of the Christians in Turkey, by whom it was very gratefully received. In the same year a translation of the whole Bible into the Turkish language was completed by Albertus Boboosky¹, first dragoman or interpreter to the Porte. He undertook this arduous work at the request of the celebrated Levin Warner, at that time ambassador from Holland; and his translation was sent to Leyden, corrected and ready for the press. Here it lay until 1814, when the Rev. Dr. Pinkerton having ascertained its value, recommended it to the British and Foreign Bible Society. The curators of the university of Leyden having confided the manuscript to his excellency Baron Von Diez, at that time counsellor of legation to the court of Berlin, this distinguished scholar devoted the last two years of his life to its revision, and to superintending the

¹ Owen's History of the Bible Society, vol. iii. pp. 13, 14. 257. 500. Sixteenth Report of the Society, Appendix, p. 17. Albertus Boboosky was born in Poland, in the beginning of the seventeenth century. While a youth, he was stolen by the Tartars, and sold to the Turks in Constantinople. By them he was educated in the Mohammedan faith, and when he grew up became first dragoman or translator to Mahomet or Mohammed IV. His Turkish name was Hali Bey. He understood seventeen languages, and is said to have spoken French, German, and English with the fluency of a native. To the English language he was greatly attached; and at the request of Mr. Boyle translated the catechism of the Church of England into Turkish. He also composed several works himself, several of which have been published: but his great work was the Translation of the Scriptures above noticed. Boboosky also wrote a grammar and dictionary of the Turkish language. But it is not known what has become of them, and of the church catechism. This wonderful man intended to have returned into the bosom of the Christian church; but died, before he accomplished his design. Owen's Hist. vol. iii. p. 14. *note*.

printing of it. On his decease, in 1817, the editing of this version was cheerfully undertaken by M. Kieffer, professor of the oriental languages at Paris; and in 1819, the New Testament was completed. The Old Testament is passing through the press, with as much rapidity as the nature of the work will permit. The style of Boboosky's translation is said to be pure and elegant, such as will be read with pleasure by the man of letters, and at the same time be understood by the lowest in society.

XVIII. PORTUGUESE VERSION.—In 1681, the New Testament was printed in the Portuguese language at Amsterdam; and some portions were printed in the former part of the last century by the Missionaries at Tranquebar. A Portuguese version of the Old Testament, executed by João Ferreira d'Almeida and Jacob op den Akker, was published at Batavia, in 1748-53, in two volumes 8vo. These were Protestant versions. In 1781, Antonio Pereira published a Portuguese version of the New Testament, at Lisbon; and in 1783, the entire Bible. This translation is made from the Vulgate Latin version, and in all doctrinal points is in union with the church of Rome.

XIX. ALBANIAN VERSION.—The Albanians are a hardy people, inhabiting the countries antiently known by the names of Illyricum and Epirus: numerous tribes of them are also spread over Macedonia and the Morea or Peloponnesus. A translation of the New Testament into their language was finished in the year 1820 by Dr. Evangelos Mexicos, under the patronage and at the expense of the British and Foreign Bible Society; which it is intended to print in parallel columns, one containing the Greek text, the other the Albanian version.

XX. MALTESE VERSION.—The Maltese may almost be considered as a dialect of the Arabic language. Into this dialect the New Testament has been translated by Signor Cannolo, a native of the island of Malta, under the direction and with the assistance of the Rev. William Jowett, M. A., one of the Representatives of the Church Missionary Society in the Mediterranean. The Old Testament is in progress. As very few books have appeared in Maltese, it is proposed to print and circulate one of the Gospels, for the judgment of the learned, before the New Testament shall be put to press.

SECTION IV.

MODERN VERSIONS IN THE LANGUAGES OF ASIA.

I. *Hebrew.*—II. *Chaldee.*—III. *Versions in the oriental languages, either translated by the Baptist Missionaries at Serampore, or printed at the Mission Press.*—1. ARABIC, and the languages derived from or bearing affinity to it.—2. SANSKRIT, and the languages derived from or bearing affinity to it.—3. CHINESE, and the languages derived from or bearing affinity to it.—IV. *Other Asiatic Versions.*—1. *Formosan.*—2. *Tartar.*—3. *Georgian.*—4. *Taheitan.*

I. **HEBREW.** The New Testament was first translated into Hebrew by the learned Elias Hutter, who published it in his polyglott edition of the New Testament in twelve languages, viz. Greek, Syriac, Hebrew, Latin, German, Bohemian, Italian, Spanish, French, English, Danish and Polish, at Nuremberg, in 1599, 1600, in two volumes, 4to. In his preface he states, that when meditating that work, he sought in vain for a Hebrew version of the New Testament. No alternative therefore was left to him, but to attempt it himself. Accordingly, laying aside every other undertaking, he translated, corrected, and finished it in the space of one year. For a first translation, especially when we consider the shortness of the time in which it was accomplished, it is truly a wonderful performance. From Hutter's Polyglott the Hebrew text was detached, and printed separately, with some corrections, under the superintendance of William Robertson, 8vo. London, 1661. It is a volume of extremely rare occurrence, as the greater part of the impression was consumed in the great fire of London, in 1666. Robertson's edition was beautifully reprinted in 12mo, at London, in 1798, by the Rev. Richard Caddick, with the pious and benevolent design of enlightening the minds of the Jews. This translation not being executed in pure biblical Hebrew, and consequently not adapted to the Jews, the London Society for promoting Christianity among them, in 1817, completed and published a new translation in biblical Hebrew, the purity of which has been acknowledged by learned Jews. The Gospel of Saint Matthew had been published in 1814, and the succeeding books at different times, as they could be completed¹. The late Rev. Dr. Buchanan,

¹ There are extant various other Hebrew translations of detached books of the New Testament, by different individuals, which we have not room to enumerate. The

during his researches in the interior of India, obtained a Hebrew manuscript of the New Testament in the country of Travancore, which is now deposited in the University Library at Cambridge. It is written in the small Rabbinical or Jerusalem character. The translator was a learned Rabbi, and the translation is in general faithful: his design was, to make an accurate version of the New Testament, for the express purpose of confuting it, and of repelling the arguments of his neighbours, the Syrian or St. Thomé Christians. His own work was the providential instrument of subduing his unbelief; and he lived and died in the faith of Christ. A transcript of this Travancore Hebrew New Testament is in the Library of the London Society for promoting Christianity among the Jews.¹

II. CHALDEE.—The New Testament has not hitherto been published in this language: but a copy in manuscript exists in the Vatican Library. The manuscript contains both the Old and New Testaments, written in Syriac characters, but the language is Chaldee.²

III. VERSIONS IN THE ORIENTAL LANGUAGES, EITHER TRANSLATED BY THE BAPTIST MISSIONARIES AT SERAMPORE, OR PRINTED AT THE MISSION PRESS.—The Baptist Missionaries entered India in 1793, and ultimately fixed themselves at the Danish settlement of Serampore, near Calcutta. To this mission chiefly belongs the honour of reviving the spirit for promoting Christian knowledge, by translations of the Bible. Soon after their establishment at Serampore, they were convinced that, if ever Christianity took deep root in India, it must be through the Holy Scriptures being translated and put into the hands of the various tribes who inhabit that vast country. Aided by a noble fund for translations raised by subscriptions among the societies of the Baptist denomination in Great Britain, almost from the commencement of their pious labours, and also by various annual grants of money from the British and Foreign Bible Society, from the year 1806 to the present time, the missionaries applied themselves to the great work of translating the Scriptures. In this undertaking, which has been honoured with the sanction of the Marquess Wellesley, and subsequent governors general of India, the Rev. Doctors Carey and Marshman, and the Rev. William Ward, have pre-eminently

reader will find an account of them in Dr. Clarke's *Bibliographical Dictionary*, vol. vi. pp. 218—222.

¹ Fourth Report of the London Society for promoting Christianity among the Jews, Appendix, p. 45.

² Clarke's *Bibliographical Dictionary*, vol. vi. p. 215.

distinguished themselves; and, with their coadjutors, have continued with unwearied assiduity to prosecute their arduous work. Having formed a typographical establishment at Serampore, they have also been enabled to print translations of the Scriptures, entire or in part, which had been made by other learned and pious individuals. And when the Mission College, recently founded at Calcutta by the Right Rev. Dr. F. MIDDLETON, Bishop of Calcutta, (one of whose special objects, for the spiritual welfare of India, is the translation of the Bible into the hitherto untranslated dialects of India), shall commence its active operations, we may with just confidence anticipate the ultimate triumphs of our holy religion among the numerous tribes who inhabit that immense continent. ¹

The languages spoken in India form three classes, viz.

1. The *Arabic*, and the languages derived from or bearing an affinity to it; 2. The *Sanscrit* or *Sungscrit*; and 3. The *Chinese*, with the languages respectively derived from or bearing an affinity to them. ²

1. *Modern Versions in the ARABIC language, and its cognate dialects.*

(1) ARABIC.—A version of the entire Bible in Arabic has come down to us, of which an account has been given in pp. 195 and 212, *supra*. Though highly valued by some oriental scholars for its general accuracy and fidelity, it has become antiquated in its dialect, and consequently unacceptable to the *learned* Arabians. On this account a new translation, in elegant modern Arabic, was commenced by Sabat, an eminent Arabian scholar, under the superintendance of the late Rev. Henry Martyn, B.D. one of the Hon. East India Company's Chaplains. The New Testament was completed and published at Calcutta,

¹ As soon as it was known in England that Bp. Middleton was forming the Mission College at Calcutta, the sum of £5000 sterling was voted to him by each of the venerable Societies, for promoting Christian Knowledge, and for the propagation of the Gospel in foreign parts, in aid of that Institution. The same sum was voted to his Lordship by the Church Missionary Society, without condition or restriction, in furtherance of his plan. And the like sum of £5000 was voted by the British and Foreign Bible Society, in aid of the translations of the Holy Scriptures.

² Where no other authority is cited, our notices of oriental translations are abridged from the "Brief View of Baptist Missions and Translations," 8vo. London, 1815; from the "Periodical Accounts of the Baptist Missionary Society," No. XXX.; from the Supplement to No. XXXI., containing a further memoir of the translations of the sacred Scriptures, dated March 21, 1816, 8vo, London, 1817; from Specimens of Editions of the Sacred Scriptures in the Eastern languages, translated by the Brethren of the Serampore Mission, and of several others, printed at the Mission press, Serampore, 1818, 4to; and from the "Seventh Memoir respecting the Translations of the Sacred Scriptures into the languages of India, conducted by the Brethren at Serampore," 8vo, Serampore, 1820. The plate representing the Lord's Prayer in Javanese, and the specimens of Versions in pp. 294—299, have been kindly communicated for the use of this work, by the Rev. J. Dyer, one of the Secretaries of that Society.

in 1812, at the expense of the British and Foreign Bible Society¹. The Old Testament was continued by the Rev. T. Thomason and Sabat. An edition of the Arabic New Testament, in Syriac characters, is now printing at Paris, at the expense of the Bible Society: it is expected to be finished in the course of the present year, 1821. See a specimen of the Arabic version in p. 299, *infra*.

(2) *Persian*.—The Persian Version, already noticed in pp. 196 and 214, having also become antiquated and obsolete, a new one was undertaken by Lieut. Colonel Colebrooke, who completed the Four Gospels. They were published at Calcutta in 1804. An entire version of the New Testament, in pure and elegant Persian, was executed by the late Rev. H. Martyn, who travelled from India to Shiraz, the Athens of Persia, for that purpose. He arrived there in June 1811, and by the middle of the following year he had completed his work, with the assistance of Meer Seyd Ali, a learned native. He next proceeded to translate the book of Psalms into the same language; and thus rendered those important parts of the Sacred Scriptures into the vernacular language of two hundred thousand who bear the Christian name, and which is known over one-fourth of the habitable globe. A beautifully written copy of Martyn's translation was presented by Sir Gore Ouseley, bart., his Majesty's ambassador extraordinary, to the Sovereign of Persia, who publicly expressed his approbation of the work². He subsequently carried another copy of the manuscript to Petersburg, where it was printed at the expense of the Petersburg Bible Society, under the superintendance of Sir G. Ouseley. A specimen of this version is given in page 298.

(3) *Pushtoo or Affghan*.—This language is spoken beyond the river Indus, by a people, who, there is every reason to conclude, are descended from the ten tribes of Israel. The eminent linguist, the late John Leyden, M.D., commenced a translation of the New Testament; and on his death in 1812, the Baptist missionaries at Serampore procured men skilled in the language to complete his undertaking. The whole of the New Testament has been printed at the mission-press; and the Pentateuch is advanced at the press as far as the Book of Leviticus. A specimen of this version is given in page 295.

(4) *Bulocha or Buloshee*.—This language is spoken on the western banks of the Indus, the country of Bulochistan ex-

¹ Buchanan's Christian Researches in Asia, pp. 285—290. (London, 1811.)

² Owen's Hist. of the Bible Society, vol. iii. p. 41.. vol. ii. p. 261. In pp. 265—267 an English translation of the letter of the King of Persia is printed at length. See also the very interesting Memoir of the Rev. Henry Martyn, B.D. 8vo, London, 1819, particularly pp. 541—455.

tending westward to Persia. Considerable progress has been made by the missionaries in translating the New Testament into this dialect, in which they have printed the Four Gospels. See a specimen of it in page 296.

2. *Versions in the SANSKRIT or SUNGSKRIT language, and its cognate dialects :*

(1) *Sanscrit*.—This, though the parent of all the languages spoken in western and southern India, is, at present, the current language of no country, though it is spoken by the learned nearly throughout India. The New Testament was published in Sanscrit at Serampore, in 1811; the Pentateuch in 1812; the remaining historical books in 1815; the Hagiographa in 1816; and the translation of the prophetic books was finished in 1818, when the last information was received. The Baptist missionaries are preparing a new edition of this version, which is read with great interest by the Bramins. A specimen of it is given in page 294.

(2) In *Western India*, not fewer than *twenty-nine* languages are derived from the Sanscrit, and into SEVENTEEN of these the sacred volume has been wholly or in part translated, viz.

i. The *Sikh, Sheek, or Punjabee*, which is spoken in the province of Punjab, or the country of the five rivers (from *punj* five, and *ab* water): into this language the *entire Bible* has been translated and printed at the Serampore press. See a specimen of it in page 296.

ii. The *Assamese*, or language of the kingdom of Assam, in which the *New Testament* is completed and printed. See a specimen in p. 296.

The New Testament has also been translated and printed in

iii. The *Kashmiree* or *Kashmeer*, which is spoken in the extensive province of Kashmere, in the North of Hindostan:—See a specimen of it in page 295;

iv. The *Wucha* or *Multanee*, or dialect of Wuch, a country on the eastern bank of the Indus, which reaches from the Punjab to Auch;

v. The *Gujurat* or *Guzurattee*, which is spoken in the peninsula of Guzurat;

vi. The *Bikaneer*, which is spoken to the south of the Punjab, and extends westward to the country where the Wucha begins; and in

vii. The *Kunkuna*, which language begins where the Guzurattee ceases to be vernacular, and is spoken at Bombay, and thence up the coast as far as Goa. In this language also the Pentateuch is considerably advanced: when that portion is finished, the Serampore brethren intend to transfer the completion of the Old Testament to the Bombay Auxiliary Bible Society.

The New Testament is more than half printed, and is expected to be finished in the course of the present year, in

viii. The *Maruwar*, or *Marwar*, which is spoken to the south-west of the *Bikaneer* country;

ix. The *Ojuwinee*, or language of the province of *Oujein*;

x. The *Bundelkhundee*, spoken in the province of *Bundelk-hund*: and

xi. The *Nepālese*, or language of the kingdom of *Nepāl*.

The Four Gospels have been printed in

xii. xiii. The *Kanouj* or *Kanhukoobja*, and *Jumboo* languages.

The Gospels of Matthew and Mark have been printed in

xiv. xv. xvi. The *Palpa*, *Kausulee* or *Koshul*, and *Bhutaneeer* languages, and also in

xvii. The *Magudha* or *Pali* language, which is spoken in south *Bahar*. It begins where the *Mahratta* language ends, and extends nearly to the banks of the *Ganges*, and is the learned language of *Ceylon*, and of the *Burman Empire*. This version was commenced by the late *Mr. W. Tolfrey* at *Colombo*, in 1813: and on his death in 1817, the task of finishing and editing it was confided by the *Colombo Auxiliary Bible Society* to the *Rev. Messrs. Chater and Clough*.

(3) *In Southern India*, TWELVE dialects are spoken, that are either derived from the *Sanscrit*, or bearing an affinity to it, and into which the *Scriptures* have been wholly or in part translated, viz.

i. In the *Mahratta*, of which language *Dr. Carey* is professor at *Calcutta*, the *Pentateuch* and *New Testament*, translated by the *Baptist missionaries*, have long been in circulation, and the *Historical Books* were printed in 1820. See a specimen of it in page 294.

ii. The *Hindee* or *Hindoostanhee*, being spoken over an immense tract of country in *India*, varies much in its dialects; and not fewer than three different translations of the sacred volume have been printed. The earliest was that of the four *Gospels*, by *William Hunter, Esq.*; which was executed at the press of the college of *Fort William*. Another translation was completed by the late *Rev. Henry Martyn*¹, in 1808, and printed at the expense of the *Calcutta Auxiliary Bible Society*. A revised edition of this version, by the *Rev. Mr. Bowley*,

¹ To this eminently learned and exemplary divine, the native Christians and others who speak the *Hindoostanhee* language, are indebted for a *Compendium of the Liturgy of the Anglican Church*, which was translated by him, and printed in 1818, at the expense of the *Prayer Book and Homily Society of London*. *Mr. Martyn* was the first clergyman of that church in *India* who introduced her service to our native subjects in *Bengal*. His work, having received repeated revision and amendment, is esteemed by competent judges to be a perspicuous and faithful version of the sublime original.

(one of the missionaries of the Church Missionary Society, who is stationed at Chunar) was finished at Calcutta in 1820, at the expense of the same Society : and measures are taking to add to it the Old Testament in the same language¹. In 1820 the Calcutta Society printed a large edition of Mr. Martyn's version of St. Matthew's Gospel, in Hindoostanhee, with the English on the opposite page : and of Mr. Bowley's revision, which, by the disuse of Arabic and Persian words, is peculiarly adapted to the inhabitants of Benares and the Upper Provinces, the three first Gospels were printed in the same year. A specimen of the Hindoostanhee version in the Persian character is given in page 298.

The third Hindee version of the New Testament was completed many years since by the missionaries at Serampore, who published the Old Testament in 1818. A new edition of the New Testament was printed in 1820, at their press, from a *new* version, executed by the Rev. John Chamberlain, whose long residence in the western provinces of India, together with his intimate knowledge of the popular dialects of the Hindoos, has eminently qualified him for the undertaking. A specimen of this version is given in page 296.

iii. In the *Bengalee*, or language of the province of Bengal, the whole of the Scriptures is published. Five editions of the New Testament (which was completed twenty-five years since) and two of the Psalms, and some other parts of the Old Testament, have been printed; and a new edition of the entire Bible is preparing, in one large royal 8vo volume, together with two thousand extra copies of the New Testament in 12mo. For this edition the missionaries are preparing paper, made of the *sun* plant (*Crotolaria juncea*), which, though inferior to English paper in point of colour, is equally impervious to the worm, and far more durable. A large edition of the Gospels of St. Matthew and St. John, in English and Bengalee, on opposite pages, was printed at Calcutta in 1820, chiefly for the benefit of the natives who are attached to public offices and houses of agency. See a specimen of the Bengalee version in page 294.

A new Bengalee version of the New Testament, completed by the late Mr. Ellerton, was printed at Calcutta, in 1820².

iv. The *Ooriya* or *Orissa* language is spoken in the province of that name : it has a very close affinity to the Bengalee, but with different terminations, and a different character. In this lan-

¹ Memoirs of Martyn, p. 292. Sixteenth Report of the Bible Society, pp. lxxi. 182, 103. Nearly the whole of the Old Testament had been translated.

² Seventeenth Report of the Bible Society, p. lvii.

guage, the entire Bible was translated by the Baptist missionaries several years since : a second edition of the New Testament is nearly completed at Serampore. A specimen of this version is given in page 295.

v. The *Brij-Bhassa* language, which is spoken in the upper provinces of Hindoostan, and contains a greater mixture of the Sanscrit than most of the other dialects of the Hindee. The four Gospels have been translated ; and the Gospel of St. Matthew was printed in 1816. See a specimen of it in page 295. The *Brij-Bhassa* version is likely to be more acceptable to the inhabitants of the province of Dooab than the Hindoostanhee.

vi. The *Kurnata* or *Canarese* language is spoken in the country extending northward from Tellicherry to Goa, and eastward from the coast of Malabar to the country where the Tamul is spoken, including the whole of the Mysore. In this language the New Testament was printed in 1820, from the translation of the Rev. Mr. Hands. A specimen of it is given in page 297.

vii. The *Tamul* language is spoken in the south-eastern part of India, from Madras to Cape Comorin. Two different translations have been made in this language. The first was executed by the learned German missionaries, who were educated at Halle, and were employed in the last century by the Danish government. The New Testament was commenced by Bartholomew Ziegenbalg in 1708, and finished in 1711. A printing press and paper having been provided at Tranquebar by the assistance of the venerable SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, this translation after having been revised by Gründler, another missionary who arrived after Ziegenbalg, was put to press in 1714, and finished in the following year. This Tamul New Testament was reprinted at Tranquebar in 1722, and again in 1758, and also at Columbo in 1743. In the year 1717, Ziegenbalg commenced a Tamul version of the Old Testament; but he died in 1719, having finished only the Pentateuch with the books of Joshua and Judges. The translation was continued and completed by the distinguished missionary Benjamin Schultze, who arrived at Tranquebar in 1719 : it was printed at Tranquebar, in four volumes, in the years 1723-26-27, and 28. The *second* translation of the New Testament into Tamul was made by Fabricius, another German missionary, at Madras, where it was printed in 1777¹. In 1814 an edition of the Tamul New Testament was completed at the Serampore press, at the expense of the Calcutta Auxiliary Bible Society ; and as the lapse of years rendered further correction of it neces-

¹ Bishop Marsh's History of the Translations of the Scriptures, p. 37.

sary, the Rev. C. T. E. Rhenius and the Rev. Dr. Rottler ¹, at Madras, are actively occupied in revising Fabricius's version. This revision having been highly approved by competent judges, the Madras Bible Society have ordered the book of Genesis to be printed for general circulation, with the ultimate intention of printing a revised edition of the entire Tamul Bible ². See a specimen of the Tamul version in p. 299 ³.

viii. The *Telinga* language, sometimes called the *Teloogoo*, is spoken in the Northern Circars. In this language, which appears to be a dialect of the Tamul, the missionary Schultze, above noticed, translated the Bible: but it was never printed ⁴. A Telinga version of the New Testament was executed by the Missionaries at Serampore, in 1818; and the Pentateuch is printed as far as the book of Leviticus. On the completion of the Pentateuch, the honour of finishing this version was resigned to the Madras Auxiliary Bible Society: and some progress had been made by the Rev. Mr. Pritchett, whose labours were terminated by death in 1820. A specimen of the Telinga Version is given in page 295.

ix. While the Dutch had settlements in the Island of Ceylon, they were not inattentive to imparting the Scriptures to such of the natives as embraced the Christian faith. The four Gospels were translated into *Cingalese*, or the language of that island, and were printed at Colombo in 1739, and again in 1780; the Acts of the Apostles, in 1771; the Psalms in 1755, and again in 1768; and the entire New Testament, together with the books of Genesis, Exodus, and Leviticus were printed at the same place in 1783. After Ceylon had become part of the British Empire, a new Cingalese version of the New Testament was undertaken by Mr. W. Tolfrey, aided by native assistants, under the patronage and at the expense of the Colombo Auxiliary Society. That nothing might be omitted, which could insure the excellence of this translation, two hundred copies of the Gospels of Matthew and Mark were printed off, and circulated among the Modeliars (native magistrates) proponents, and catechists at Colombo, who were the best skilled in Cingalese; several were also sent to the settlements of Point de Galle and Matura, where that language is spoken in the greatest purity. Pains were taken to obtain a fair and candid opinion of the new work, and it is satisfactory to know,

¹ The Rev. Dr. Rottler has also translated the book of Common Prayer into the Tamul language: it was printed at Madras in 1819, in quarto.

² Sixteenth Report of the Bible Society, p. 185.

³ Bishop Marsh's History of Translations, p. 57, note.

⁴ In 1820, the Prayer Book and Homily Society of London made a grant of books, to be sold at Madras, the proceeds of which are to be applied in aid of printing the book of Common Prayer in the Tamul and Malayalim languages.

from the decision of numerous and competent judges, that the language and style of this extensive specimen of the New Version, were not only pure and suitable to the dignity of the subject, but also plain and intelligible. Mr. Tolfrey had gone through repeated revisions of the whole New Testament, and had finally corrected to the end of the second chapter of the second epistle to Timothy, when his labours were interrupted by a sudden death, in 1817. The Cingalese New Testament was finished and printed under the united exertions of the Rev. Messrs. Chater and Clough (the former a Baptist and the latter a Wesleyan-Methodist Missionary), and of Mr. Armour, an intelligent schoolmaster of the latter connexion; and measures were taken for adding to it the Old Testament, of which only the three first books of Moses had been hitherto translated. A second edition of the Cingalese translation of the New Testament was completed in 1820; and of the Old Testament, the Book of Genesis has been printed. See a specimen of the Cingalese Testament, in p. 299.¹

x. A translation of the New Testament into the *Maldivian* language, (which is spoken in the small but very numerous Maldivian islands, that lie to the south-west of Ceylon), has been commenced by the missionaries at Serampore. The Gospel of Matthew has been completed.

xi. In 1612 (a few years after the establishment of the Dutch East India Company), Albert Cornelius Ruyl began a translation of the New Testament into the *Malay* language, which is spoken not only in Malacca, but in Java and many other islands of the Indian archipelago. He lived only to finish the Gospels of Matthew and Mark, which were sent to Holland, where they were printed at Enkhuisen in 1629, and again, at Amsterdam, in 1638. In 1646 the Gospels of Luke and John, translated by M. Van Hassel, one of the East India directors, was printed at Amsterdam, where the four Gospels were again printed in 1651, accompanied with the Acts of the Apostles; and in 1668, the whole New Testament in the Malay language, was printed at Amsterdam. From this edition the Gospels and Acts were printed at Oxford in 1677, and again in 1704. Of the Old Testament in the Malay language, some portions were printed in the seventeenth century; but the first edition of the entire Malay Bible was printed in 1731 and 1733, in Roman characters. Another edition of the whole Malay Bible was printed in the Arabic character at Batavia, in

¹ Owen's History of the Bible Society, vol. iii. pp. 120, 323, 469. Sixteenth Report of that Society, p. 189. In 1820, the book of Common Prayer was translated into Cingalese, under the direction of the Hon. and Rev. T. J. Twisleton, D.D. Arch-deacon of Columbo.



The Lord's Prayer in Saramacca, by W. F. Frenck.

Wenten warentena hing suwarga, warenten sampiran kasuchikaben, hing
nigratenwana sampiran, sahrsane bandadopen na, wenten hing suwarga,
dimateng hing dunia. Rejeki kawula sa dinten dinten kopiring ngira
hing dinten puniki. Diliphaltenna sumbulan hula buduan kala hing-
ngapuntèn kang nembut hing kawula, sampun karas kawula hinging
panggeda, liphalta hula kang ngawen sabduning sampiran kang kaguripinan
kraton, lan pangwasa, mekaten malihka muban, saban mla minjan, : Amen

Wenten warentena hing suwarga, warenten sampiran kasuchikaben, hing
nigratenwana sampiran, sahrsane bandadopen na, wenten hing suwarga,
dimateng hing dunia. Rejeki kawula sa dinten dinten kopiring ngira
hing dinten puniki. Diliphaltenna sumbulan hula buduan kala hing-
ngapuntèn kang nembut hing kawula, sampun karas kawula hinging
panggeda, liphalta hula kang ngawen sabduning sampiran kang kaguripinan
kraton, lan pangwasa, mekaten malihka muban, saban mla minjan, : Amen

1758¹. This version having become extremely scarce, an edition of the Malay Bible in Roman characters, was printed at Calcutta, in 1815-17, under the direction of the auxiliary Bible Society there, aided by a munificent grant of 10,000 sicca rupees from the governor-general in council, on the part of the honourable East India company. Another edition in Arabic characters, revised by the Rev. R. S. Hutchings, was completed at Calcutta in 1821, under the direction of the same society. Specimens of the Malay version, both in Roman and in Arabic characters, are given in page 299.—As a dialect of the Malay is spoken at Batavia, the Java Bible Society, in 1814, engaged the Rev. Mr. Robinson (a Baptist missionary), and Mr. Kool, a native translator to the government of that island, to undertake a version of the New Testament in that dialect. The Gospel of Matthew has been completed by the latter; but what further progress has been made, we have not been able to ascertain. The annexed plate exhibits the Lord's Prayer in Javanese, translated by the Rev. Mr. Trowt, another missionary from the Baptist society.

xii. The *Malayalim* or Malabar language is spoken on the coast of Malabar, in the country of Travancore. In this language the Catanars, or clergy of the Syrian church at Cotym, are translating the Scriptures under the direction of the Rev. Benjamin Bailey, one of the missionaries sent to India by the Church Missionary Society. The Malayalim spoken by the Syrian Christians of Travancore, differs greatly both in words and idioms from that spoken in the northern part of Malabar.² In order to render the Malayalim version of the Bible as correct as possible (which is now in progress), the Calcutta Bible Society in 1820 sent a printing press, types, and paper, to Cotym, where a new college has been founded for the Syrian Christians, by the Rajah of Travancore and Colonel Munro, the British resident at his court.

3. *Versions in the Chinese, and the languages derived from or bearing affinity to it.*

CHINESE VERSIONS.—The Chinese language, in the characters peculiar to it, is read not only throughout China, but also in China, Cochinchina, and Japan, by a population of more than three hundred millions of persons. Two versions of the entire Bible are extant in this language, the translators of which have been aided in their arduous and expensive undertakings by the British and Foreign Bible society. The earliest of these

¹ Bishop Marsh's History of Translations, p. 55.

² Missionary Register, for 1820, p. 48.

was commenced by the Rev. Dr. Marshman, at Serampore, by whom the New Testament was printed in 1814. The translation of the Old Testament, which was executed many years since, has been printed in detached portions, and at different times. The historical books, which will finish the Bible, are now in the press, and will be completed in the course of the present year, 1821. The missionaries at Serampore are possessed of several sets of Chinese characters, both in wooden blocks and also in metal types; a specimen of the latter is given in page 297. The other version was commenced in 1812 by the Rev. Dr. Morrison of Canton¹, aided by the Rev. Mr. Milne at Malacca, (both in the employ of the London Missionary Society), and was finished in 1820². The New Testament of this version has been circulated to a considerable extent among the Chinese inhabitants of Java, and of the islands in the Indian seas, and with the happiest effects.³

From the Chinese language are derived seven others, which are spoken in Eastern India. Into three of these the New Testament is now in course of translation, viz. the Khasee or Kassai, the Munipoora, and the Burman.

i. The *Khasee* or Kassai language is spoken by an independent nation of mountaineers, lying between the eastern border of Bengal, and the northern border of the Burman empire. In this language, the Baptist missionaries have translated and printed the four first Gospels.

ii. The *Munipoora* is spoken in the small kingdom of that name, which lies between Assam and the Burman empire. The Gospel of Matthew has been printed in this language.

iii. The *Burman* language, which is spoken in the empire of that name, has borrowed the Sanscrit alphabet. Into this language, the New Testament has been translated by Mr. Felix Carey, son of the Rev. Dr. Carey, of Serampore. The Gospel of Matthew was printed by him at Rangoon, in the Burman empire, in royal octavo, in 1817. A specimen of it is given in page 296.

¹ To Dr. Morrison the Christians in China are indebted for a version of the Liturgy and Psalter of the Anglican church. Having presented the Chinese with the Scriptures in their native language, this distinguished oriental scholar, (who, to his honour be it recorded, is a conscientious dissenter from that church), was desirous of giving them a formulary in which they might offer acceptable devotions to the throne of grace; and as he could find no form, which so completely met his views, as the Liturgy of the church of England, he translated it into the Chinese language. This version was printed in 1820, at the expense of the Prayer Book and Homily Society.

² Owen's Hist. vol. ii. p. 467. Sixteenth Report, p. lxxvi.

³ Many authentic particulars were communicated to the Java Bible Society by their late Secretary, the Rev. Mr. Supper: some of these are recorded by Mr. Owen, vol. iii. pp. 224, 225.

In concluding the preceding notice of the versions, executed principally by the learned Baptist missionaries, and at their press, it is impossible not to recognise the hand of God, who has raised up and qualified them for the arduous task to which they have devoted their time, money, and labour: for though they have been nobly assisted by subscriptions and grants from Europe, yet it ought not to be forgotten that they have largely contributed to defray the expenses of translating and printing out of those profits, which their extraordinary acquirements have enabled them to realise. They have translated and printed the whole of the Sacred Scriptures in *five* of the languages of India; the whole of the New Testament in *fifteen* others; in *six* other languages it is more than half printed, and in *ten* others considerable progress has been made in the work of translation. And these vast undertakings have been accomplished within the short space of twenty-six years, since the commencement of their first version (the New Testament in Bengalee). When we consider the experience which they have gained,—the number of learned natives whom they have trained up and accustomed to the work of translation,—the assistance which is to be derived from our countrymen in various parts of India, who are acquainted with any of its dialects,—and the advantages now enjoyed for printing at a moderate expense,—we may reasonably indulge the hope that, in the course of a few years more, the word of life will be extant in all the different languages and dialects of India.

IV. OTHER ASIATIC VERSIONS OF THE HOLY SCRIPTURES.

1. FORMOSAN VERSION.—The island of Formosa fell into the hands of the Dutch, who expelled the Portuguese thence, in 1651. During their eleven years' possession of it, Robert Junius, a native of Delft, preached the Gospel to the inhabitants, and it is said, with great success. For their use, the Gospels of Matthew and John were translated into the Formosan language, and printed at Amsterdam, with the Dutch translation, in 1661, in quarto. But the Dutch being expelled from that island by the Chinese in 1662, the Formosan version was discontinued: and in all probability the Formosans never received any benefit from the work just noticed. ¹

2. TARTAR VERSIONS.—The Tartars compose a distinct nation, of Turkish origin, though now totally distinct from the Turks, and are subdivided into various tribes, each of which has its peculiar language. Into fifteen of these languages, translations of the sacred volume are either printed or preparing,

¹ Dr. Clarke's Bibliographical Dictionary, vol. i. p. 288.

under the direction and at the expense of the Russian Bible society, viz. the Nogai-Tartar, Mongolian, Calmuck, Orenberg Tartar, Tschuwaschian, Tscheremissian, Tartar-Hebrew (spoken in the interior of Asia), Mordvinian or Mordwaschian, Ostiakian, Wogulian, Samoiedian, Tschapoginian, Zirianian, and a dialect of the Tartar spoken in Siberia. Of these various translations, the *Calmuck* was commenced by the Moravian missionaries, at Sarepta, on the banks of the Wolga, in Asiatic Russia. The remainder of the New Testament is translating by Mr. Schmidt, who is also superintending the *Mongolian* version, which is preparing by two converted Mongolian chieftains. The Edinburgh Missionary Society's missionaries at Karass have made considerable progress in a Tartar-Turkish version of the New Testament. In 1816, the Rev. Dr. Pinkerton, while travelling in the Crimea, discovered a pure Tartar translation of the Old Testament from the Hebrew, at Dschoufait Kalé. This has been revised, and is now printing at St. Petersburg.¹

3. The GEORGIAN VERSION.—At the beginning of the eighteenth century, the whole of the New Testament, together with the Psalms and the Prophets, was printed in the Georgian language, at Teflis, in Georgia, by order of the prince Vaktangh. The entire Bible was printed at Moscow in 1743, in folio, at the expense of Elizabeth empress of Russia, under the inspection of the princes Arcil and Bacchar². From this edition the Moscow Bible Society printed an impression of the New Testament in 1816, and another in 1818. According to the tradition of the Greek church, the Georgian version was originally made in the eighth century, by Euphemius the Georgian, the founder of the Iberian or Georgian monastery at Mount Athos, where his actual autograph was discovered in the year 1817, and is preserved to this day. As the greater part of the books of the Old Testament of this antient version was lost in the wars in which the Georgians were so frequently involved with the Persians and Turks, the editors of the Moscow edition were obliged to translate most of the books of the Old Testament from the Slavonian version. The Moscow Bible Society are taking measures to obtain a correct transcript of Euphemius's manuscript, from which to print a faithful edition of the Georgian Bible³. Two MSS. of the Georgian Version of the Gospels, are said to be preserved in the Vatican Library at Rome.

¹ Owen's History, vol. iii. pp. 211—215. Sixteenth Report of the Bible Society, pp. 43, 44, 55, 67.

² Bishop Marsh's History of Translations, p. 52.

³ Sixteenth Report of the Bible Society, pp. 53—55.

4. TAHEITAN VERSION.—The blessed effects, with which the labours of the Missionaries (sent out by the London Missionary Society in 1796) have been crowned, have already been noticed ¹. In consequence of the extraordinary success which has recently attended the preaching of the Gospel in Otaheite (or Taheite, as the natives term that island) and the neighbouring islands of Huaheine and Eimeo, openings have been made of the most promising nature for the dissemination of the Holy Scriptures. Aided by grants of paper from the British and Foreign Bible Society, the Missionaries in 1818 printed 3000 copies of the Gospel^x in the Taheitan language, and in 1820, having received further supplies, they completed the four Gospels, and the Acts of the Apostles.

¹ See vol. i. p. 518.

*1820 by having received further supplies they completed
 the four Gospels and the Acts of the Apostles
 of Matthew, which were completed in July
 1820 with the aid of the British and Foreign Bible Society
 who had previously been brought to
 a Tahitian version of the Holy Scriptures in
 1818.*

FAC-SIMILES OF SPECIMENS

OF THE

VERSIONS OF THE SACRED SCRIPTURES,

IN THE

Eastern Languages,

CHIEFLY

Translated by the Brethren of the Serampore Mission.

TEXT. "The people that sat in darkness saw great light: and to them which sat in the region and shadow of death, light is sprung up."
 MATT. iv. 16.

SANSKRIT, or SUNGSKRIT,

In the Deva Nagree character, which is used throughout India.

अन्धकारेषूपविशन्तो लोकाः महालोकमद्रा
 क्षुर्मृतोर्देशे क्रायायाञ्छेषविशतः प्रति आ
 लोक उदेति ।—

BENGALEE.

যে লোক অন্ধকারে বসিয়াছিল তাহারা মহা আলো
 দেখিতে পাইয়াছে যাহারা মৃত্যুর দেশ ও ছায়ায়
 বসিল তাহাদের নিকটে আলো পুঞ্জলিতাহইয়াছে ।

MAHRATTA.

ने मम अंधमनीं घसष्टे घेरोत् त्याघर्षीं मोठा जीनेउ पा
 छीम अणी ने मसुवे चेशांत् अणी त्याचे छायेंत् घसष्टेत् त्या
 मीमंचि नवल जीनेउ मप्रपुशर्त् साम अछे ।—

KASHMIREE, or KASHMEER.

यिमा लोपा अटगटि अरुग तिदिता सुभि तिभौ
 वरु एवल वृष्टा मउकि रेमभा क्रिय कायायन अ
 र्ग तिदनावालिना कनगो रामा मभरु मभन ।

OORIYA, or ORISSA.

ଘେଡ଼ୁ ଲୋକ ଅଧିକାଂଶରେ ବସିଥିଲେ ସେମାନେ ମହା ଆଲ୍ପ
 ଦେଖିବାକୁ ପାଂଥୁଥିଲେ ଘେଡ଼ୁମାନେ ମୃତ୍ୟୁର ଦେଖ ଓ ଛାଣ୍ଡାରେ
 ବସିଲେ ସେମାନଙ୍କର ନିକଟେ ଆଲ୍ପ ପୁଞ୍ଜିଳିତ ହୋଇଥିଲେ ।

TELINGA, or TELOOGOO.

ಅಂಧಕಾಲಯಂದು ಕೂರ್‌ಮನೆ ಲಾಸುಲು ಮಹಾಪ್ರಜೆ
 ನ್ನಿನು ಮೂಕಿರಿ ಮೃತುವಯುಕ್ತ ದಶಮಂದು ನಿದಯಂ
 ಮನು ಕೂರ್‌ಮನೆ ವಾರಿನಿಕೂರ್‌ಮನೆ ಎಲುಗ ಪುಷುಪುಡ
 ಲೆದ ।

BRIJ-BHASSA.

गालिलके जे लोग अंधकारमै बैठेहैं उनने बडो उजेरो
 देखौ और मृतके देसमै और छावामै बैठनवारे जे उनयै
 उजेरो उदै भयो ।

PUSHTOO, or AFFGHAN.

هر خلق چه تياره كهن فاست و و هغو لويرو پنهاني
 وليده او دهرت ملك او په سورج كهن دناستو په لورج
 روپنهاني ظاهره شوله

SIKH, SHEEK, or PUNJABEE.

ਅਰਥਤੇ ਅੰਪੇਰਿਅੰਵਿਚ ਬੈਠਦੇ ਜੋਇਆਂ ਲੋਕਾਂ ਵਡੇ
ਚਾਂਨਲਨੂ ਵਿਠਾ ਮਉਤਦੇ ਵੇਸ ਅਤੇ ਛਾਯਾਵਿਚ ਬੈਠੇ ਜੋਇ
ਆਂਤਾਂਈ ਚਾਂਨਲ ਉਦੇ ਜੋਇਆ ।

HINDOOSTANHEE.

ਜੇ ਲੋਗ ਅੰਧਿਯਾਰੇਮੋਂ ਬੈਠੇ ਥੇ ਤਨ੍ਹੇਨੇ ਬਡੀ ਰਾਸ਼ਵੀ ਦੇਖੀ
ਬਿਰ ਮੈਤਕੇ ਦੇਸ਼ ਵਾ ਛਾਯਾਮੋਂ ਬੈਠਨੇਵਾਲੋਂਕੇ ਰਰਫ ਉਜਿਯਾਲਾ
ਜਾਵਿਦ ਜਯਾ । —

UHUMIYA, or ASSAMESE.

ਬਿਲਿਨਾਕੁ ਲੋਨਾਕੁ ਅਨੁਕਾਬੁ ਵਹਿਲਿਲੁ ਸੇਇ । ਬਿਲਿਨਾਕੇ
ਮਹਾਂ ਪਹੁਬੁ ਨੇਪਿਬਲੇ ਪਾਇਲੇ । ਬਿਲਿਨਾਕੁ ਮੁਥੂਬੁ ਦੇਸ਼ੇ
ਆਖੁ ਯੰ ਵਹਿਲਿਲੁ ਸੇਇ ਬਿਲਿਨਾਕੁ ਅਬੁ ਪਹੁਬੁ ਪੁਕੁਲਿ
ਐਇਲੇ

BURMAN.

ਭਾਬੁਲੰਧੁਪੁੰ ॥ ਚੰਦਰਾਨਿਲੰਪੁੰਧੁੰਗੀਅਭੰਗੁੰਯੋਗੁੰਦੁਪੰਦੁ
ਲੰਯਾਭੰਗੁੰਯੋਗੁੰਦੁਪੰਦੁ ਚੰਦਰਾਨਿਲੰਪੁੰਧੁੰਗੀਅਭੰਗੁੰਯੋਗੁੰਦੁਪੰਦੁ
ਲੰਯਾ ॥

BULOCHA, or BULOSHEE.

ਮੋਧੀ ਆਖੁਗੁਰੁ ਮਨੁ ਚੰਦਰਾਨਿਲੰਪੁੰਧੁੰਗੀਅਭੰਗੁੰਯੋਗੁੰਦੁਪੰਦੁ
ਮਨੁ ਚੰਦਰਾਨਿਲੰਪੁੰਧੁੰਗੀਅਭੰਗੁੰਯੋਗੁੰਦੁਪੰਦੁ ਮਨੁ ਚੰਦਰਾਨਿਲੰਪੁੰਧੁੰਗੀਅਭੰਗੁੰਯੋਗੁੰਦੁਪੰਦੁ
ਮਨੁ ਚੰਦਰਾਨਿਲੰਪੁੰਧੁੰਗੀਅਭੰਗੁੰਯੋਗੁੰਦੁਪੰਦੁ * ਮਨੁ ਚੰਦਰਾਨਿਲੰਪੁੰਧੁੰਗੀਅਭੰਗੁੰਯੋਗੁੰਦੁਪੰਦੁ

CHINESE VERSION.

MOVEABLE METAL TYPES.

TEXT. " In the beginning God created the heavens and the earth. And the earth was without form and void, and darkness was upon the face of the deep : and the Spirit of God moved upon the face of the waters. And God said, Let there be light : and there was light.

GEN. i. 1—3.

光	日	行	內	虛	氣	未	造	原
	光	水	神	幽	蘊	成	天	始
	而	上	風	邃	于	形	地	神
	遂	神	運	之	空	陰	地	創

KURNATA OR CANARESE.

ಗಾಲಿಯ ಯೆಫಮಂದಿ ಕಶ್ತಲಿಯಲ್ಲಿ ಕೂತಿಹರೋ
 ಅಸರು ದೊಡ್ಡಬೆಳಕುನನ್ನು ನೊಡಿದರು ಯಾರು ಮು
 ತ್ಯವನದಿಶದಲ್ಲಿ ನೆರಳಿನಲ್ಲಿ ಕೂತಿಹರೋ ।

FAC-SIMILES OF SPECIMENS

OF

VERSIONS OF THE SACRED SCRIPTURES,

IN THE

Eastern Languages,

PRINTED AT THE EXPENSE

OF

The British and Foreign Bible Society,

AND OF

THE CALCUTTA AUXILIARY SOCIETY.

TEXT.—“The people that sat in darkness saw great light : and to them which sat in the region and shadow of death, light is sprung up.”
 MATT. iv. 16.

HINDOOSTANHEE VERSION,

IN THE PERSIAN CHARACTER.

آنہیں لوگوں نے جو اندھیرے میں بیٹھے تھے بڑی روشنی
 دیکھی اور ان پر ہو موت کے ملک اور سایہ میں بیٹھے تھے نور
 جلوہ گر ہوا

PERSIAN.

ان خلق کہ در ظلمت نشسته بودند نور عظیمی را
 مشاهده نمودند برانکسان کہ در مقرو ظلال موت
 ساکن بودند روشنی تابید

TAMUL.

ஒருளி லிருககுரு சனம டெரிய வெளிச்சததைக
கண்டுது மரனத்தின திசையிலும நிழலிலு மிருச
கிரவர்களுககு வெளிச்ச முதிதது தெனருன.

CINGALESE.

අදුරෙහි උන් දනන් මහඹූ ඵලියක්
දුටුහ නවද මරනා රවේද ඵයාවේද
උන්දායව ඵලියක් උදුඋනේය.

ARABIC.

الناس الجالوس في الظلام فتدرا و ضياء عظيماد الجا

نسون في ضلع الهوت وظلة اضء عليهم ضياء *

MALAY IN ROMAN CHARACTERS,

KHawm' itu jang dūdolk pada kalām, fudāh meġi-
hat fawātu taràng jang besàr: dān baġi fegāla
'awrang jang dūdolk pada tānah dān bājang
mawt 'itu, taràng pawn sudāh terbit baġinja.

MALAY IN ARABIC CHARACTERS.

TEXT.—And Cain went out from the presence of the LORD, and dwelt
in the land of Nod, on the east of Eden. GEN. iv. 16.

مك كلور له قايي در هاداقن حاضرة و و ل دودتله

في دبنو نود دسبله تپهر در عيدن *

SECTION V.

MODERN VERSIONS IN THE LANGUAGES OF AFRICA AND AMERICA.

- I. AFRICAN VERSIONS.—1. *Amharic and Tigré*.—2. *Bullom*.—3. *Susoo*.
 —II. AMERICAN VERSIONS.—1. *Virginian*.—2. *Delaware*.—
 3. *Mohawk*.—4. *Esquimeaux*.—5. *Greenlandish*.—6. *Creolese*.

I. AFRICAN VERSIONS.—1. *Amharic and Tigré, or vernacular tongues of Abyssinia*.—The version in the ecclesiastical or antient language of Ethiopia, noticed in pp. 197—201, being confined to the churches, and understood by few comparatively besides the clergy, M. Asselin de Cherville, French consul at Cairo, was induced to undertake a version of the entire Bible in the *Amharic*¹, the dialect spoken at the court of Gondar, which is the dialect prevalent in the eastern parts of Africa bordering on the equator, and through which a considerable intercourse is maintained between the natives of Abyssinia and the Arabians and Negroes of the interior. For *ten* years M. Asselin employed an intelligent Ethiopian; named Abraham, on this important work, to which he devoted two entire days in every week. In order to ensure correctness, he read with this person slowly and with the utmost attention, every verse of the sacred volume in the Arabic version, which they were about to translate. M. Asselin then explained to him all those words, which were either abstruse, difficult, or foreign to the Arabic, by the help of the Hebrew original, the Syriac version, or the Septuagint, and also of some commentaries. After they finished the translation of one book, they collated it once more before they proceeded further. This version has been bought for the British and Foreign Bible Society by the Rev. Mr. Jowett; who undertook a voyage into Egypt from Malta, for the express purpose of completing the purchase. The manuscript is arrived in this country, and will be printed as soon as circumstances will permit, under the editorial care of the Rev. Samuel Lee, professor of Arabic in the University of Cambridge. During Mr. Jowett's residence in Egypt, in 1819, in conjunction with the late Mr. Nathaniel Pearce, who had lived many years in Ethiopia, he commenced a translation of the Gospels into the *Tigré*, the vernacular dialect of the extensive province of Tigré. The Gospel of Mark has been completed.²

¹ In Ludolph's *Grammatica Linguae Amharicæ* (pp. 54, 55.), there is an Amharic translation, by Abba Gregorius, of thirteen verses of the eleventh chapter of Saint Luke's Gospel.

² Sixteenth Report of the Bible Society, p. 169.

2. *Bullom* version.—The Bulloms are a numerous people on the western coast of Africa, among whom the missionaries sent out by the Church Missionary Society, laboured for several years. Into the language of this people, the four Gospels and the Acts of the Apostles, have been translated by the Rev. G. R. Nylander¹, a distinguished labourer in the service of that society. The Gospel of Saint Matthew was printed at the expense of the British and Foreign Bible Society in 1816.²

3. *Susoo* Version.—The Susoos are also a numerous tribe on the western coast of Africa, in the vicinity of Sierra Leone; among whom the same Society's missionaries laboured for several years. By these missionaries the four Gospels and other parts of the New Testament, together with several books of the Old Testament, have been translated into the Susoo language. But their further benevolent and pious labours are at present suspended among the Susoos and the Bulloms, by the revival of the nefarious slave-trade on those coasts.

II. AMERICAN VERSIONS.—Although the multiplicity of dialects spoken by the Indian tribes of North America seemed to interpose an insuperable bar to the labours of those benevolent individuals who were desirous of communicating the Scriptures to them; yet this obstacle has been diminished by the discovery, that so close an affinity subsists among them, that a young unlettered Indian of good capacity can (it is said) make himself master of them all. The following are the dialects into which the whole or part of the Bible has been translated.

1. The *Virginian* Bible was translated by the Rev. John Eliot, who has justly been denominated the apostle to the Indians, from his unwearied labours to diffuse the blessings of Christianity among them. The New Testament was published at Cambridge in New England, in 1661, and the Old Testament in 1663. The entire Bible was reprinted at the same place in 1685.

2. The *Delaware* language is spoken through a very considerable portion of North America. Into this language, part of the Scriptures was translated by the Rev. Mr. Fabricius, one of the Moravian missionaries to the Delaware Indians, but it does not appear to have been printed³. In 1818, the three Epistles of

¹ The Rev. Mr. Nylander has also rendered an additional service to such of the Bulloms as have embraced the Christian faith, by translating select portions of the Liturgy of the Anglican church into their vernacular language. These were printed in Bullom, and in Roman characters (that people having no characters of their own), in 1816, at the expense of the Prayer Book and Homily Society.

² Owen's Hist. vol. iii. p. 126.

³ Bp. Marsh's History of Translations, p. 99, where it is stated that another missionary, Schmick, translated a portion of the Gospels into the *Mahican* language.

John were translated into the Delaware language by the Rev. C. F. Dencke, a missionary from the United Brethren or Moravians. It was printed at the expense of the American Bible Society, and is intitled, *Nek Nechenawachgissitschik Bambilak naga Geschiechauchsit panna Johannessa Elekhangup. Gis-chitak Elleniechsink untschi C. F. Denke*. That is, *The Three Epistles of the Apostle John, translated into Delaware Indian, by C. F. Dencke*; New York, 1818, 18mo.

The translation is printed on the left-hand page, and the English authorised version on the right. As copies of this Delaware Indian translation are not common, the following specimen of it, from 1 John iii. 1—4. may not be unacceptable to the reader.

Necheleneyachgichink aptonagan.

Pennamook! elgiqui penundelukquonk Wetochwink wdaoaltowoagan, wentschi luwilchgussiank Gettanittowit wdamemensemall. Gunt-schi matta woachgussiwuneeen untschi pemhakamixitink, eli pemhakamixit taku wohaq Patamawossall.

2. Ehoalachgik! juque metschi ktelli wundamemensineen Gettanittowitink, schuk nesquo majawii elsijanktsch. Schuk ktelli majawelendameneen nguttentsch woachquake, ktellitsch linaxineen, elinaxit, ktellitsch newoaneen elinaxit.

3. Woak wemi auwen nechpauchsit jun nhakeuchsowoagan, kschiechichgussitetsch, necama Patamawos elgiqui kschiechsid.

4. Auwen metauchsit, necama ne endchi mikindank matta weltoq', woak eli machtauchsit wuntschi mikindamen matta weltoq'.

3. The *Mohawk* language, besides the tribe from whom it takes its name, is intelligible to the Five Nations, to the Tuscaroras, and to the Wyandots or Hurons. In the early part of the eighteenth century, a translation was made of the Gospel of Matthew, and also of several chapters both of the Old and New Testament, into this language, by the Rev. Mr. Freeman. Some portions of the latter were printed at New York, and reprinted at London with the English Liturgy, and the Gospel of Mark (translated by Captain Brant) in 1787, for the use of the Mohawks, who have a chapel at Kingston in Upper Canada, where divine service is performed in their native tongue, by a missionary supported by the venerable Society for promoting Christian Knowledge. This edition was printed at the expense of the English government. To these portions of the Scriptures was added the Gospel of John, translated in 1804 by Captain John Norton¹, a chief of the Six Nation Indians in Upper Canada. This version was printed at the expense of the British and

¹ Capt. Norton was adopted by the Confederacy of the Six Nations, in 1791, and in 1800 appointed a chief, under the title of Teyoninhokarawen. His father was a Cherokee, and served in the British army.

Foreign Bible Society, and its accuracy was, shortly after, attested in the most favourable manner by the interpreters in the Indian villages.¹

4. In the *Esquimeaux* language, a harmony of the Four Gospels was made by the missionaries of the Moravian Brethren, many years since. From this version the Gospel of John was selected by the Rev. Mr. Kohlmeister, and printed by the Bible Society in 1809. To this was added, in 1813, a translation of the other three Gospels, which had been made by the venerable superintendent of the Labrador mission, the Rev. C. F. Burgardt, who possessed an intimate knowledge of the *Esquimeaux* dialect, and finished his revision only a short time before his death, in 1812: and in the year 1819 the Acts of the Apostles and the Epistles were printed in the same dialect, by the Bible Society, and received (as the other portions of the New Testament had been) with the deepest sentiments of gratitude.²

5. In 1759, the *Greenlanders* received from the Moravian Brethren, a translation of their harmony of the four Gospels³, and in 1799, the whole of the New Testament was printed in their vernacular tongue; but, whether it was executed by the missionaries, or by the direction of the Danish government, we have not been able to ascertain.

6. Lastly, the New Testament was translated into *Creolese*, for the use of the Christian negroes in the Danish West India islands, and was published at Copenhagen, in 1781, at the expense of the king of Denmark. In 1819, the Danish Bible Society printed an edition of 1500 copies, which have been transmitted to the Danish West Indies.⁴

¹ Owen's History, vol. i. pp. 126—135.

² Ibid. vol. i. p. 460. vol. ii. pp. 289, 359. vol. iii. p. 483. Sixteenth Report of the Bible Society, pp. lxxxiii. lxxxiv. Seventeenth Report, p. lxxix.

³ Crantz's History of Greenland, vol. ii. p. 299.

⁴ Adler's Bibliotheca Biblica, Part IV. p. 116. Sixteenth Report of the Bible Society, p. 127. Beside the particulars recorded in the preceding sections, there are many interesting circumstances relative to the history of translations and translators, which the limits of this work do not allow to be detailed. For these, and indeed for every thing relative to the literary history of the Holy Scriptures, we refer the reader to the Rev. James Townley's "Illustrations of Biblical Literature, exhibiting the History and Fate of the Sacred Writings from the earliest period to the present century; including Biographical Notices of Translators and other eminent Biblical Scholars." London, 1821, in 3 volumes, 8vo.

CHAPTER VII.

ON THE CRITICAL USE OF THE JEWISH AND RABBINICAL WRITINGS, AND THE WORKS OF PROFANE AUTHORS.

- I. *The Apocryphal Books of the Old Testament.*—II. *The Talmud* ;—
 1. *The Misna.*—2. *The Gemara.*—*Jerusalem and Babylonish Talmuds.*—III. *The Writings of Philo-Judæus and Josephus.*—*Account of them.*—*The genuineness of Josephus's testimony to the character of Jesus Christ proved.*—IV. *On the Use of the Writings of Profane Authors for the Elucidation of the Scriptures.*

BESIDES the various aids mentioned in the preceding chapters, much important assistance is to be obtained, in the criticism and interpretation of the Holy Scriptures, from consulting the Apocryphal writings, and also the works of the Rabbins, and of profane authors who have written in the Greek language, especially those of Josephus and Philo; which serve not only to explain the grammatical force and meaning of words, but also to confirm the facts, and to elucidate the customs, manners, and opinions of the Jews, which are either mentioned or incidentally referred to in the Old and New Testaments.

Of the writings of the Jews, the Targums or Chaldee Paraphrases, which have been noticed in a former page¹, are perhaps the most important; and next to them are the Apocryphal books of the Old Testament, and the Talmud.

I. THE APOCRYPHAL BOOKS, as we have already had occasion to remark², are the productions of the Alexandrian Jews and their descendants. They are all curious, and some of them extremely valuable. It is to be regretted that the just rejection of these books from the scriptural canon by the reformed churches has occasioned the opposite extreme of an entire disregard to them in the minds of many serious and studious Christians. As a collection of very antient Jewish works, anterior to Christianity, as documents of history, and as lessons of prudence and often of piety, the Greek Apocryphal writings are highly deserving of notice: but, as elucidating the phrase-

¹ See pp. 164—170, *supra*.

² See Vol. I. Appendix, No. V. Sect. I.

ology of the New Testament, they claim the frequent perusal of scholars, and especially of theological students. Kuinöel has applied these books to the illustration of the New Testament, with great success, in his *Observationes ad Novum Testamentum ex Libri Apocryphis V. T.*, Lipsiæ, 1794, 8vo.

II. The TALMUD (a term which literally signifies *doctrine*) is a body of Jewish Laws, containing a digest of doctrines and precepts relative to religion and morality. The Talmud consists of two general parts, viz. The *Misna* or text, and the *Gemara* or commentary.

1. The *Misna* (or *repetition* as it literally signifies) is a collection of various traditions of the Jews, and of expositions of scripture texts; which, they pretend, were delivered to Moses during his abode on the Mount, and transmitted from him, through Aaron, Eleazar, and Joshua, to the prophets, and by those to the men of the Great Sanhedrin, from whom they passed in succession to Simeon (who took our Saviour in his arms), Gamaliel, and ultimately to Rabbi Jehudah, surnamed *Hakkadosh* or the Holy. By him this digest of oral law and traditions was completed, towards the close of the second century, after the labour of forty years. From this time it has been carefully handed down among the Jews, from generation to generation; and in many cases has been esteemed beyond the written law itself. The *Misna* consists of six books, each of which is intitled *order*, and is further divided into many treatises, amounting in all to sixty-three; these again are divided into chapters, and the chapters are further subdivided into sections or aphorisms. The best edition of the *Misna*, unaccompanied by the *Gemara*, is that of Surenhusius, in 6 vols. folio, published at Amsterdam, 1698—1703, with a Latin version and the Commentaries of Rabbi Moses de Bartenora, of Maimonides, and of various Christian writers. Several treatises, relative to the traditions of the Jews, have been published at different times, by learned men, among which we may particularly notice the following publications, viz.

(1.) The Traditions of the Jews, or the Doctrines and Expositions contained in the Talmud and other Rabbinical Writings: with a preliminary Preface, or an Enquiry into the Origin, Progress, Authority, and Usefulness of those Traditions; wherein the mystical Sense of the Allegories in the Talmud, &c. is explained. [By the Rev. Peter Stehelin, F. R. S.] London, 1742. In two volumes 8vo.

This is a work of extreme rarity and curiosity; it bears a very high price, which necessarily places it beyond the reach of Biblical students. But most of the information which it contains will be found in

(2.) Modern Judaism; or a Brief Account of the Opinions, Tradi-

tions, Rites, and Ceremonies of the Jews in modern Times. By John Allen. London, 1817, 8vo.

The various traditions, &c. received and adopted by the modern Jews, (that is, by those who lived during and subsequently to the time of Jesus Christ), are fully and perspicuously treated in this well-executed volume, which illustrates various passages in the New Testament with great felicity.

(3.) Miscellaneous Discourses relating to the Traditions and Usages of the Scribes and Pharisees in our Saviour Jesus Christ's Time. By W. Wotton, D.D. London, 1718. In two volumes 8vo.

This is a very curious work. Volume I. contains a discourse concerning the nature, authority, and usefulness of the Misna; a table of all its titles, with summaries of their contents; a discourse on the recital of the *Shema* (that is, of Deut. vi. 4—9., so called from the first word, i. e. *hear*), on the phylacteries, and on the *Mezuzoth* or schedules fixed on gates and door-posts; together with a collection of texts relative to the observance of the Sabbath, taken out of the Old and New Testaments and Apocryphal Books, with annotations thereon. Volume II. contains two treatises from the Misna, in Hebrew and English, one on the Sabbath, intitled *Shabbath*; and another, intitled *Eruvin*, concerning the mixtures practised by the Jews in the time of Jesus Christ, to strengthen the observation of the Sabbath. Dr. Wotton has given copious notes to both these treatises, which illustrate many passages of Holy Writ.

2. The *Gemaras* or commentaries are two-fold:—(1.) The *Gemara of Jerusalem*, which, in the opinion of Prideaux, Buxtorf, Carpzov, and other eminent critics, was compiled in the third century of the Christian æra; though from its containing several barbarous words of Gothic or Vandalic extraction, father Morin refers it to the fifth century. This commentary is but little esteemed by the Jews. (2.) The *Gemara of Babylon* was compiled in the sixth century, and is filled with the most absurd fables. It is held in the highest estimation by the Jews, by whom it is usually read and constantly consulted as a sure guide in all questions of difficulty. The best edition of this work is that of Berlin and Francfort, in Hebrew, in 12 volumes, folio, 1715. The Jews designate these commentaries by the term *Gemara*, or *perfection*, because they consider them as an explanation of the whole law, to which no further additions can be made, and after which nothing more can be desired. When the Misna or text and the commentary compiled at Jerusalem accompany each other, the whole is called the *Jerusalem Talmud*; and when the commentary which was made at Babylon is subjoined, it is denominated the *Babylonish Talmud*. The Talmud was collated for Dr. Kennicott's edition of the Hebrew Bible: and as the passages of Scripture were taken from manuscripts in existence from the second to the sixth century, they are so far authorities, as they show what were the readings of their day. These various readings, however, are neither very numerous nor of very great moment. Bauer states that Fromman did not discover more than *fourteen* in the Misna: and although Dr. Gill, who collated the Talmud for Dr. Kennicott, collected about a thousand instances, yet all these were not in strictness various lections. The Talmud, therefore, is

more useful for illustrating manners and customs noticed in the Scriptures, than for the assistance it can afford in the criticism of the sacred volume.¹

The *Rabbinical* writings of the Jews are to be found chiefly in their *commentaries* on the Old Testament: which being more properly noticed in a subsequent page², it is not necessary here to describe them more particularly.

As all these Jewish writings are both voluminous and scarce, many learned men have diligently collected from them the most material passages that tend to illustrate the Scriptures; whose labours in this important department we are now briefly to enumerate.

1. Mellificium Hebraicum, sive Observationes ex Hebræorum Antiquiorum monumentis desumptæ, unde plurima cum Veteris, tum Novi Testamenti, loca explicantur vel illustrantur. Autore Christophoro Cartwrighto. In the eighth volume of the *Critici Sacri*, pp. 1271—1426.

To our learned countryman Cartwright belongs the honour of being the first who applied the more ancient writings of the Jews to the illustration of the Bible. He was followed in the same path of literature by Drusius, whose *Præterita sive Annotationes in Totum Jesu Christi Testamentum* (4to. Franqueræ, 1612) contain many valuable illustrations of the New Testament. Some additions were subsequently made to his work by Balthasar Scheidius, whose *Præterita Præteritorum* are included in the publication of Meuschen, noticed in No. 4. *infra*.

2. Horæ Hebraicæ: or Hebrew and Talmudical Exercitations on the New Testament, by John Lightfoot, D. D. in the second volume of his works, folio, Lond. 1684.

These invaluable remarks of Dr. Lightfoot (which were published at different times, in quarto) have long been held in the highest esteem, for the great light which they throw on different passages of the New Testament: unfortunately they proceed no farther than the first Epistle to the Corinthians. To complete the work of Lightfoot, Christian Schoetgenius published

3. Horæ Hebraicæ et Talmudicæ in Universum Novum Testamentum, quibus Horæ Jo. Lightfooti in libris historicis suppleantur, epistolæ et apocalypsis eodem modo illustrantur. Dresdæ, 1733. In two volumes 4to.

In this elaborate work Schoetgenius passes over the same books on which Dr. Lightfoot had treated, as a supplement, without touching the topics already produced in the English work; and then continues the latter to the end of the New Testament. Copies, in good condition, generally sell from two to three guineas.

4. Novum Testamentum ex Talmude et Antiquitatibus Hebræorum illustratum, a Johanne Gerardo Meuschenio. Lipsiæ, 1736, 4to.

¹ Bauer, *Crit. Sacr.* pp. 540—545. Jahn, *Introd. ad Vet. Fæd.* p. 174. Kennicott, *Dissertatio Generalis*, § 32—35. Leusden, *Philologus Hebræo-mixtus*, pp. 90 *et seq.* In pp. 95—98, he has enumerated the principal contents of the Misna, but the best account of the Misna and its contents is given by Dr. Wotton, *Discourses*, vol. i. *Disc.* i. and ii. pp. 10—120.—See also Waehner's *Antiquitates Ebræorum*, vol. i. pp. 256—340.—Pfeiffer, *op. tom. ii.* pp. 852—855. De Rossi, *Variæ Lectiones*, tom. i. *Proleg. canons* 78—81; and Allen's *Modern Judaism*, pp. 21—64. Buddæus, in his *Introductio ad Historiam Philosophiæ Ebræorum*, pp. 116 *et seq.* has entered most fully into the merits of the Jewish Talmudical and Rabbinical writings.

² See the Appendix to this volume, No. VII. Sect. II. on Jewish Commentators.

In this work are inserted various treatises by Danzius, Rhenferd, Scheidius, and others, who have applied themselves to the illustration of the New Testament from the Jewish writings.

Different commentators have drawn largely from these sources in their illustrations of the Bible, particularly Ainsworth on the Pentateuch, Drs. Gill and Clarke in their entire comments on the Scriptures, Wetstein in his critical edition of the New Testament, and Koppe in his edition of the Greek Testament, who in his Notes has abridged the works of all former writers on this topic.

In availing ourselves of the assistance to be derived from the Jewish writings, we must take care not to compare the expressions occurring in the New Testament *too strictly* with the Talmudical and Cabbalistical modes of speaking; as such comparisons, when carried too far, tend to obscure rather than to illustrate the sacred writings. Even our illustrious Lightfoot is said not to be free from error in this respect: and Dr. Gill has frequently incumbered his commentary with Rabbinical quotations. The best and safest rule, perhaps, by which to regulate our references to the Jewish writers themselves, as well as those who have made collections from their works, is the following precept delivered by Ernesti:—*We are to seek for help, says he, only in those cases where it is absolutely necessary; that is, where our knowledge of the Greek and Hebrew tongues affords no means of ascertaining an easy sense, and one that corresponds with the context.* The same distinguished scholar has further laid it down as a rule of universal application, that our principal information is to be sought from the Jewish writings, in every thing that relates to their sacred rites, forms of teaching and speaking; especially in the epistle to the Romans, which evidently shews its author to have been educated under Gamaliel.¹

Some very important hints, on the utility of Jewish and Rabbinical literature in the interpretation of the New Testament, occur in the Rev. Dr. Blomfield's discourse, intitled *A Reference to Jewish Tradition necessary to an Interpretation of the New Testament.* London, 1817, 8vo.

III. More valuable in every respect than the Talmudical and Rabbinical Writings, are the works of the two learned Jews, Philo and Josephus, which reflect so much light on the manners, customs, and opinions of their countrymen, as to demand a distinct notice.

¹ Ernesti, *Instit. Interp. Novi Testamenti*, p. 274. In the 5th vol. of Velthusen's, *Kuinöel's*, and *Ruperti's Commentationes Theologicae* (pp. 117—197) there is a useful dissertation by M. Weise, *De more domini acceptos a magistris Judaicis loquendi ac disserendi modos sapienter emendandi.*

I. PHILO, surnamed Judæus in order to distinguish him from several other persons of the same name¹, was a Jew of Alexandria, descended from a noble and sacerdotal family, and pre-eminent among his contemporaries for his talents, eloquence, and wisdom. He was certainly born before the time of Jesus Christ, though the precise date has not been determined; some writers placing his birth twenty, and others thirty years before that event. The latter opinion appears to be the best supported: consequently Philo was about sixty years old at the time of the death of our Redeemer, and he lived for some years afterwards. He was of the sect of the Pharisees, and was deeply versed in the Scriptures of the Old Testament, which he read probably in the Septuagint version, being an Hellenistic Jew, unacquainted (it is supposed) with the Hebrew, and writing in the Greek language. Some eminent critics have imagined that he was a Christian, but this opinion is destitute of foundation: for we have no reason to think that Philo ever visited Judæa, or that he was acquainted with the important events which were there taking place. Indeed, as the Gospel was not extensively and openly promulgated out of Judæa, until ten years after the resurrection of Jesus Christ, and as there is not the most distant allusion to him,—much less mention of him,—made in the New Testament, it cannot be supposed that this distinguished person was a convert to Christianity. The striking coincidences of sentiment, and more frequently of phraseology, which occur in the writings of Philo, with the language of Saint Paul and Saint John in the New Testament, are satisfactorily accounted for, by his being deeply versed in the Septuagint (or Alexandrian Greek) version of the Old Testament, with which those Apostles were also intimately acquainted. The writings of Philo exhibit many quotations from the Old Testament, which serve to show how the text then stood in the original Hebrew, or, at least, in the Septuagint version: and although they contain many fanciful and mystical comments on the Old Testament, yet they abound with just sentiments eloquently expressed, and were highly esteemed by the primitive Christian church; and his sentiments concerning the LOGOS, or WORD, bear so close a resemblance to those of the apostle John, as to have given rise to the opinion of some eminent men that he was a Christian.²

¹ Fabricius and his editor, Professor Harles, have given notices of *forty-seven* persons of the name of Philo. *Bibliotheca Græca*, vol. iv. pp. 750—754.

² The late Mr. Bryant has collected the passages of Philo concerning the Logos in his work entitled 'The Sentiments of Philo Judæus concerning the Λογος; or Word

In the writings of Philo, we meet with accounts of many customs of the Jews; of their opinions, especially such as were derived from the oriental philosophy; and of facts particularly relating to their state under the Roman emperors, which are calculated to throw great light on many passages of the sacred writings¹. The following are the two best and indeed only eligible editions of Philo's works, exclusive of various detached pieces which have been printed at different times and places.

1. Philonis Judæi, quæ reperiri potuerunt, omnia. Textum cum MSS. contulit, quamplurima e codd. Vaticano, Mediceo, et Bodleiano, scriptoribus item vetustis, necnon catenis Græcis ineditis, adjecit, interpretationemque emendavit, universa notis et observationibus illustravit Thomas Mangey, S. T. P. Canonicus Dunelmensis. Folio, 2 vols. Londini, 1742.

This is a noble edition, equally creditable to the editor, the Rev. Dr. Mangey, and to the printer, the late celebrated William Bowyer. Dr. M. revised the works of Philo, which he collated with thirteen manuscripts, and corrected the Latin Version of them, which had been made by Sigismund Gesenius, Morelli, and others. The different treatises are arranged in a much better order than that which appears in preceding editions, and many obscure and difficult passages are excellently corrected and illustrated.

2. Philonis Judæi Opera omnia, Græcè et Latinè, ad editionem Th. Mangey, collatis aliquot MSS. Edenda curavit Aug. Frider. Pfeiffer. 8vo. vols. I—V. Erlangæ, 1785—1792.

The text of Dr. Mangey is adopted in this valuable edition, which has, unfortunately, never been completed. Pfeiffer collated three Bavarian manuscripts, and retained only such of Mangey's notes as contain either some new information, or some emendation of the text; to which he added observations of his own, chiefly settling the various lections.

As the preceding editions of Philo's works are extremely scarce and dear, the chief passages of his writings which materially illustrate the New Testament, have been selected and applied in the following very valuable publications.

1. Joh. Benedicti Carpzovii Exercitationes in S. Paulli Epistolam ad Hebræos ex Philone Alexandrino. Præfixa sunt Philoniana Prolegomena, in quibus de non adeo contemnenda Philonis eruditione Hebræica, de convenientia stili Philonis cum illo D. Paulli in Epistola ad Hebræos, et de aliis nonnullis varii argumenti exponitur. Helmstadii, 1750, 8vo.

2. J. B. Carpzovii Stricturæ Theologicæ in Epistolam Pauli ad Romanos. Adpersi subinde sunt flores Philoniani. Helmstadii, 1758, 8vo.

This is the second and best edition of Carpzov's Observations on St. Paul's Epistle to

of God; together with large extracts from his writings, compared with the Scriptures on many other particular and essential Doctrines of the Christian religion.' (8vo. London, 1797.) As this volume is now rarely to be met with, the reader will find the most material passages of Philo's writings, selected and faithfully translated in the Rev. Dr. J. P. Smith's Scripture Testimony to the Messiah, vol. i. pp. 420—445.—Dr. A. Clarke has given *thirty-five* instances of the particular terms and doctrines found in Philo's works, with *parallel passages* from the New Testament, in his Commentary, at the end of the first chapter of Saint John's Gospel.

¹ Fabricii Bibliotheca Græca, à Harles, vol. iv. pp. 720—750. Dr. Gray's Connection between Sacred and Profane Literature, vol. i. pp. 288—302. Dr. Smith's Scripture Testimony to the Messiah, vol. i. pp. 417, 418.

the Romans; they originally appeared in detached portions, at Helmstadt, in quarto, between the years 1752 and 1756.

3. *Christopherei Frederici Loesneri Observationes ad Novum Testamentum e Philone Alexandrino.* 8vo. Lipsæ, 1777.

This work was preceded by a quarto tract of Loesner's, intitled *Lectionum Philoniarum Specimen*, published at Leipsic, in 1758. The force and meaning of words are particularly illustrated, together with points of antiquity and the readings of Philo's text. The light thrown upon the New Testament, by the writings of Philo, is admirably elucidated by Loesner; to complete whose work there should be added *Adami Frid. Kuhnii Spicilegium Loesneri Observationum ad N. T. e. Philone Alexandrino.* Sorau, 1785, 4to.; 2d. edit. Pfortæ, 1785, 8vo. The second is the best edition.

2. Flavius Josephus was of sacerdotal extraction and of royal descent, and was born A. D. 37: he was alive in A. D. 96, but it is not known when he died. He received a liberal education among the Pharisees, after which he went to Rome, where he cultivated his talents to great advantage¹. On his return to Judæa, he commanded the garrison appointed to defend Jotapata against the forces of Vespasian, which he bravely maintained during forty-seven days. Josephus being subsequently taken prisoner by Vespasian, was received into his favour; and was also greatly esteemed by Titus, whom he accompanied to the siege of Jerusalem, on the capture of which he obtained the sacred books and many favours for his countrymen. When Vespasian ascended the imperial throne, he gave Josephus a palace, together with the freedom of the city of Rome, and a grant of lands in Judæa. Titus conferred additional favours upon him, and Josephus out of gratitude assumed the name of Flavius. The writings of Josephus consist of, 1. Seven books, relating the *War of the Jews* against the Romans, which terminated in their total defeat, and the destruction of Jerusalem. This history was undertaken at the command of Vespasian, and was written first in Hebrew and afterwards in Greek: and so highly was the emperor pleased with it, that he authenticated it by putting his signature to it, and ordering it to be preserved in one of the public libraries; 2. Of the *Jewish Antiquities*, in twenty books, comprising the period from the origin of the world to the twelfth year of the reign of Nero (A. D. 66.), when the Jews began to rebel against the Romans; 3. An account of his own *Life*; and 4. Two Books vindicating the *Antiquity of the Jewish Nation against Apion* and others.

The writings of Josephus contain accounts of many Jewish customs and opinions, and of the different sects that obtained among his countrymen; which very materially contribute to the illustration of the Scriptures. Particularly, they contain many

¹ It is highly probable that Josephus was the companion of Saint Paul in his voyage to Rome, related in Acts xxvii. See Dr. Gray's *Connexion of Sacred and Profane Literature*, vol. i. pp. 357—368.

facts relative to the civil and religious state of the Jews about the time of Christ: which being supposed, alluded to, or mentioned, in various passages of the New Testament, enable us fully to enter into the meaning of those passages¹. 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 our Saviour's predictions, especially of his circumstantial prophecy respecting the utter subversion of the Jewish polity, nation, and religion. The testimony of Josephus is the more valuable, as it is an undesigned testimony, which cannot be suspected of fraud or partiality. The modern Jews have discovered this, and therefore a writer, who is the principal ornament of their nation since the cessation of prophecy, is now not only neglected, but despised; and is superseded among the Jews by a forged history, composed by an author who lived more than eight centuries *after* the time of Josephus, and who has assumed the name of Josippon, or Joseph Ben Gorion. The plagiarisms and falsehoods of this pseudo-Josephus have been detected and exposed by Gagnier, Basnage, and especially by Dr. Lardner.²

Michaelis particularly recommends a diligent study of the works of Josephus, from the beginning of Herod's reign to the end of the Jewish antiquities, as affording the very best commentary on the Gospels and Acts³: and Morus⁴ observes that the Jewish historian is more valuable in illustrating the histories related in the New Testament than for elucidating its style. Our numerous references to his works in the third, as well as in the preceding volume of this work, sufficiently attest the ad-

¹ In all matters relating to the temple at Jerusalem, and to the religion of the Jews, there is a remarkable agreement between the authors of the New Testament and Josephus; who had in person beheld that sacred edifice, and was himself an eye-witness of the solemn rites performed there. Hence it is obvious, that his statements are unquestionably more worthy of credit than the unsupported assertions of the Talmudists, who did not flourish until long after the subversion of the city and temple, and of the whole Jewish polity, both sacred and civil. A single instance, out of many that might be adduced, will suffice to illustrate the importance of this remark. The Talmudical writers affirm that the priests only killed the paschal lambs; but Josephus (whose testimony is confirmed by Philo) relates that it was lawful for the master of every family to do it, without the intervention of any priest; and they further relate that at the time of the passover, there were so many families at Jerusalem, that it was utterly impossible for the priests to kill the paschal lamb for every family. In the New Testament we read that Jesus Christ sent his disciples to a private house, that the passover might be prepared by its possessor and by them, without the presence of any priest, or previously taking the lamb to the temple. As the statements of Philo and Josephus are corroborated by the relation in the New Testament, they are undoubtedly correct.

² Jewish Testimonies, chap. vi. Lardner's Works, 8vo. vol. vii. pp. 162—187; 4to. vol. iii. pp. 560—574.

³ Introduction to the New Testament, vol. iii. part i. pp. 339—341.

⁴ *Mori super Hermeneutica Novi Testamenti Acroases Academicæ*, tom. ii. p. 195.

vantages resulting from a diligent examination of them'. Josephus is justly admired for his lively and animated style, the bold propriety of his expressions, the exactness of his descriptions, and the persuasive eloquence of his orations, on which accounts he has been termed the Livy of the Greek authors. Though a strict Pharisee, he has borne such a noble testimony to the spotless character of Jesus Christ, that Jerome considered and called him a Christian writer. Mr. Whiston and some modern writers are of opinion that he was a Nazarene or Ebionite Jewish Christian, while others have affirmed that the passage in his Jewish antiquities, concerning Jesus Christ, is an interpolation. The passage in question is as follows:

*"Now there was about this time Jesus, a wise man; if it be lawful to call him a man: for he performed many wonderful works. He was a teacher of such men as received the truth with pleasure. He drew over to him many of the Jews, and also many of the Gentiles. This man was the Christ. And when Pilate at the instigation of the principal men among us, had condemned him to the cross, those who had loved him from the first, did not cease to adhere to him. For he appeared to them alive again on the third day; the divine prophets having foretold these and ten thousand other wonderful things concerning him. And the tribe of the Christians, so named from him, subsists to this time."*²

This passage has already been given in Vol. I. p. 215, as a proof of the credibility of the New Testament history: it is repeated in this place, in order that it may be more conveniently subjected to the test of critical examination. The genuineness and credibility of this testimony have been questioned, on the ground that it is too favourable, to be given by a Jew to Christ; and that, if Josephus did consider Jesus to be the Christ or expected Messiah of the Jews, he must have been a believer in him, in which case he would not have despatched the miraculous history of the Saviour of the World in one short paragraph. When, however, the evidence on both sides is fairly weighed, we apprehend that it will be found to preponderate most decidedly in favour of the genuineness of this testimony of Josephus: for

1. *It is found in all the copies* of Josephus's works, which are now extant, whether printed or manuscript; in a *Hebrew* translation preserved in the Vatican Library³, and in an *Arabic* Version preserved by the Maronites of Mount Libanus.

¹ Dr. Gray has illustrated, at length, the benefit to be derived from the writings of Josephus, in the illustration of the Scriptures. See his *Connexion between Sacred and Profane Literature*, vol. i. pp. 303—330.

² *Ant. Jud.* lib. xviii. c. iii. § 3.

³ Baronius (*Annales Ecclesiastici*, ad annum 154) relates that the passage in this Hebrew Translation of Josephus was marked with an obelus, which could only have been done by a Jew.

2. It is cited by Eusebius, Jerome, Rufinus, Isidore of Pelusium, Sozomen, Cassiodorus, Nicephorus, and by many others, all of whom had indisputably seen various manuscripts, and of considerable antiquity.

3. Josephus not only mentions with respect John the Baptist¹, but also James the first bishop of Jerusalem.—“*Ananus*” (he says) “*assembled the Jewish Sanhedrin, and brought before it JAMES the Brother of Jesus who is called Christ, with some others, whom he delivered over to be stoned as infractors of the law*.” This passage, the authenticity of which has never been disputed or suspected, contains an evident reference to what had already been related concerning Christ: for why else should he describe James,—a man, of himself but little known,—as the brother of Jesus, if he had made no mention of Jesus before?

4. It is highly improbable that Josephus, who has discussed with such minuteness the history of this period,—mentioned Judas of Galilee, Theudas, and the other obscure pretenders to the character of the Messiah, as well as John the Baptist and James the brother of Christ,—should have preserved the profoundest silence concerning Christ, whose name was at that time so celebrated among the Jews, and also among the Romans, two of whose historians (Suetonius and Tacitus) have distinctly taken notice of him. But, in all the writings of Josephus, not a hint occurs on the subject except the testimony in question.

5. It is morally impossible that this passage either was or could be forged by Eusebius who first cited it, or by any other earlier writer. Had such a forgery been attempted, it would unquestionably have been detected by some of the acute and inveterate enemies of Christianity: for both Josephus and his works were so well received among the Romans, that he was enrolled a citizen of Rome, and had a statue erected to his memory. His writings were also admitted into the imperial library: the Romans may further be considered as the guardians of the integrity of his text; and the Jews, we may be assured, would use all diligence, to prevent any interpolation in favour of the Christian cause. Yet it *cannot* be discovered that any objection was ever made to this passage, by any of the opposers of the Christian faith in the early ages: their silence therefore concerning such a charge is a decisive proof that the passage is not a forgery. Indeed, the Christian cause is so far from needing any fraud to support it, that nothing could be more destructive to its interest, than a fraud so palpable and obtrusive.

¹ Ant. Jud. lib. xviii. c. v. § 2.

² Ant. Jud. lib. xx. c. viii. (al. ix.) § 1.

To this strong chain of evidence for the genuineness of Josephus's testimony, various objections have been made, of which the following are the principal :

OBJECTION 1. *This passage was not cited by any early Christians before Eusebius, such as Justin Martyr, Clement of Alexandria, Tertullian, or Origen: nor is it cited by Chrysostom or Photius, who lived after his time.*

ANSWER.—There is no strength in this negative argument against Eusebius, drawn from the silence of the ancient fathers. The fathers did not cite the testimony of Josephus, 1. either because they had no copies of his works ; or 2. because his testimony was foreign to the design which they had in writing ; which was, to convince the Jews that Jesus was the Messiah, out of the Old Testament, and consequently they had no need of other evidence ; or 3. because, on account of this very testimony, the evidence of Josephus was disregarded by the Jews themselves.¹

OBJECTION 2. *The passage in question interrupts the order of the narration, and is unlike the style of Josephus.*

ANSWER.—It is introduced naturally in the course of the historian's narrative, the order of which it does *not* disturb. It is introduced under the article of Pilate, and connected with two circumstances, which occasioned disturbances ; and was not the putting of Jesus to death, and the continuance of the apostles and disciples after him, declaring his resurrection, another very considerable circumstance, which created very great disturbances? And though Josephus does not say this in express terms, yet he intimates it, by connecting it with the two causes of commotion, by giving so honourable a testimony to Jesus, and telling us that he was crucified at the instigation of the chief persons of the Jewish nation. It would scarcely have been decent in him to have said more on this head. The following view of the connexion of the passage now under consideration, will confirm and illustrate the preceding remarks.

In his Jewish Antiquities (Book xviii. c. i.) he relates, in the first section, that Pilate introduced Cæsar's images into Jerusalem, and that in consequence of this measure producing a tumult, he commanded them to be carried thence to Cæsarea. In the second section, he gives an account of Pilate's attempt to bring a current of water to Jerusalem, the expense of which he defrayed out of the sacred money : this also caused a tumult, in which a great number of Jews was slain. In the third section he relates that, *about the same time* Pilate crucified Jesus, who was called Christ, a wise and holy man : and (§ 4.) *about the same time also*, he adds, another sad calamity put the Jews into disorder, which he promises to narrate after he had given an account of a most flagitious crime which was perpetrated at Rome in the temple of Isis : and after detailing all its circumstances he proceeds (§ 5.) agreeable to his promise, to describe the expulsion of the Jews from Rome, by the emperor Tiberius, in consequence of the villanous con-

¹ The above refuted objection is examined in detail by Professor Vernet, in his *Traité de la Vérité de la Religion Chrétienne*. tome ix. pp. 165—221.

duct of four of their countrymen. Such is the connexion of the whole chapter: and when it is fairly considered, we may safely challenge any one to say, whether the passage under consideration interrupts the order of the narration: on the contrary, if it be taken out, that connexion is irrecoverably broken. It is manifest, that Josephus relates events in the order in which they happened, and that they are connected together only by the time when they took place.

With regard to the objection that the passage in question is unlike the style of Josephus, it is sufficient to reply in the quaint but expressive language of Huet, that *one egg is not more like another than is the style of this passage to the general style of his writings*. Objections from style are often fanciful: and Daubuz has proved, by actual collation, the perfect coincidence between its style and that of Josephus in other parts of his works¹. This objection, therefore, falls to the ground.

OBJECTION 3.—*The testimony of Josephus concerning Jesus could not possibly have been recorded by him: for he was not only a Jew, but also rigidly attached to the Jewish religion. The expressions are not those of a Jew, but of a Christian.*

ANSWER.—Josephus was not so addicted to his own religion, as to approve the conduct and opinion of the Jews concerning Christ and his doctrine. From the moderation which pervades his whole narrative of the Jewish war, it may justly be inferred, that the fanatic fury which the chief men of his nation exercised against Christ, could not but have been displeasing to him. He has rendered that attestation to the innocence, sanctity, and miracles of Christ, which the fidelity of history required: nor does it follow that he was necessitated to renounce on this account the religion of his fathers. Either the common prejudices of the Jews, that their Messiah would be a victorious and temporal sovereign, or the indifference so prevalent in many towards controverted questions, might have been sufficient to prevent him from renouncing the religion in which he had been educated, and embracing a new one, the profession of which was attended with danger: or else, he might think himself at liberty to be either a Jew or a Christian, as the same God was worshipped in both systems of religion. On either of these suppositions, Josephus might have written every thing which this testimony contains; as will be evident from the following critical examination of the passage.

The expression,—“*if it be lawful to call him a man,*”—does not imply that Josephus believed Christ to be God, but only an extraordinary man, one whose wisdom and works had raised him above the common condition of humanity. He represents him as having “*performed many wonderful works.*” In this there is nothing singular, for the Jews themselves, his contemporaries, acknowledge that he wrought many mighty works. Compare Matt. xiii. 54. xiv. 2., &c. and the

¹ See Daubuz, Pro Testimonio Josephi de Jesu Christo, contra Tan. Fabrum et alios, (8vo. Lond. 1706) pp. 128—205. The whole of this Dissertation is reprinted at the end of the second volume of Havercamp's edition of Josephus's works. Mr. Whiston has abridged the collation of Daubuz in Dissertation I. pp. v.—vii. prefixed to his translation of the Jewish historian, folio, London, 1757.

parallel passages in the other Gospels. Josephus further says, that “*he was a teacher of such men as gladly received the truth with pleasure,*”—both because the moral precepts of Christ were such as Josephus approved, and also because the disciples of Christ were influenced by no other motive than the desire of discerning it. “*He drew over to him many, both Jews and Gentiles.*” How true this was, at the time when Josephus wrote, it is unnecessary to show. The phrase, “*This man was the Christ,*”—or rather, “*Christ was this man*” (ὁ Χριστός οὗτος νῦν),—by no means intimates that Jesus was the Messiah, but only that he was the person called Christ both by the Christians and Romans; just as if we should say, “*this was the same man as he named Christ.*” Χριστός is not a doctrinal name, but a proper name. Jesus was a common name, and would not have sufficiently pointed out the person intended to the Greeks and Romans. The name, by which he was known to them, was *Chrestus*, or *Christus*, as we read in Suetonius and Tacitus; and if (as there is every reason to believe) Tacitus had read Josephus, he most probably took this very name from the Jewish historian. With regard to the resurrection of Christ, and the prophecies referring to him, Josephus rather speaks the language used by the Christians, than his own private opinion: or else he thought that Christ had appeared after his revival, and that the prophets had foretold this event,—a point which, if admitted, and if he had been consistent, ought to have induced him to embrace Christianity. But it will readily be imagined, that there might be many circumstances to prevent his becoming a proselyte; nor is it either new or wonderful that men, especially in their religious concerns, should contradict themselves and withstand the conviction of their own minds. It is certain that, in our own times, no one has spoken in higher terms concerning Christ, than M. Rousseau; who nevertheless, not only in his other writings, but also in the very work that contains the very eloquent eulogium alluded to, inveighs against Christianity with acrimony and rancour.¹

The whole of the evidence concerning the much litigated passage of Josephus is now before the reader; who, on considering it in all its bearings, will doubtless agree with the writer of these pages, that it IS GENUINE, and consequently affords a noble testimony to the credibility of the facts related in the New Testament.

The following are the best editions of the works of this illustrious Jewish historian.

¹ Appendix to the Life of Dr. Lardner, Nos. IX. and X. 4to, vol. v. pp. xlv.—xlviij. Works, 8vo. vol. i. pp. clv.—clxviii. Vernet, *Traité de la Vérité de la Religion Chrétienne*, tom. ix. pp. 1—236. Huet, *Demonstratio Evangelica*, Propositio III. vol. i. pp. 46—56. Bretschneider's *Capita Theologiæ Judæorum Dogmaticæ, e Flavii Josephi Scriptis collecta* (8vo. Lipsiæ 18.) pp. 59—64. See also *Vindiciæ Flavianæ*, or a Vindication of the Testimony given by Josephus concerning our Saviour Jesus Christ. By Jacob Bryant, Esq. 8vo. London, 1780. Dr. John Jones has shown that Josephus has alluded to the spread of Christianity in other parts of his works; see his “*Series of important Facts, demonstrating the Truth of the Christian Religion, drawn from the writings of its friends and enemies in the first and second centuries,*” (8vo. London, 1820.) pp. 9—22. He considers the Jewish historian as a Christian.

1. Flavii Josephi Opera, quæ reperiri potuerunt, omnia. Ad codices fere omnes, cum impressos tum manuscriptos, diligenter recensuit, nova versione donavit, et notis illustravit Johannes Hudsonus. Oxonii, e Theatro Sheldoniano, 1720, 2 vols. folio.

Those distinguished bibliographers, Fabricius, Harwood, Harles, and Oberthür, are unanimous in their commendations of this elegant and most valuable edition. The learned editor Dr. Hudson died the year before its publication, but, fortunately, not till he had acquired almost every thing requisite for a perfect edition of his author. "He seems to have consulted every known manuscript and edition. The correctness of the Greek text, the judgment displayed in the annotations, the utility of the indexes, and the consummate knowledge which is evinced of the history and antiquities of the time, render this work deserving of every thing said in commendation of it. Copies on large paper are very rare and dear, as well as magnificent." Dibdin on the Classics, vol. ii. p. 11.

2. Flavii Josephi, quæ reperiri potuerunt, Opera omnia, Græcè et Latinè, ex nova versione, et cum notis Joannis Hudsoni. Accedunt Notæ Edwardi Bernardi, Jacobi Gronovii, Fr. Combefisii, Ezechielis Spanhemii, Adriani Relandi, et aliorum, tam editæ quam ineditæ. Post recensionem Joannis Hudsoni denuo recognita, et notis ac indicibus illustrata, studio et labore Sigeberti Havercampi. Amstelodami, 1726, 2 vols. folio.

This is usually considered the *editio optima*, because it contains much more than Dr. Hudson's edition. The Greek text is very carelessly printed, especially that of Josephus's seven books on the war of the Jews with the Romans. Havercamp collated two manuscripts in the library of the university at Leyden; and, besides the annotations mentioned in the title, he added some observations by Vossius and Cocceius, which he found in the margin of the *editio princeps*, printed at Basil, in 1644, folio. The typographical execution of Havercamp's edition is very beautiful.

3. Flavii Josephi Opera, Græcè et Latinè, excusa ad editionem Lugduno-Batavam Sigeberti Havercampi cum Oxoniensi Joannis Hudsoni collatam. Curavit Franciscus Oberthür. Lipsiæ, 1782—1785. Vols. I.—III. 8vo.

This very valuable edition, which has never been completed, comprises only the Greek text of Josephus. The succeeding volumes were to contain the critical and philological observations of the editor, who has prefixed to the first volume an excellent critical notice of all the preceding editions of Josephus. "The venerable Oberthür is allowed to have taken more pains in ascertaining the correct text of his author, in collating every known MS., in examining every previous edition, and in availing himself of the labours of his predecessors, than have yet been shown by any editor of Josephus." It is therefore deeply to be regretted that such a valuable edition as the present should have been discontinued by an editor so fully competent to finish the arduous task which he has begun. Dibdin on the Classics, vol. ii. p. 13.

Several English translations of Josephus have been published by Court, L'Éstrange, and others; but the best is that of Mr. Whiston, folio, London, 1737, after Havercamp's edition; to which are prefixed, a good map of Palestine, and seven dissertations by the translator, who has also added many valuable notes, correcting and illustrating the Jewish historian. Whiston's translation has been repeatedly printed in various sizes.

IV. Although the works of Philo and Josephus, among profane writers, are the most valuable for elucidating the Holy Scriptures; yet there are others, whom by way of distinction we term *Pagan writers*, whose productions are in various ways highly deserving the attention of the biblical student, for the

confirmation they afford of the leading facts recorded in the sacred volume, and especially of the doctrines, institutions, and facts, upon which Christianity is founded, or to which its records indirectly relate. "Indeed, it may not be unreasonably presumed, that the writings of Pagan antiquity have been providentially preserved with peculiar regard to this great object, since, notwithstanding numerous productions of past ages have perished, sufficient remains are still possessed, to unite the cause of heathen literature with that of religion, and to render the one subservient to the interests of the other."¹

Of the value of the heathen writings in thus confirming the credibility of the Scriptures, we have given very numerous instances in the preceding volume². We have there seen that the heathen writings substantiate, by an independent and collateral report, many of the events and the accomplishment of many of the prophecies recorded by the inspired writers; and that they establish the accuracy of many incidental circumstances which are interspersed throughout the Scriptures. "Above all, by the gradually perverted representations which they give of revealed doctrines and institutions, they attest the actual communication of such truths from time to time; and pay the tribute of experience to the wisdom and necessity of a written revelation."³ Valuable as these testimonies from the works of heathen authors confessedly are, their uses are not confined to the confirmation of scripture-facts: they also frequently contribute to elucidate the phraseology of the sacred writers. Two or three instances will illustrate this remark.

1. *Pagan writers use words and phrases coincident with, or analogous to those of the sacred writers, whose meaning they enable us to ascertain, or show us the force and propriety of their expressions.*

Thus, the sentiment and image of the prophet Isaiah,

On what part will ye smite again, will ye add correction?

The whole head is sick, and the whole heart faint:

Isa. i. 5. Bp. Lowth's translation.

Are exactly the same with those of Ovid, who, deploring his exile to Atticus, says that he is wounded by the continual strokes of fortune, so that there is no space left in him for another wound:

———— Ego continuo fortunæ vulneror ictu:

Vixque habet in nobis jam nova plaga locum.

OID. Epist. ex Ponto. lib. ii. ep. vii. 41, 42.

But the prophet's sentiment and image are still more strikingly illustrated by the following expressive line of Euripides, the great force

¹ Dr. Gray's *Connexion of Sacred and Profane Literature*, vol. i. p. 5.

² See Vol. I. pp. 172—258.

³ See vol. I. pp. 174—180.

and effect of which Longinus ascribes to its close and compressed structure, analogous to the sense which it expresses.

Γέμω κακῶν ὅθεν κ' οὐκετ' ἐστ' ὄπη τεῖθεν.

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

Eurip. Herc. Furens, v. 1245.¹

2. Pagan writers often employ the same images with the sacred so as to throw light on their import, and generally, to set off their superior excellence.

Thus, the same evangelical prophet, when predicting the blessed effects that should flow from the establishment of the Messiah's kingdom, says,

They shall beat their swords into plough-shares,
And their spears into pruning hooks:
Nation shall not lift up sword against nation,
Neither shall they learn war any more.

Isa. ii. 4.

The same prediction occurs, in the same words, in Micah, iv. 2. The description of well-established peace (Bp. Lowth remarks) by the image of *beating their swords into plough-shares, and their spears into pruning hooks*, is very poetical. The Roman poets have employed the same image. Thus Martial has an epigram (lib. xiv. ep. xiv.) intitled *Falx ex ense*—the sword converted into a pruning hook.

The prophet Joel has reversed this image, and applied it to war prevailing over peace.

Beat your plough-shares into swords,
And your pruning hooks into spears.

Joel, iii. 10.

And so has the prince of the Roman poets:

Non ullus aratro
Dignus honos: squalent abductis arva colonis,
Et curvæ rigidum falces conflantur in ensem.

VIRGIL, Georg. lib. i. 506—508.

Dishonour'd lies the plough: the banished swains
Are hurried from the uncultivated plains;
The sickles into barbarous swords are beat.²

Additional examples, finely illustrative of the above remark, may be seen in bishop Lowth's notes on Isa. viii. 6—8. xi. 6—8. xxix. 7. xxxi. 4, 5. xxxii. 2. xlv. 2. and xlix. 2.

The great benefit which is to be derived from Jewish and Heathen profane authors in illustrating the Scriptures, is excellently illustrated by the Rev. Dr. Robert Gray, in his work intitled:

The Connexion between the Sacred Writings and the Literature of Jewish and Heathen authors, particularly that of the Classical Ages, illustrated; principally with a view to evidence in confirmation of the truth of Revealed Religion. London, 1819, in two volumes, 8vo.

The first edition of this valuable work, which is indispensably necessary to the biblical student who cannot command access to *all* the classic authors, appeared in one volume, 8vo. in 1817. A multitude of passages of Scripture is illustrated, and their truth con-

¹ Longinus, de Sublim. c. 40. Bp. Lowth's Isaiah, vol. ii. p. 9.

² Lowth's Isaiah, vol. ii. p. 29.

firmed. Classical literature is here shown to be the handmaid of sacred literature, in a style and manner which cannot fail to instruct and gratify the reader. Independently of the main object of Dr. Gray's volumes, the illustration of the scriptures,—his general criticisms on the classic writers are such as must commend them to the student. "The remarks" (it is truly said by an eminent critic of the present day,) "are every where just, always impressed with a candid and sincere conviction of the blessing for which our gratitude to God is so eminently due, for His revealed word, whose various excellencies rise in value upon every view, which the scholar or divine can take of what have been the best efforts of the human mind in the best days which preceded the publication of the Gospel. There is no one portion of these volumes that is not highly valuable on this account. The praise is given which is due to the happiest fruits of human genius, but a strict eye is evermore preserved for the balance of preponderation, where the Word of Truth, enhanced by divine authority, bears the scale down, and furnishes the great thing wanting to the sage and the teacher of the heathen world. Their noblest sentiments, and their obliquities and deviations into error, are alike brought to this test, and referred to this sure standard. The concurrent lines of precept or instruction, on this comparative survey, are such as establish a sufficient ground of evidence, that all moral goodness, and all sound wisdom, are derived from one source and origin, and find their sanction in the will of Him, of whose perfections they are the transcripts, and of whose glory they are the manifest transcripts." *British Critic* (New Series) vol. xiii. p. 316. in which *Journal* the reader will find a copious and just analysis of Dr. Gray's volumes.

Grotius and other commentators have incidentally applied the productions of the classical writers to the elucidation of the Bible: but no one has done so much in this department of sacred criticism, as Elsner, Raphelius, Kypke, and Bulkley, the titles of whose works are subjoined.

1. Jacobi Elsner *Observationes Sacræ in Novi Fœderis Libros, quibus plura illorum Librorum ex auctoribus potissimum Græcis, et Antiquitate, exponuntur et illustrantur.* Trajecti ad Rhenum, 1720. 1728. In two volumes 8vo.

2. Georgii Raphelii, *Ecclesiarum Lunenburgensium Superintendentis, Annotationes in Sacram Scripturam; Historicæ in Vetus, Philologicæ in Novum Testamentum, ex Xenophonte, Polybio, Arriano, et Herodoto collectæ.* Lugduni Batavorum, 1747. In two volumes 8vo.

3. Georgii Davidis Kypke *Observationes Sacræ in Novi Fœderis Libros, ex auctoribus potissimum Græcis et Antiquitatibus.* Wratislaviæ, 1755. In two volumes 8vo.

4. *Notes on the Bible, by the late Rev. Charles Bulkley, published from the Author's Manuscript.* London, 1802. In three volumes 8vo.

This is a work of very considerable research: the plan upon which it is executed is calculated to throw much light on the Scriptures, by assisting the scholar in apprehending the precise meaning of the words and phrases employed in them. For a full account, with copious specimens, of these volumes, see the *Monthly Review* (New Series) vol. xlvii. pp. 401—411.

CHAPTER VIII.

ON THE VARIOUS READINGS OCCURRING IN THE OLD AND NEW TESTAMENTS.

- I. *The Christian Faith not affected by Various Readings.*—II. *Nature of Various Readings.*—*Difference between them and mere errata.*—III. *Causes of Various Readings*;—1. *The negligence or mistakes of transcribers*;—2. *Errors or imperfections in the manuscript copied*;—3. *Critical conjecture*;—4. *Wilful corruptions of a manuscript from party motives.*—IV. *Sources whence a true reading is to be determined*;—1. *Manuscripts*;—2. *Antient Editions*;—3. *Antient Versions*;—4. *Parallel Passages*;—5. *Quotations in the Writings of the Fathers*;—6. *Critical Conjecture.*—V. *General Rules for judging of Various Readings.*—VI. *Notice of Writers who have treated on Various Readings.*

I. **T**HE Old and New Testaments, in common with all other antient writings, being preserved and diffused by transcription, the admission of mistakes was unavoidable; which, increasing with the multitude of copies, necessarily produced a great variety of different readings. Hence the labours of learned men have been directed to the collation of manuscripts, with a view to ascertain the genuine reading: and the result of their researches has shown, that these variations are not such as to affect our faith or practice in any thing material: they are mostly of a minute, and sometimes of a trifling nature. “The real text of the sacred writers does not now (since the originals have been so long lost) lie in any single manuscript or edition, but is dispersed in them all. It is competently exact indeed, even in the worst manuscript now extant; nor is one article of faith or moral precept either perverted or lost in them ¹.” It is therefore a very ungrounded fear that the number of various readings, particularly of the New Testament, may diminish the certainty of the Christian religion. The probability, Michaelis remarks, of restoring the genuine text of *any* author, increases with the increase of the copies; and the most inaccurate and mutilated editions of antient writers are precisely those, of whose works the fewest manuscripts remain ². Above all, in

¹ Dr. Bentley's Remarks on Free-thinking, rem. xxxii. (Bp Randolph's Enchiridion Theologicum, vol. v. p. 165.) The various readings that affect doctrines, and require caution, are extremely few, and easily distinguished by critical rules; and where they do affect a doctrine, other passages confirm and establish it. See examples of this observation in Michaelis, vol. i. p. 266, and Dr. Nares's Strictures on the Unitarian Version of the New Testament, pp. 219—221.

² Michaelis's Introduction to the New Testament, vol. i. pp. 265—268. “In profane authors,” says Dr. Bentley, “(as they are called) whereof one manuscript

the New Testament, the various readings show that there could have been no collusion; but that the manuscripts were written independently of each other, by persons separated by distance of time, remoteness of place, and diversity of opinions. This extensive independency of manuscripts on each other, is the effectual check of wilful alteration; which must have ever been immediately corrected by the agreement of copies from various and distant regions out of the reach of the interpolator. By far the greatest number of various readings relate to trifles, and make *no alteration whatever in the sense*, such as $\Delta\alpha\beta\iota\delta$ for $\Delta\alpha\upsilon\iota\delta$; $\Sigma\omicron\lambda\omicron\mu\omega\acute{\nu}\tau\alpha$ for $\Sigma\omicron\lambda\omicron\mu\acute{\omega}\nu\alpha$; $\kappa\alpha\iota$ for $\delta\epsilon$; $\kappa\alpha\gamma\omega$ for $\kappa\alpha\iota$ $\epsilon\gamma\omega$ ($\delta\&I$ for *and I*); $\epsilon\lambda\alpha\tau\tau\omega\upsilon$ for $\epsilon\lambda\alpha\sigma\sigma\omega\upsilon$; Κυριος for $\Theta\epsilon\omicron\varsigma$; $\lambda\alpha\lambda\omega\sigma\iota\nu$ for $\lambda\alpha\lambda\eta\sigma\omega\sigma\iota\nu$; Μωσης for Μωυσης ; and $\gamma\iota\nu\epsilon\sigma\theta\omega$ for $\gamma\epsilon\nu\epsilon\sigma\theta\omega$; all which in most cases may be used indifferently.

In order to illustrate the preceding remarks, and to convey an idea of their full force to the reader, the various readings of the first *ten* verses of Saint John's Gospel are annexed, in Greek and English;—and they are particularly chosen because they contain one of the most decisive proofs of the divinity of our Lord and Saviour Jesus Christ.

Common Reading.	Various Reading.	Authorities.
Ver. 1. Ὁ λογος ἦν ΠΡΟΣ τον Θεον The Word was WITH God.	ΕΝ τω Θεω—IN God.	Clemens Alexandrinus.
2. Ουτος ἦν εν αρχη προς τον Θεον The same was in the beginning with God.	omitted.	The MSS. 47 and 64 of Griesbach's notation; Mat- thæi's 19.
4. Εν αυτω ζωη ΗΝ In him WAS life.	ΕΣΤΙΝ—IS life.	The Codex Beza, Origen, Augustin, Hilary, and other Fathers.
4. Και ἡ ζωη ἦν το φῶς των ανθρωπων And the life was the light of men.	omitted.	The fragment of St. John's Gospel edited by Aldus, Cle- mens Alexandrinus, and Origen.
-- the light OF MEN.	The light was the life.	B. The Codex Vaticanus.

only had the luck to be preserved,—as Velleius Paterculus among the Latins, and Hesy chius among the Greeks—the faults of the scribes are found so numerous, and the defects so beyond all redress, that, notwithstanding the pains of the learnedest and acutest critics for two whole centuries, those books still are, and are likely to continue, a mere heap of errors. On the contrary, where the copies of any author are numerous, though the various readings always increase in proportion, there the text, by an accurate collation of them made by skilful and judicious hands, is ever the more correct, and comes nearer to the true words of the author." Remarks on Free-thinking, in Enchirid. Theol. vol. v. p. 158.

Common Reading.	Various Reading.	Authorities.
5. Η' σκοτια ΑΥΤΟΥ ου κατελαβεν The darkness compre- hended IT not.	AΥΤΟΝ—HIM not.	B. The Codex Vaticanus, the MSS. 15 and 114* of Griesbach, three other MSS. of less note, and Theodotus.
7. Ινα παντες πισευσωσι δι' αυτον That all men might believe through him.	omitted.	The MS. 235 of Gries- bach, the Aldine Fragment of St. John's Gospel, Irenæus, and Hilary.
9. Ερχομενον εις ΤΟΝ κοσμον That cometh into THE world.	In HUNC mundum— into THIS world.	The Vulgate and Italic (or old Ante-Hieronymian) Ver- sions, Tertullian, Cyprian, Hilary, Ambrose, Augustine, and other fathers.
10. Εν ΤΩ κοσμω ην He was in THE world.	hoc mundo—in THIS world.	The MSS. of the old Latin Version, denominated the Co- dices Veronensis, Vercellensis, Brixienis, and Corbeiensis, edited by Blanchini and Saba- tier, Irenæus, Cyprian, Ambrose once, Augustine repeatedly.

On the whole, these various readings,—though not selected from any single manuscript, but from all that have been collated, together with the antient versions and the quotations from the fathers,—no where contradict the sense of the evangelist; nor do they produce any material alteration in the text. ¹

The principal collators and collectors of various readings for the Old Testament, are Dr. Kennicott and M. De Rossi, of whose labours an account has already been given ². As the price of their publications necessarily places them out of the reach of very many biblical students, the reader, who is desirous of availing himself of the results of their laborious and learned researches, will find a compendious abstract of them in Mr. Hamilton's *Codex Criticus* ³. For the New Testament, the principal collations are those of Erasmus, the editors of the Complutensian and London Polyglotts, Bishop Fell, Dr. Mill, Kuster, Bengel, Wetstein, Dr. Griesbach, and Matthæi, described in the preceding pages of this volume ⁴; and for the

¹ Christian Observer for 1807, vol. vi. p. 221.

² See pp. 127—129. *supra*.

³ *Codex Criticus* of the Hebrew Bible, wherein Vander Hooght's text is corrected from the Hebrew manuscripts collated by Kennicott and De Rossi, and from the antient versions; being an attempt to form a standard text of the Old Testament. To which is prefixed an Essay on the nature and necessity of such an undertaking. By the Rev. George Hamilton, A. M. London, 1821, 8vo.

⁴ See pp. 135—141. *supra*. Michaelis has given a list of authors who have collected various readings, with remarks on their labours. *Introd.* vol. ii. part i. pp. 419—429. See also Pfaff's *Dissertatio de Genuinis Novi Testamenti Lectionibus*, pp. 101—122.

Septuagint, the collations of the late Rev. Dr. Holmes, and his continuator, the Rev. J. Parsons. †

II. However plain the meaning of the term ‘*Various Reading*’ may be, considerable difference has existed among learned men concerning its nature. Some have allowed the name only to such readings as may *possibly* have proceeded from the author; but this restriction is improper. Michaelis’s distinction between mere errata and various readings appears to be the true one. “Among two or more different readings, one only can be the true reading; and the rest must be either wilful corruptions or mistakes of the copyist.” It is often difficult to distinguish the genuine from the spurious; and whenever the smallest doubt can be entertained, they all receive the name of *VARIOUS READINGS*; but, in cases where the transcriber has evidently written falsely, they receive the name of *errata*.

III. As all manuscripts were either dictated to copyists or transcribed by them, and as these persons were not supernaturally guarded against the possibility of error, different readings would naturally be produced:—1. By the negligence or mistakes of the transcribers; to which we may add, 2. The existence of errors or imperfections in the manuscripts copied; 3. Critical emendations of the text; and 4. Wilful corruptions made to serve the purposes of a party. Mistakes thus produced in one copy would of course be propagated through all succeeding copies made from it, each of which might likewise have peculiar faults of its own; so that various readings would thus be increased, in proportion to the number of transcripts that were made.

1. *Various readings have been occasioned by the negligence or mistakes of the transcribers.*

(1.) When a manuscript was dictated, whether to one or to several copyists, the party dictating might not speak with sufficient clearness; he might read carelessly, and even utter words that were not in his manuscript; he might pronounce different words in the same manner. The copyist therefore, who should follow such dictation, would necessarily produce different readings. One or two examples will illustrate this remark.

In Eph. iv. 19. Saint Paul, speaking of the Gentiles, while without the Gospel, says, that *being past feeling, they gave themselves over to lasciviousness*. For ἀπηλγνηκότες, *past feeling* (which the context shews to be the genuine reading), several manuscripts, versions, and fathers read ἀπηλπικότες, *being without hope*. Dr. Mill is of opinion, that this lection proceeded from some ignorant copyist who had in his mind Saint Paul’s account of the Gentiles in Eph. ii. 12. where he says that they had no hope, ἐλπὶδα μὴ ἔχοντες. But for this opinion there is no foundation whatever. The antient copyists were not in general men of such subtle genius. It is therefore most probable that the word ἀπηλπικότες crept in, from a mis-pronunciation on the part of the person dictating.

† See an account of their edition of the Septuagint, *infra*, in the Appendix to this volume, No. IV.

The same remark will account for the reading of *νηπιοι*, *young children*, instead of *ηπιοι*, *gentle*, in 1 Thes. ii. 7., which occurs in many manuscripts, and also in several versions and fathers. But the scope and context of this passage prove that *νηπιοι* cannot be the original reading. It is the Thessalonians, whom the apostle considers as *young children*, and himself and fellow labourers as the *nurse*. He could not therefore with any propriety say that he was among them as a *little child*, while he himself professed to be *their nurse*.

(2.) Further, as many Hebrew and Greek letters are similar both in sound and in form, a negligent or illiterate copyist might, and the collation of manuscripts has shown that such transcribers did, occasion various readings by substituting one word or letter for another. Of these permutations or interchanging of words and letters, the Codex Cottonianus of the Book of Genesis affords the most striking examples.

Thus, B and M are interchanged in Gen. xliii. 11. *περιμενθον* is written for *περιεμθον*.—Γ and K, as *γυνηγος* for *κυνηγος*, x. 9.; and *ε contra φαλεκ* for *φαλιγ*, xi. 16.—Γ and N, as *συγκοφουσιν* for *συνκοφουσιν*, xxxiv. 50.—Γ and X, as *δραχματα* for *δραγματα*, xxxvii. 6.—Δ and Λ, as *Κιλμωναους* for *Κεδμωναους*, xv. 19.; and *ε contra Αιδωμ* for *Αιδωμ*, xxvii. 2.—Δ and N, as *Νεβρωδ* for *Νεβρωδ*, x. 9.—Δ and T, as *Ατατ* for *Αταδ*, x. 10., &c.—Z and C, as *Χασαδ* for *Χαζαδ*, xxii. 22; and *μακαριζουσιν* for *μακαρισουσιν*, xxx. 13.—Θ and X, *Οχοζαχ* for *Οχοζαβ*, xxvi. 26.—Θ and T, *αποσραφθσι* for *αποσραφθθ*, xvi. 9.—K and X, as *Καλαχ* for *Χαλαχ*, x. 11.; and *ουχ* for *ουκ*, xiii. 9.—Π and Φ, as *υφειξηται* for *υπειξηται*, xxxix. 9. Sometimes consonants are added to the end of words apparently for the sake of euphony; as *Χωβαλ* for *Χωβα*, xiv. 15.—*γυναικαν* for *γυναικα*, xi. 13.—*Ευιλαι* for *Ευιλα*, x. 7.—M is generally retained in the different flexions of the verb *λαμβάνω*, in the future *ληψομαι*, *ληψονται*, xiv. 23, 24, &c. and in the aorist, *λημφθησ*, xviii. 4. And also in the word *συμπαρλημφθης*, xix. 17. This also is common in the *Codex Vaticanus*. Sometimes a double consonant is expressed by a single one, and vice versa; for instance, *εννηκοντα* for *εννιηκοντα*, v. 9., and *Σιννααρ* for *Συνααρ*, x. 10.; *ψιλια* for *ψιλλια*, xxiv. 17., &c.

The Vowels are often interchanged, for instance, A and E, as *τισσαρακοντα* for *τισσαρακοντα*, vii. 4., *ανιση* for *ανιση*, xxi. 14.—A and H, as *ανεωξεν* for *ηνωξεν*, viii. 6., *μαχαιρη* for *μαχαιρη*, xxvii. 40.—E and H, as *εψημα* for *εψημα*, xxv. 29., *ηνυπνιασθη* for *ενυπνιασθη*, xxviii. 12.—H and I, as *Κιτιοι* for *Κητιοι*, x. 4., *ελικη* for *ελικη*, xlix. 11.—H and T, as *πηχην* for *πηχυν*, vi. 17.—*Ρημα* for *Ρεμα*, xxii. 24.—O and T, as *διωρυφα* for *διοροφα*, vi. 17.—O and Ω, as *Ρωωωδ* for *Ρωωωδ*, x. 11.

The Vowels are often interchanged with the Diphthongs, for instance, AI and E, as *απελευσιθαι* for *απελευσιθαι*, xix. 2., *ανενηκαι* for *ανενηκαι*, xxii. 2., *παιδιου* for *πειδιου*, xxxv. 27., *καταξεται* for *καταξεται*, xlii. 58.—EI and A, as *γηρι* for *γηρα*, xv. 15.—EI and E, as *ενεκεν* for *ενεκει*, xviii. 5.—EI and H, as *ειδεν* for *ηδεν*, xviii. 19.—EI and I, as *παρισηκει* for *παρισηκει*, xviii. 8., *γυναικια* for *γυναικια*, xviii. 11., *ουδισ* for *ουδισ*, xxxi. 41., *κρειον* for *κρειον*, xv. 9., &c.—OI and H, as *λαβοις* for *λαβης*, xxxi. 50.—OT and H, as *πληρης* for *πληρους*, xxvii. 27; and, lastly, OT and Ω, as *καταρομινους* for *καταρομινους*, xii. 13. 1

The manuscripts of the New Testament abound with similar instances of permutations. Thus we meet with *Αμιναδαμ* for *Αμιναδαβ*, in Matt. i. 4.; *Ακιμ* for *Αχιμ*, in Matt. i. 14.; *δια των μαθητων* for *δου των μαθητων*, in Matt. xi. 2.; *Ματθαν* for *Ματθατ*, in Luke iii. 24.; *μαρανθη* for *μωρανθη*, in Luke xiv. 34; *τοπον* for *τυπον*, in John xx. 25.; *κυριω* for *κυριω*, in Rom. xii. 11.; *Δαυιδ* for *Δαβιδ*, in Matt. i. 1., and in many other passages. The reader will find numerous other examples in the elder Michaelis's Dissertation on various readings². Permutations of this kind are very frequent in ancient manuscripts, and also in inscriptions on coins, medals, stones, pillars, and other monuments of antiquity.

(3.) In like manner the transcribers might have mistaken the line on which the copy before them was written, for part of a letter; or they might have mistaken the lower stroke of a letter for the line; or they

¹ Dr. Holmes's Edition of the Septuagint, Vol. I. Praef. cap. II. § 1.

² D. Christiani Benedicti Michaelis Tractatio Critica de Variis Lectionibus Novi Testamenti, pp. 8—10. Halæ Magdeburgicæ, 1749, 4to.

might have mistaken the true sense of the original, and thus have altered the reading; at the same time they were unwilling to correct such mistakes as they detected, lest their pages should appear blotted or defaced, and thus they sacrificed the correctness of their copy to the beauty of its appearance. This is particularly observable in Hebrew manuscripts.

(4.) 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.

Of this we have a striking instance in John vii. 26.—*Do the rulers know INDEED (αληθως), that this is the VERY Christ (αληθως ο Χριστος, TRULY the Christ)?* The second αληθως is wanting in the Codices Vaticanus, Cantabrigiensis (or Codex Bezae), Cyprius, Stephani η, or Regius 62, Nanianus, and Ingolstadiensis, in numbers 1, 13, 28, 40, 63, 69, 116, 118, and 124 of Griesbach's notation, and nine other manuscripts of less note, which are not specified by him; it is also wanting in the manuscripts noted by Matthæi with the letters a, l, s, and 10, in all the editions of the Arabic version, in Wheeloc's edition of the Persian version, in the Coptic, Armenian, Slavonic, and Vulgate versions; and in all the copies of the Old Italic version, except that of Brescia. Origen, Epiphanius, Cyril, Isidore of Pelusium, Chrysostom, and Nonnus, among the ancient fathers; and Grotius, Mill, Beugel, Bishop Pearce, and Griesbach, among the modern writers, are all unanimous in rejecting the word αληθως. The sentence in 1 Cor. x. 28. *Του γαρ Κυριου η γη και το πλεγμα αυτης, The earth is the Lord's and the fulness thereof,* is wanting in the Codices Alexandrinus, Vaticanus, Cantabrigiensis, Basileensis, Boreeli, Harleianus No. 5864, and Seidelii, and in Nos. 10, 17, 28, 46, 71*, 73, and 80, of Griesbach's notation: it is also wanting in the Syriac version, in Erpenius's edition of the Arabic version, in the Coptic, Sahidic, Ethiopic, Armenian, Vulgate, and Old Italic versions, and in the quotations of the fathers Johannes Damascenus, Ambrosiaster, Augustine, Isidore of Pelusium, and Bede. Griesbach has left it out of the text, as a clause that ought most undoubtedly to be erased. There is, in fact, scarcely any authority to support it; and the clause is superfluous; in all probability it was inserted from the twenty-sixth verse, which is word for word the same.

(5.) When a transcriber had made an omission, and afterwards observed it, he then subjoined what he had omitted, and thus produced a transposition. ¹

Thus, Matt. v. 4. is subjoined to 5. in the Codex Bezae, in the Vulgate version, and in the quotation of Jerome. Luke xxiii. 17. is omitted in the Codices Alexandrinus, Vaticanus, Cyprius, and Stephani η, in the Coptic and Sahidic versions, and in the Codex Vercellensis of the Old Italic version: and it is subjoined to the nineteenth verse in the Codex Bezae.

In like manner, Rom. i. 29. is very different in different copies.

In the Textus Receptus or common editions, we read, *αδικια, πορνεια, πονηρια, πλειονεζια, κακια*,—*unrighteousness, fornication, wickedness, covetousness, maliciousness.*

In the Codex Alexandrinus and Ethiopic version, we read, *αδικια, πονηρια, κακια, πλειονεζια*,—*unrighteousness, wickedness, maliciousness, covetousness.*

In the Codex Claromontanus, we read, *αδικια, κακια, πορνεια, πλειονεζια*,—*unrighteousness, maliciousness, covetousness.*

In the Vulgate version, we read, *iniquitate, malitiâ, fornicatione, avaritiâ, nequitiâ*, whence it is evident that the authors of that translation read, *αδικια, πονηρια, πορνεια, πλειονεζια, κακια.* And

The order of the words in the Syriac Version shows that its authors read, *αδικια, πορνεια, πονηρια, κακια, πλειονεζια*,—*unrighteousness, fornication, wickedness, maliciousness, covetousness.*

(6.) Another cause of various lections in Hebrew manuscripts, referable to this head, is the addition of letters to the last word in the lines

¹ Dr. Gerard's Institutes of Biblical Criticism, p. 258.

in order to preserve their symmetry ; and in Greek manuscripts omissions are frequently occasioned by what is called *ὁμοιοτελευτον*, (*homoeoteleuton*) or when a word after a short interval occurs a second time in a passage. Here, the transcriber having written the word at the beginning of the passage, on looking again at the book from which he copies, his eye catches the same word at the end of the passage, and continuing to write what immediately follows, he of course omits intermediate words.

This fact will account for the *omission* of the concluding sentence of Matt. v. 19., and the whole of verse 30, in the Codex Bezae. Again, in Matt. xxviii. 9., the words *ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ* (*to tell his disciples*), are omitted from the same cause, in the Codices Vaticanus and Bezae, in the MSS. by Griesbach numbered 10, 33, 49, 59, 60, 69, 119, 142*, 225, 227, the Evangelisteria numbered 1, 15, 15, 17, 52, in the second of the Barberini MSS., and in those noted d. and q. by Matthæi ; as well as in the Syriac, Arabic (as printed in the London Polyglott), Persic, Coptic, Armenian, Vulgate Latin, Saxon, and Old Italic Versions (except the manuscript of Brescia), and by the fathers Origen, Chrysostom, Jerome and Augustine. And Mark ix. 26. is omitted in the Codices Vaticanus 1209, Stephani η, Vaticanus 354, and the MSS. by Griesbach numbered 2, 27, 65, 64, 121, 157, in Matthæi's 17, in the Coptic Version, the Codex San-germanensis 2 of the Italic Version, in the printed editions of Aldus and Frobenius, and by Theophylact.

(7.) As all antient manuscripts were written in capital letters, and without any spaces between words, or even sentences, syllables are frequently omitted or repeated. So, careless or ignorant transcribers have very often mistaken the notes of abbreviation, which are of frequent occurrence in antient manuscripts. A few specimens of such abbreviations are given in pp. 52, 78, 105, and 106, of this Volume.

From this source probably originated the reading, in 1 Pet. ii. 3. of *Χριστός* (*Christ*) instead of *Χρηστος* (*gracious*), which occurs in the MSS. by Griesbach numbered 40, 68, and others of less note, in Matthæi's g, in some printed editions, and also in the verse as cited by Clemens Alexandrinus, Gregory Nazianzen, and Procopius, and by Theophylact in his commentary on this text. The reading in the manuscript whence the transcriber made his copy, must have been *Χς* ; which, not being understood by him, he altered into *Χρηστος*.

(8.) Lastly, the ignorance or negligence of transcribers has been a most fruitful source of various readings, by their mistaking marginal notes or scholia for a part of the text. "It was not unusual in antient manuscripts to write in the margin an explanation of difficult passages, or a word synonymous to that in the text, but more usual and more easily understood, or with the intent of supplying a seeming deficiency; any or all of which might, in the copies taken from the manuscript in which these notes were written, be easily obtruded on the text itself.

Thus, to Matt. vi. 33. some copies, as well as the fathers Clemens Alexandrinus, Origen, and Eusebius, add the following clause, as having been uttered by Jesus Christ. *Διτιτίτε τα μεγάλα, και τα μικρα υμιν προστιθησεται και αιτείτε τα σπουρανια, και τα ιπιγνια προστιθησεται υμιν* :—*Seek ye great things, and little things shall be added unto you ; and seek ye heavenly things, and earthly things shall be added unto you.* But this addition is manifestly a gloss.

So, in Mark vii. 35., after *he spake plain*, the following sentence is added in MS. 90 of Griesbach's notation :—*Και ελαλει ευλογών τον Θεον*,—*and he spake, praising God.* That the man did this, we may readily conclude ; but this sentence was not added by the evangelist. It is evidently a gloss.

Again, in Luke vii. 16, after the sentence *God hath visited his people*, the words *εις αγαθον*, *for good*, are added in the manuscripts by Griesbach noted M. 15, 50, 69, 71, 106, 114, and eight others, in Matthæi's x, in the Syriac (as printed in the London Polyglott), in the Armenian, and in all the Arabic versions, and in the Codices Veronensis,

Vercellensis, Corbeiensis, Colbertinus 4051, San-germanensis 1, and Forojuliensis, of the Old Italic Version. But it is manifestly a gloss, and is rejected as such by Dr. Mill, and Griesbach.

It is worthy of remark, that the difference caused by these or similar additions does in no respect whatever affect any point of faith or morality. Several eminent critics, for instance, are of opinion that the controverted clause in 1 John v. 7, 8, crept into the text in this manner; because it is not found in any antient manuscripts, nor in the writings of the fathers who disputed against the Arians. The evidence for the passage in question is fully considered in Vol. IV. pp. 499—529 *infra*. But, for the sake of argument, let us suppose it to be an omission in the manuscripts where it is wanting, or an addition to those where it occurs: it cannot in any way be prejudicial to the Christian faith; because, whatever sense we may put upon that passage, the same truth being most clearly and indisputably taught in other places of the New Testament, there is no more occasion for adding it, than there is inconvenience in omitting it.

2. *Errors or imperfections in the manuscript, from which a transcriber copied, are a further source of various readings.*

Besides the mistakes arising from the strokes of certain letters being faded or erased, others of a contrary nature may arise from the transparency of the paper or vellum, whence the stroke of a letter on one side of the leaf may seem to be a part of a letter on the other side of the leaf, and in this manner O may be taken for o.

According to Wetstein, this very accident happened to Mill, in examining the celebrated passage (1 Tim. iii. 16.) in the Codex Alexandrinus. Mill had asserted, in regard to the OC in this manuscript, that some remains of a stroke were still visible in the middle of the omicron, and concluded therefore that the word was properly ΘC. But Wetstein, who examined this manuscript more accurately, could discover no trace of any stroke in the omicron, but took notice of a circumstance which he supposes led Mill into error. On the other side of the leaf, directly opposite to O is the letter e, in the word ΕΤΣΕΒΘΙΑ, the middle stroke of which is visible on the former side, and occupies the hollow of O. Wetstein having made the discovery, called several persons to witness, who confirmed the truth of it. But this hypothesis of Wetstein's has been questioned by Dr. Woide¹, and has been most clearly *disproved* by Dr. Berriman². In order to discover the genuine reading of a manuscript where the letters are faded, Michaelis recommends the critic to have recourse to such as are related to it, either in time, place, or character, and if possible to those which were immediately copied from it while the letters were still legible. Velthusen and Griesbach are unanimous in regard to the propriety of this rule, but in their application of it to 1 Tim. iii. 16. they have drawn directly opposite conclusions. Those who endeavour to supply what time has destroyed, and venture to write anew the remnant or seeming remnant of a faded stroke, are guilty of an act that deserves the highest censure: the Codex Alexandrinus, Codex Ephrem, and Codex Claromontanus, have all suffered in this manner, but the authors of these amendments have deprived their successors of the means of judging for themselves, and have defeated the end which they intended to answer.

Again, the omission of a passage in an antient manuscript, which the writer added afterwards in the margin, might lead a copyist into error, unless it was particularly marked in what part of the text the passage ought to be inserted. Many manuscripts are still extant, in which omissions are in this manner supplied, especially in those preserved at Moscow, which Matthæi has extracted and accurately described in his critical edition of the New Testament.

3. *A third source of various readings is critical conjecture, or an intended improvement of the original text.*

“ In reading the works of an author of known literary reputation, we ascribe grammatical or orthographical errors, if any are to be found, rather to a mistake of the printer than to a

¹ Novum Testamentum Græcum, e Codice MS. Alexandrino; Præfat. § 87. p. xxxi.

² Critical Dissertation upon 1 Tim. iii. 16. pp. 155—160.

want of knowledge in the writer. In the same manner the transcriber of a manuscript attributes the faults of his original to the error of a former copyist, and alters them, as he supposes they were written by the author. But if he carries his critical conjectures too far, he falls himself into the error which he intended to avoid." This may be done in various ways :

(1.) Thus the transcriber may take an expression to be faulty, which in reality is not so ; or he may mistake the sense of the author, and suppose that he has discovered a grammatical error, when in fact he himself construes falsely :—or the grammatical error intended to be corrected actually proceeded from the author himself. ¹

(2.) Further, some critical copyists have not only corrected ungrammatical or inaccurate expressions, but have even converted inelegant into elegant phrases: and they have likewise omitted words that appeared to them superfluous, or the difference of which they did not understand.

Thus, in Mark vii. 37. *σοφῶς ἀλαλοῦς*, *the dumb*, is omitted as superfluous in Griesbach's MS. 28, (Colbertinus 4705, or Colberinus 2. of Dr. Mill's notation.) So, in Mark x. 19. *Μη ἀποσηρησῆς*, *defraud not*, is omitted in the Codices Vaticanus and Cyprius, and in eighteen other manuscripts, as well as in the Armenian version, and also in Theophylact. It seems included in *μη κληψῆς*, *do not steal*, and does not occur in the other Gospels. Once more, *λεγοντος*, saying (Matt. i. 22.) is omitted, because the transcriber deemed it an unnecessary addition after the words, *that which was spoken of the Lord by the prophet.*

(3.) But of all the sources of various lections which are referable to this head, the most ample, according to Michaelis, and the most productive of spurious passages in the New Testament, is the practice of altering parallel passages so as to render more perfect their conformity to each other. The Gospels in particular have suffered in this way ; and Saint Paul's Epistles have very frequently been interpolated in order to make his quotations from the Old Testament harmonise with the Septuagint version, where they differed from the exact words of the latter. Two or three instances of alterations from parallel passages will confirm this remark.

Thus, in Matt. xii. 8. *For the son of man is lord even of the Sabbath-day*, *καὶ ἐν* is omitted in eighty-seven manuscripts, and in several printed editions, as well as in the Syriac, Arabic, the Persic in Bp. Walton's Polyglott, the Coptic, Armenian, Slavonic,

¹ With regard to these corrections of grammatical errors, Michaelis has laid down the four following rules, viz.

" 1. In those passages where we find only an apparent grammatical error, the seemingly erroneous reading may be generally considered as the genuine, and the other readings as corrections, and therefore spurious.

" 2. Real grammatical errors, in the works of a correct and classical writer, are justly ascribed to a mistake of the copyist, and the same sentiments may be entertained of an author of less eminence, when among several copies one or two only have the false reading.

" 3. But when expressions that deviate from the strictness of grammar are found in the writings of an author who had not the advantage of a learned education, and was totally regardless of the accuracy of his style, not in single but repeated instances, and retained in a very great number of manuscripts, they must be attributed, not to the transcriber, but the author.

" 4. When one grammatical error in particular is frequently found in one and the same writing, as the improper use of the nominative in the book of Revelation, no doubt can be made that it proceeded from the author himself." Michaelis, vol. i. p. 306.

and Italic versions, and also in the passage as quoted by Tertullian, Cyprian, Origen, Chrysostom, Euthymius, and Theophylact. It has been added from the parallel passage in Mark ii. 28. or in Luke vi. 5.; and is justly rejected by Griesbach as an interpolation. In Matt. xii. 35. *της καρδιας*, of the heart, is wanting in one hundred and seven manuscripts as well as in several printed editions, and in the Arabic, Persic, Slavonic, Anglo-Saxon, Old Italic, and Vulgate versions; it is also wanting in the passage as cited by Origen, the author of the Dialogue against the Marcionites, Gregory Nazianzen, Gregory of Nyssa, Chrysostom, Theophylact, Cyprian, Lucifer, Hilary, and Ambrosiaster. It has been inserted from the parallel place in Luke vi. 45.

The clause in Matt. xxvii. 35. *ἵνα πληρωθῆ το ρηθην* (that it might be fulfilled which was spoken), &c. to the end of that verse is omitted in one hundred and sixty-one manuscripts, in the Syriac MSS. and also in some Syriac editions, in the Arabic version both MSS. and also as printed in Bp. Walton's Polyglott, in the Persic version of the Polyglott, in all the manuscripts and in most printed editions of the Coptic, Sahidic, Ethiopic, and Slavonic versions, in most MSS. and editions of the Vulgate Latin version, in several MSS. of the Old Italic version; and likewise in the verse as cited by Chrysostom, Titus of Bostra, Euthymius, Theophylact, Origen, the Old Latin translator of Irenæus, Augustine, and Juvencus. This clause has been interpolated from John xix. 24. Griesbach justly omits it as decidedly spurious.

Numerous similar interpolations have been made in the Acts of the Apostles, by these supposed amendments; and where the same story is related more than once, transcribers, and more frequently translators, have supplied from the one what seemed to be deficient in the other. Not to multiply examples unnecessarily in illustration of this last remark, it will be sufficient to compare the narrative of Saint Paul's conversion, as related by Saint Luke (Acts ix.), with that Apostle's own account of it in Acts xxii. and xxvii.; and also the two narratives of the conversion of Cornelius, described in Acts x. and xi.

(4.) Lastly, some critics have altered the text of the New Testament in conformity to the Vulgate version; but various readings, which are evidently derived from this source, are utterly undeserving of attention.

4. *Wilful corruptions, in order to serve the purposes of a party, whether orthodox or heterodox, are another source of various readings.*

Among the antient heretics, no one has been more severely charged with falsifying the sacred text, in order to support his tenets, nor has any one more justly deserved the censure, which has been bestowed upon such unwarrantable conduct, than Marcion. Yet Michaelis has shown that *all* his deviations from the text in common use are not wilful corruptions, but that many of them are really various readings; and he has exculpated the Arians from the same charge.

It is however well known that Marcion caused the two first chapters of Saint Luke's Gospel to disappear from his copy, as also Luke iv. 37, 38, 39. In Luke viii. 19. he also expunged the words *η μητηρ και οι αδελφοι αυτου*, his mother and brethren. In Mark xv. 28. instead of *μετα ανομων ελογισθη*, he was numbered with the transgressors, the Euty-chians read *νεκρων*, dead, in order to support their hypothesis, that Christ's body was an aerial form and not human.

On the other hand, it is a fact that some corruptions have been designedly made by those who are termed orthodox, and have subsequently been preferred when so made, in order to favour some received opinion, or to preclude an objection against it. As this is a source of various readings (we believe)

but little known, and less considered, we shall adduce two or three examples from Pfaff's dissertation on various readings, who has considered the subject at length.

1. Mark xiii. 32. Οὐδὲ ὁ υἱός. These words are omitted in some manuscripts, and rejected by some of the fathers, because they thought it favoured the Arians. Ambrose, who flourished in the fourth century, states that many manuscripts in his time omitted them.

2. Luke i. 35. After γεννωμενου, the words εκ σου have been added in several manuscripts in the Syriac, Persic, Arabic, Ethiopic, and other translations, as well as in numerous quotations of the fathers, in opposition to the Eutychians, who denied the two natures of Jesus Christ.

3. Luke xxii. 43. The whole verse is omitted in the Alexandrian and some other manuscripts, because some orthodox Christians imagined that the mention of an angel's strengthening our Saviour during his agony in the garden detracted from his Deity.

4. 1 Cor. xv. 5. Saint Paul asserts that Christ appeared after his resurrection to the twelve, τοις δωδεκα, though at that time two of the number were wanting, Thomas being absent, and Judas Iscariot being dead. Some manuscripts therefore read ενδεκα, eleven, lest the sacred historian should be charged with falsehood, though every attentive reader of the New Testament knows that the Apostle, in writing this, used the figure called *synecdoche*, in which a part is put for the whole.

5. Matt. i. 18. Πρην η συνελθειν αυτους (before they came together), and 25, αυτης τον πρωτοτοκον (her first-born), are in some copies designedly omitted, lest any should doubt the perpetual virginity of Mary the mother of Christ.

III. The causes of various readings being thus ascertained, the next step is to consider the sources whence the true reading is to be determined. The legitimate sources of emendation are, 1. Manuscripts; 2. The most antient and best editions; 3. Antient versions, (and, for the Old Testament in particular, the Samaritan text of the Pentateuch, together with the Masora, and the Talmud); 4. Parallel passages; 5. Quotations from the fathers; and 6. Conjectural criticisms. But these various sources are all to be used with great judgment and caution, as being fallible criteria; nor is the common reading ever to be rejected but upon the most rational grounds.

1. *Manuscripts.*—Having already given some observations on the age of manuscripts, together with an account of some of the most antient¹, it will only be necessary that we should in this place offer a few hints concerning their relative value, and the application of them to the determination of various readings.

(1.) In general, then, we may affirm that the present copies of the Scriptures of the Old and New Testament, under the guardianship of the Jewish, Samaritan, and Christian churches, agreeing in every thing essential, are of the same authenticity and authority with the

¹ See an account of the principal Hebrew and Greek MSS. in pp. 56—117 of the present volume.

original autographs ; notwithstanding the errors that have crept into them, from whatever cause.

(2.) The number of manuscripts, however, is not so much to be considered as their quality, antiquity, and agreement with the most antient interpreters ; for the true reading may be preserved in a single manuscript.

(3.) Those manuscripts are to be accounted the best, which are most consonant with those used by the antient interpreters ; and, with regard to the Old Testament, in particular, M. De Rossi states that those manuscripts are in every case preferable which have not been tampered with by the Masorettes, and which have the Chaldee paraphrase interjected, in alternate verses.

(4.) Although, other things being equal, the more antient and accurately written manuscripts are to be preferred, yet a recent and incorrect copy may often have the better reading, because it may have been transcribed from an excellent and antient copy.

(5.) An accurate manuscript is preferable to one that is negligently written. Various readings, therefore, particularly in the Hebrew Scriptures, which are found in manuscripts transcribed by a learned person, or for a learned person, from some celebrated or corrected copy, are to be preferred to those written for private use ; and the readings found in antient and unpointed manuscripts, written for the use of the synagogue, are better than those found in Masoretic exemplars.

(6.) The first erased reading of a manuscript is not always an error of the copyist, nor is the second substituted one always the better reading. Both are to be tried by the touchstone of the antient versions, and in the Pentateuch by the Samaritan text also.

(7.) Other things being equal, Michaelis states that a *Lectionarium* is not of equal value with a manuscript of the *same* antiquity that contains the books of the New Testament complete, because in the former the text was frequently altered, according to the readings which were most approved at the time when it was written ; though *Lectionaria* sometimes have readings of great importance. ¹

(8.) In reckoning up the number of manuscripts for or against any particular reading, it will be necessary,

FIRST, to distinguish properly between one manuscript and another, that the same MS. be not counted twice over, and consequently ONE pass for TWO. This (it is now ascertained) was the case with the Codex Bezae, which has been proved to be the same which was the second of Stephens's MSS. marked β , and not two distinct manuscripts. Wherever, therefore, a number of manuscripts bears evident marks of having been transcribed in succession, that is, each of them being first a copy taken from another, and then an original, having a copy taken from it, or where all are taken from one common original, they are not to be considered as furnishing so many different instances of a various reading, but should be estimated only as one, whose authority resolves itself into that of the first manuscript. Inattention to this circumstance has contributed to increase the number of various readings beyond what they really are. But though two manuscripts, one of which is copied from the other, can be admitted only as a single evidence, yet, if a word is faded in the more antient one, it

¹ Introduction, Vol. ii. p. 161.

may be supplied from that which is more modern. Manuscripts which, though not immediately copied from each other, exhibit a great uniformity in their readings, seem to be the produce of the same country, and to have as it were the usual readings of that country. A set of manuscripts of this kind is to be considered as the same edition, in which it is of no importance to the authenticity of a reading whether five hundred or five thousand copies be taken. Numbers alone, therefore, decide nothing in the present instance.

SECONDLY, *We must carefully observe what part of the Scriptures the several manuscripts actually contain, and in what respects they are defective.* There are few MSS. extant, which contain either the Old or the New Testament entire, and have been transmitted to us without loss and damage. Of the MSS. of the Old Testament, which have been described in pp. 44—50, *supra*, not one is complete; and with regard to the New Testament, we have already seen that the Codices Alexandrinus¹, Vaticanus², and Leicestrensis³, are mutilated. Other MSS. contain the Gospels, or the Gospels and Acts of the Apostles; others, the Acts, and Pauline Epistles, or the Catholic Epistles, or both; others have the Epistles by themselves; and there are several manuscripts which contain the whole of the New Testament except the Apocalypse; to which are to be added the Lectionaries, or select portions of the New Testament, which were read as lessons, or Epistles and Gospels in the service of the Church. Now it is absolutely necessary that we observe the state and condition of MSS., in order that we may avoid false conclusions and inferences from the non-production of a manuscript for a various reading by any editor of the New Testament, who professedly gives an account of the various readings of MSS., as if it therefore did not vary, when in reality the text itself was wanting therein; and also in order that we may not cite a MS. in favour of any reading, where in truth such MS. has no reading at all. From inattention to this obvious rule, Amelotte⁴ cited the first Codex of Stephens, the Complutensian, Cardinal Ximenes's, Cisneros's, and that of Alcalá, as so many different manuscripts, when, in fact, there was but one and the same printed edition.

THIRDLY, *We must also observe whether the MSS. have been entirely and exactly collated.* Sometimes perhaps only the more noted and important texts have been consulted. This was the case with the Codex Claromontanus, as collated by Beza, and also with the MSS. of the Apostolic Epistles in the Archiepiscopal Library at Lambeth, which have only been collated for the controverted clause in I John v. 7. Sometimes also it happens that MSS. have come late into the hands of editors of the New Testament, after the printing was begun, and consequently only part of the various lections have been exhibited. This was the case both with Dr. Mill and with Griesbach in their critical editions. Again, it sometimes happens that a manuscript has been collated in the beginning, but, from some accident or other, the collation of it has not been completed. This was the case with the Codex

¹ See p. 71. *supra*.

² See p. 80. *supra*.

³ See p. 115. *supra*.

⁴ Amelotte, the bitter enemy of the learned and pious Port-Royalists, published a French Translation of the New Testament in four volumes, 8vo., in the years 1666—1668. In his notes he boasted of having consulted all the manuscripts in Europe, which he afterwards confessed he had not seen. Chalmers's Biographical Dictionary, vol. ii. pp. 95—97.

Cyprius, of which we had no entire collation until Dr. Scholz printed one at the end of his Dissertation on that manuscript ¹, and also with the Codex Montfortianus, which was collated in the Gospels and most parts of the Acts of the Apostles, and in part of the Epistle to the Romans. Nor had we any complete collation of it, until the Rev. Dr. Barrett printed one at the end of his fac-simile of the Codex Rescriptus of Matthew's Gospel, now preserved in the library of Trinity College, Dublin ². It is therefore absolutely necessary that we should inquire into these particulars, that we may not be deceived ourselves, or deceive others, by alleging an authority that has never been examined.

2. *The best and most antient Printed Editions* have already been described ³. But they are so far only to be admitted in evidence, as they are immediately taken from manuscripts. The various readings, however, which they contain, are not to be neglected, particularly those of the Hebrew Bibles printed in Rabbi Ben Chaim's or Hajim's Masoretical edition. In the New Testament, as the readings found in all the printed editions rest on the authority of a few manuscripts which are not always the most antient, the concurrence of all these editions cannot confer great authority on the readings adopted by them, in opposition to others which appear to be well supported.

3. *The Antient Versions* (of which an account has already been given ⁴), though not free from error, nevertheless afford important assistance towards determining the true readings of passages, as they show what readings their authors considered to be genuine.

(1.) Antient Versions are a legitimate source of emendation, unless upon collation we have reason to conclude that the translators of them were clearly mistaken.

One or two examples will illustrate this remark. In James v. 12. many MSS., the Arabic of the London Polyglott, the Armenian and the Sclavonic Versions, as also the monk Antiochus, Oecumenius, and Theophylact, read *ἴνα μὴ εἰς ὑποκρισὶν πεισῆτε*, *lest ye fall into hypocrisy*. But the Codices Alexandrinus and Vaticanus, and several other manuscripts, besides the printed editions, and the Syriac, Arabic (as edited by Erpenius), Coptic, Ethiopic, Vulgate, and other versions, all read the clause as it appears in our authorised English version, which is unquestionably the true reading, viz. *ἴνα μὴ ὑποκρισὶν πεισῆτε*, *lest ye fall into condemnation*. Again, in 1 Pet. v. 13. we read, *ἅσπαρξισαί υμῶν ἢ ἐν Βαβυλωνί συνκλιεῖσθαι*. Here some word is evidently to be supplied, in order to complete the sense. Dr. Mill conjectured that Peter's wife was intended. But the word *ἐκκλησία*, *church*, is found in the margin of two manuscripts (4 and 33 of Griesbach's notation), and in the Syriac, Arabic, Armenian, and Vulgate versions. It ought therefore to be received into the text. It is very properly supplied in *Italic characters* by the learned and venerable translators of our authorised English version, who render the verse thus:—*The church that is at Babylon, elected together with you, saluteth you*. Once more, in 2 Pet. ii. 2. the apostle, predicting the false teachers who would corrupt the church by their destructive doctrines, says, *ἅντων τῶν ἀπολωνίαις*, *their destructions*, that is, *their pernicious ways* (as our translators have rendered it), *their heresies of destruction or destruc-*

¹ Scholz, *Curæ Criticæ in Historiam Textus Evangeliorum*, pp. 80—90.

² Barrett, *Evangelium secundum Matthæum ex Codice Rescripto in Bibliotheca Collegii SS. Trinitatis juxta Dublin*. Appendix, pp. 5—35.

³ See pp. 118—143. of the present volume, for an account of the printed editions of the Scriptures.

⁴ See an account of the Antient Versions, p. 163 of this volume.

tive opinions, mentioned in the preceding verse. This reading, however, is only found in the MSS. 45 and 65 of Griesbach's notation (both of the twelfth century), and in a few others of no note. But instead of it, we read, ἀσελγείαις, that is, *lasciviousnesses* or *uncleanlinesses*, in the Codices A. B. C. (Alexandrinus, Vaticanus, and Ephremi), and in more than fifty other manuscripts, most of which are among the most antient, correct, and authentic. This is also the reading of both the Syriac, all the Arabic, the Coptic, Ethiopic, Armenian, Slavonic, and Vulgate versions, and of the fathers Chrysostom, Theophilus, Oecumenius, and Jerome. The word ἀσελγείαις, *lasciviousnesses*, is therefore, beyond all doubt, the true reading, and is very properly printed as such by Griesbach: and it points out the nature of the heresy intended by the apostle. It was a sort of antinomianism. The heretics alluded to pampered and indulged the lusts of the flesh; and if the Nicolaitans are meant, it is very applicable to them, for they taught the community of wives, &c.

(2.) Antient manuscripts, supported by some of the antient versions and by the sense, render a reading certainly right, though it be not found in the more modern.

In Isa. lviii. 10. we read, *If thou draw out thy soul to the hungry*. This, Bishop Lowth remarks, is a correct rendering of the present Hebrew text, but it is an obscure phrase and without example in any other place. Instead, however, of תַּעֲרַג (GAPESHAK) *thy soul*, eight manuscripts (three of which are antient) read תַּעֲרַח (LAHEMEK) *thy bread*; and so it is rendered in the Syriac version. The proper reading therefore is, *draw out (or bring forth) thy bread*. The Septuagint version expresses both words, τὸν ἀρτόν ἐκ τῆς ψυχῆς σου, *thy bread from thy soul*.¹

(3.) The concurrence of the antient versions is sufficient to establish a reading as certainly right, when the sense or parallel place shows both the propriety of that reading, and the corruption of what is found in the copies of the original.

Thus, in Prov. xviii. 21. (22 of English version) we read, *Whoso findeth a wife, findeth a good thing*. This is not true in every instance: it contradicts other maxims of the inspired writer, as Dr. Kennicott has shown, who is sufficiently eloquent on this occasion. He therefore conjectured that Solomon originally expressed himself thus: *he that findeth a good wife, findeth a good thing, and obtaineth favour from the Lord*. This reading derives a strong confirmation from the fact, that the epithet for good is uniformly found in the Septuagint Greek, the Syriac, Arabic, and Vulgate versions. It is likewise found in two antient manuscript Chaldee paraphrases of the Book of Proverbs (one of which is at Cambridge, and the other in the King of Prussia's library at Berlin). All these concurring testimonies, together with the necessary sense of the text itself, prove that the Hebrew originally read, and ought to be so restored, *He that findeth a good wife, findeth a good thing*.²

(4.) The Samaritan Pentateuch, which is only a different copy of the same original text, being more antient than the Babylonish captivity, and religiously preserved in the antient Hebrew characters, is a legitimate source of emendation. Although it differs in many places from the present Hebrew text, and 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; yet as this assumption proceeds on the erroneous supposition of the absolute integrity of the Masoretic copies, it ought not to be regarded.

Bauer has given a considerable number of rules for the application of the Samaritan Pentateuch to the determination of various readings, which he has illustrated, by examples, for the whole of which we have not room. The following are such of his remarks as are of most general application.

1. Where the Samaritan text has the larger sections repeated from the other chap-

¹ Gerard's Institutes, p. 271. Lowth's Isaiah, vol. ii. p. 343.

² Kennicott's Second Dissertation on the Hebrew Text, pp. 189—192. Dr. Gerard has given four additional instances of the above rule. Institutes, pp. 272, 273.

ters of the Pentateuch, it is interpolated, and the Hebrew text is on no account to be corrected from it.

2. Where the Samaritan text contains readings in support of the peculiar dogmas entertained by the Samaritans, there it is to be considered as altered by the fraud of that sect.

3. Where the Samaritan text more strictly follows the rules of Grammar, avoiding enallages of number and gender; and, on the other hand, where the Hebrew Text departs from those rules, not unfrequently expressing the enallage both of number and gender;—in such cases the reading of the Hebrew text is preferable to that of the Samaritan.

4. Where the Samaritan text contains a clearer reading, which removes any difficulty or obscurity, by the addition of a single word or phrase, there it has evidently been corrected by the Samaritan doctors, and the reading of the Hebrew copies is to be preferred. The application of this and the preceding canon to most of the corrections which Houbigant conceived might be drawn from the Samaritan Pentateuch, will show that those corrections are of no value whatever.

5. Where a reading in the Samaritan text departs from that of the Hebrew text, in the guttural letters, the true reading is to be found in the latter.

6. A various reading in the Samaritan text, which appears to be derived from the resemblance of the shape of the letters, is to be rejected.

7. A reading in the Samaritan text which is entirely unsupported by the authority of the Masoretic copies, and of the antient versions, is not to be regarded as the true one, and is not preferable to the Masoretic reading.

8. If the Samaritan text agrees with the Septuagint version (as frequently is the case), their testimony is to be considered but as one, from the very close affinity subsisting between them.

9. A various reading of the Samaritan Pentateuch is of the greatest value when it is confirmed by the antient versions of Aquila, and Symmachus, by the Syriac version, the Chaldee paraphrase, and the best and most antient Hebrew MSS. Thus, in Gen. xxii. 13. instead of, *behold*, BEHIND him אָחֵר (ACHER), the Samaritan reads אַחָד (ACHAD) *one*, and with this reading agree the Septuagint and Syriac versions, the Targum or Chaldee paraphrase of Onkelos, and *twenty-nine* of the manuscripts collated by Dr. Kennicott, together with *thirteen* of those collated by De Rossi. The proper rendering therefore of this verse is. *And Abraham lifted up his eyes and looked; and behold a ram caught in a thicket by his horns.*

The two following canons are selected from Dr. Gerard's Institutes of Biblical Criticism¹, with a few corrections.

10. Readings in the Pentateuch supported by the Samaritan copy, a few Hebrew MSS., the antient versions, parallel places, and the sense, are certainly right, though they are not found in the generality of Hebrew Manuscripts nor in editions.

Thus in Gen. i. 25. after *ye shall carry up my bones from hence*, the parallel text in Exod. xiii. 19. twelve manuscripts, the Samaritan text, the Septuagint, Syriac, Arabic and Vulgate versions, all add *with you*. These words therefore are part of the text, and are very properly incorporated in it by Mr. Boothroyd, in his new translation of the Scriptures.

In Lev. ix. 21. the common reading is, *as Moses commanded*: but in thirty manuscripts, the Samaritan text, the Septuagint and Arabic versions, and the Targum of Onkelos, we read, *As Jehovah commanded Moses*; which unquestionably is the true reading, and is supported not only by these authorities, but also by the whole chapter itself.

11. Readings in the Pentateuch, supported by the Samaritan text, antient versions, parallel places, and the sense, are certainly right, though they are not found in any, (or in only one) Hebrew manuscript now extant. Thus in Gen. ii. 24. we read, *And they shall be one flesh*: but it is *they two* in the Samaritan text, and in the Septuagint, Syriac, Old Italic, Vulgate, and Arabic versions, compared with Matt. xix. 5., Mark, x. 8. 1 Cor. vi. 16. Eph. v. 51, Philo Judæus, Tertullian, Epiphanius, Jerome, and Augustine.

In Exod. vi. 20. after *she bare him Aaron and Moses*, 'and Miriam their sister,' is added in the Samaritan text, the Septuagint and Syriac versions, and in one manuscript. There is no doubt but that it forms part of the sacred text. Again, in Exod. xii. 40. we read, *The sojourning of the Children of Israel, which they dwelt in Egypt, was four hundred and thirty years*. But this is not true, for it was only *two hundred and*

¹ pp. 270, 271.

fifteen years; and it contradicts Gal. iii. 17., which says, that it was only four hundred and thirty years from the calling of Abraham, two hundred and fifteen of which elapsed before the going into Egypt. (Compare Gen. xii. 4. xvii. 1, 21. xxv. 26, and xl. 9.) The following is the verse as it appears in all the MSS. and editions of the Samaritan Pentateuch, confirmed by the Alexandrian Manuscript of the Septuagint. *Now the sojourning of the children of Israel and of their fathers, which they sojourned in the land of Canaan and in the land of Egypt, was four hundred and thirty years.* This is the true reading, and removes all doubt and obscurity. It is proper to remark, that the last three examples of additional passages from the Samaritan text are introduced by Mr. Boothroyd into the text of his translation of the Bible.

(5.) Such antient versions as were immediately made from the original are proper sources of emendation, when our present Hebrew and Greek manuscripts disagree; and their respective value is in proportion to their priority of date, their being made from accurate exemplars, their being literal translations, and their being confirmed by one another, and, as far as respects the Pentateuch, by the Samaritan text; for the sole dissent of versions, unsupported by other authorities, constitutes only a dubious lection. Before, however, we admit any various reading into the text on the authority of an antient version, we must be certain that the text of such version has not been corrupted. And no various reading can be derived from the modern *Latin versions* of the Greek or Oriental versions, which are given in the Polyglotts, because the Latin translators have in some instances mistaken the sense of such oriental versions.

(6.) The Greek version of the Old Testament, called the Septuagint, being the most antient and illustrious, is preferable to the Old Syriac version of the same portion of Scripture; but the Old Syriac version of the New Testament, being executed at the close of the apostolic age, and consequently the most antient of all the translations of the New Testament, is preferable to every other version of it.

The readings pointed out by the Greek version are sometimes the genuine lections, even when they are not found in any Hebrew manuscripts now extant. For instance, in Gen. iv. 8. we read, *And Cain said to Abel his brother: And it came to pass, when they were in the field, &c.* Here there is a manifest deficiency in all the Hebrew MSS. and printed editions. The translators of the authorised English version, not being able to find that any thing was said on this occasion, ventured to intimate that there was a conversation, indefinitely, and therefore rendered the first clause of the verse, *and Cain talked with Abel his brother.* The deficiency, which exists in all the MSS. and editions, is supplied in the Septuagint version, which is supported by the Samaritan text, the Syriac and Vulgate Latin versions, the two Chaldee Targums, the Greek translation of Aquila, and by the passage as cited by Philo: all of which supply the deficient words, *Let us go out into the field.* There is no doubt therefore, that they form part of the original text, and that the verse ought to be translated thus. *And Cain said unto Abel his brother, let us go out into the field. And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.* Again, in Acts xiii. 18. we read, *about the time of forty years suffered he (ετροποφορησεν) their manners in the wilderness; that is, he dealt indulgently with them.* However the Israelites provoked Jehovah, he mercifully bore with and endured them. On which clause we find in the margin of our authorised version the following conjecture. “Gr. *ετροποφορησεν*, perhaps for *ετροφοφορησεν*, bore or fed them as a nurse beareth or feedeth her child.” This conjecture is confirmed by the Codices Alexandrinus, Ephremi, and Basiliensis, and four others of less note, as well as by the Syriac, Arabic, Coptic, and Ethiopic versions, and the quotations in some of the fathers; all of which read *ετροφοφορησεν*, he nourished and fed them, or bore them about in his arms as a tender nurse does her child. This reading agrees excellently with the scope of the place, and is at least of equal value with that in the commonly received text. Griesbach has therefore admitted it, and excluded the other. Both readings indeed, when rightly understood, speak nearly the same sense; but the latter is the most expressive, and agrees best with St. Paul’s discourse, and

with the history to which he alludes. The same form of expression occurs in Exod. xix. 4. Numb. xi. 12. Isa. xlvi. 5, 4. and lxiii. 9.

(7.) The oldest Latin versions of the New Testament being of very high antiquity, notwithstanding they contain some false readings, are nevertheless of great value, because they lead to a discovery of the readings in very antient Greek manuscripts, that existed prior to the date of any that are now extant. The Vulgate, for instance, in its present state, being (as we have already seen) 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: it also contains several which are preferable to the present readings, and are supported by some of the best and oldest manuscripts.

Thus the literal rendering of Jer. li. 19. is—*He is the former of all things, and the rod of his inheritance*, which is unintelligible. The venerable translators of our authorised version have supplied *Israel is the rod*, &c. most probably from the parallel sentence in Jer. x. 16.; and that this is the true reading is evident from the Vulgate version, which reads *et Israel sceptrum hæreditatis ejus*, and also from the Chaldee paraphrase, which is further supported by twenty-three manuscripts collated by Dr. Kennicott. ¹

(8.) The Syriac version being very literal, ascertains clearly the readings which it followed, to which, on account of its antiquity, it gives great authority; and it has preserved some, that appear to be genuine.

Thus in 2Sam. xv. 7. we read, *It came to pass after forty years*, which is manifestly erroneous, though supported by the commonly printed Vulgate, the Septuagint, and the Chaldee. David reigned only forty years, and, if we follow the text, the rebellion of Absalom would follow long *after* the death of David. In order to obviate this difficulty, some commentators have proposed to date from the time when David was first anointed by the prophet Samuel. But the Syriac version (which is confirmed by the Arabic version, by Josephus, by the Sixtine edition of the Vulgate, by several manuscripts of the same version, and by Theodoret,) reads FOUR. Most learned men are of opinion that ארבעים (ARBAYIM) *forty*, is an error for ארבע (ARBÁ) *four*. Accordingly, Mr. Boothroyd has adopted the reading of the Syriac version, and translates, *at the end of four years*, in his new version of the Old Testament.

(9.) Every deviation in the antient versions, both of the Old and New Testaments, is not to be considered as a proof of a various reading in the original manuscript whence it was taken; for the translator may have mistaken the original word, or he may have given it a signification different from what it bears at present, and this is the case particularly with the Septuagint.

(10.) One or a few antient versions may render a reading probable, when it is strongly supported by the sense, connexion, or parallel places, in opposition to one that does not agree with these, though found in other versions and in manuscripts.

Thus, in Gen. xiv. 20. we read, *And he gave tithes of all*. This leaves it uncertain whether Melchizedek or Abram gave tithes. It rather seems to be the former, but it was the latter. In Heb. vii. 4. the Samaritan text, and the Septuagint version, we have, *Abram gave to him a tithe of all*, ἰδωκεν αὐτῷ Ἀβραμ δεκάτην ἅπα πικτων; which is probably the genuine reading.

Again, in Isa. xl. 5. we read, *All flesh shall see together*, which is an imperfect sentence. The translators of our authorised version have supplied *it*, referring to the glory

¹ Gerard's Institutes, p. 87. Kennicott's Second Dissertation, pp. 439, 440, and his Dissertatio Generalis, § 47, at the end of the second volume of his Critical Edition of the Hebrew Bible.

of God mentioned in the preceding part of the verse. This omission is antient, being prior to the Chaldee, Syriac, and Vulgate versions: but all the copies of the Septuagint version and the parallel passage in Isa. lii. 10. read, *shall see the salvation of our God*, which lection is acknowledged by Luke (iii. 6.). Bishop Lowth therefore considers it as genuine, and has admitted it into the text of his translation of Isaiah.

(11.) The concurrence of all or most of the antient versions, in a reading not found in manuscripts now extant, renders such reading probable, if it be agreeable to the sense, though not absolutely contrary to it.¹

Thus, in 1 Sam. ix. 7. we read, *What shall we bring the man*, וְאֵיִשׁ (LA-ISN)? In one of the manuscripts collated by Dr Kennicott, (No. 182, a manuscript of the fourteenth century) we read וְאֵיִשׁ הָאֱלֹהִים (LA-ISH H-ELOHIM), *to the man of God?* which is confirmed by the Chaldee paraphrase, and by the Septuagint, Syriac, Vulgate, and Arabic versions, and is probably the genuine reading.

(12.) Of the Chaldee paraphrases², when manuscripts vary, those are to be preferred which are the more antient, and which have not been corrected according to the present Masoretic text.

(13.) The Masora³, Talmud, and Talmudical writers, are also sources of emendation, but of no great authority in readings of any moment.

With regard to the Masora, that reading only is to be admitted from it, which is supported by antient versions, and is in perfect harmony with the context, the analogy of language, and parallel passages.

In Isa. ix. 2. (Heb. ; 3 of English version) we read, *Thou hast multiplied the nation, and not the joy.* The Ketib has לֹא (LA) *not*, with which the Vulgate version, and that of Symmachus agree: but the Keri reads לוֹ (L1) *to him or it*, that is, *the nation*; and with this agree the Chaldee paraphrase, the Septuagint, the Vulgate version, the readings in the text of fifteen manuscripts collated by Dr Kennicott, and six of those collated by M. De Rossi. The latter reading is not only best supported but is also excellently in unison with the preceding verse. Bishop Lowth has therefore adopted it, and translates thus: *Thou hast multiplied the nation, thou hast increased their joy.*

Readings derived from the Talmud and Talmudical writers are only to be admitted, when they expressly cite the Hebrew text, and when their readings are confirmed by manuscripts. In judging of the various lections obtained from the Jewish writers, those which are collected from the Talmud, (though few in number) are of great value and equal to those furnished by Aquila, Symmachus, the Syriac version, and the Chaldee paraphrase. But such as are derived from the commentaries and lexicons of the Rabbins, who lived between the tenth and thirteenth centuries, are (according to Prof. Bauer) to be accounted equal with the readings of manuscripts.⁴

4. *Parallel passages* afford a very material help in determining various readings, where all other assistance fails. Cappel⁵ and Dr. Kennicott⁶ have shown at great length what use may

¹ Gerard's Institutes, pp. 280, 281, where several additional examples are given, for which we have not room.

² See an account of the Chaldee Paraphrases, pp. 164—170. of this volume.

³ See an account of the Masora in pp. 149—154. and of the Talmud in pp. 305, 306 of this volume.

⁴ Bauer, Critica Sacra, pp. 444, 445.

⁵ See his Critica Sacra, (lib. i. cc. iii.—xiv.) vol. 1. pp. 14—155. 8vo edition, with Professor Vogel's notes.

⁶ In his first Dissertation on the Hebrew Text, pp. 13. 79. 198. 444. 457. 461. 481. 484. 502. 510.

be made of parallel passages, in order to ascertain the genuine reading where it may be dubious, or to restore it where it may be lost. Professor Bauer has given an abstract of Cappel's collection of parallel passages in pp. 235—238 of his *Critica Sacra*: and two or three instances will show their importance in ascertaining a true reading in the New Testament.

In Matt. i. 4. not fewer than fourteen manuscripts and two of the fathers read *Αμιναδαμ*, *Aminadam*; but the parallel passage in 1 Chron. ii. 10. has *Aminadab*, which therefore is the genuine reading of the Evangelist. Again, in Matt. xxvii. 46. instead of *λαμα* (*lama*), many MSS. read *λειμα* (*leima*), *λιμα* (*lima*), or *λεμα* (*lema*); but a reference to Psal. xxii. 2. (Heb.; or 1 of English version) shows that *λαμα* is the proper reading. Once more, in Matt. ii. 23. the common reading is *Ναζαρετ* (*Nazaret*); but in the Codices C. E. K. (Ephremi, Basileensis B. VI. 21, and Cyprius,) and many other MSS. of less note, besides several printed editions, and the Coptic, Armenian, Italic, Vulgate, and Anglo-saxon versions, and also in the quotations of Eusebius and Cyril, we read *Ναζαρεθ* (*Nazareth*). And that this is the true reading is evident from comparing the numerous other passages of the four Gospels in which this place is called *Nazareth* and not *Nazaret*.

(1) Where parallel passages, together with the sense, support the reading of antient manuscripts, they show that such reading is perfectly right.

Thus in Isa. lxi. 4. we read *They shall build the old wastes*: but the sentence is incomplete, as we know not who are the builders. After *they shall build*, four MSS. (two of which are antient) add *מסוך* (*mamad*) *they that spring from thee*: and this reading is confirmed by lviii. 12. where the sentence is the very same, this word being added. Bishop Lowth therefore receives it into the text, and translates the sentence thus:

And they that spring from thee shall build up the ruins of old times.

(2.) In a text evidently corrupted, a parallel place may suggest a reading perfectly genuine.¹

Thus, in the common printed editions, we read, *Say, of the Lord and of Gideon*. This is defective. The venerable English translators have, with great propriety, supplied the word *חרב* (*herab*) from the successful exploit of Gideon, related in v. 20. The word, which those learned but much traduced men thus supplied from a parallel place, proves to be right: for it is found in ten manuscripts, besides the Chaldee Paraphrase, and the Syriac and Arabic Versions. In like manner, they have supplied the word *fourth* in 2 Kings xxv. 5. from Jer. lii. 6. to complete the sense; and this supply is also confirmed by the different versions.

5. *Quotations from the Old and New Testaments in the Writings of the Fathers* show what were the readings of their day, and are so far emendatory sources. But only *correct* editions of their works should be consulted. Among the antient fathers of the church, those are particularly worthy of attention and collation, who wrote in the Greek language; because they spoke, and read, and wrote that very language in which the sacred writings of the New Testament were originally composed. The

¹ Gerard's Institutes, p. 273. Where the reader will find several additional illustrations of this canon.

phrase and diction of those writings was, therefore, familiar to them; they naturally expressed themselves in the scripture style and language. When they referred to any texts of scripture, or discoursed more at large upon them, they would of course be guided by the original *Greek* of the New Testament¹, and not by any version that had been made, and might possibly vary from it: whereas the Latin fathers being only accustomed to the *Latin version*, it is as much to be expected that they should conform their language, and quotations, and comments to it; though, perhaps, upon some occasions, and according to their ability, taking notice also of the Greek original. A Latin father will be an evidence for the Latin version, where he takes no express notice of the Greek: and according to the clearness and fulness of that evidence, we may argue, that the Latin version, or some copy or copies of it, had that reading in his time, which is cited by him. And this may deserve to be attended to with regard to any omissions in the Greek MSS. which the Latin may be thought to have supplied: but still the testimony of the Latin father in this case will prove nothing more than the reading of a Latin version: by what authority that version is supported, is a matter of further enquiry. Indeed where it can be shown that a Latin father followed no particular version, but translated directly for himself (as Tertullian and Cyprian have frequently done); this brings us somewhat nearer to some manuscript in the original language, and may be considered, according as it shall happen to be circumstantiated, as a distinct testimony for the reading of some Greek MS. in particular.²

In order to judge of the true reading of any text of Scripture, from any quotation of it, with which we meet in the writings of the fathers, the following criteria have been laid down, principally by J. D. Michaelis.

(1.) In considering the testimony of a single father, we are in the first place to enquire in what age he lived, and what were his abilities? Whether he was a person of learning and judgement, of accuracy and exactness, or otherwise? And also, whether the treatise or work, in which the Scriptures are so quoted, be the genuine production of the writer, whose name it bears.

(2.) Wherever it is certain that the quotations were actually taken from manuscripts, they are of very great importance in deciding on the authenticity of a true reading, and are in general to be preferred to any manuscripts of the Greek Testament now extant, the oldest of which cannot be placed earlier than the end of the fourth or the commencement of the fifth century. If therefore a father, who flourished in the fifth and subsequent ages, has a particular reading, it is the same as if we found it in a manuscript of that time.

¹ It is to be observed that the Greek Fathers generally quote the Old Testament from the Septuagint version.

² Dr. Berriman's Dissertation on 1 Tim. iii. 16. pp. 28, 29.

(3.) As the fathers have frequently, though not always, quoted from memory, it is necessary to make a distinction between those passages which they expressly declare that they have taken literally from manuscripts, and those which they quote without any such assurance.

(4.) We are not therefore to reject the quotation of a father, because it differs from the common text, but must first examine whether it cannot be discovered in manuscripts of the New Testament; and to enable those who have access to manuscripts to make this comparison with as much ease as possible, we should endeavour to procure the most accurate and copious extracts from the writings of the fathers. If a reading, then, which had the appearance of being an error of memory, is actually discovered in manuscripts, we may without hesitation put it down in the list of various readings: its antiquity will be determined by the age in which the father who quoted it lived: and the manuscripts which contain it will afford a secondary evidence of its age and authenticity. But we must not judge of the writings of all the fathers, nor of all the writings of the same father, in the same manner. They may be divided into three different classes. 1. Commentaries, to which may be referred also those discourses which were written as expositions of parts of the Bible. 2. Works of edification. 3. Polemical writings. In the first it is evident that the book which is expounded is not quoted from memory, but the author, in writing his commentary, had lying before him a manuscript of the Greek Testament. But with respect to the polemical writings of the fathers, those who are acquainted with their mode of disputation, and know that their principal object is sometimes to confound their adversaries rather than to support the truth, will refer the quotations which appear in these productions to the lowest class. If a father was acquainted with more than one reading to a passage, he would certainly quote that which best suited his purpose, and with which he could most easily confute his opponents. It is therefore not sufficient to know what reading he quotes, but we must likewise consider where he quotes it: and those therefore who collect various readings from the writings of the antient fathers, would do well to point out the book, chapter, edition, and page, in order to enable the reader to form a proper judgment.

(5.) It is necessary to make an accurate distinction between a quotation properly so called, and a passage of scripture introduced and applied as part of a discourse. For if a writer, in treating any known doctrine of the Bible, uses the words of Scripture, he is at liberty to add or subtract, to contract or dilate them in a manner that is best adapted to the tenor of his discourse. But even such passages are not unworthy of notice, for if they are different in different manuscripts, and any one of these latter coincides with the former, the coincidence is not to be considered as a matter of chance. But when no manuscript corroborates the reading in such a passage, it is entitled to no voice in deciding on the text of the Greek Testament.

(6.) In collecting readings from the works of the fathers, an accurate distinction must be made between those who wrote in Greek, and those who wrote in another language. Properly speaking, the former only are to be considered when we select readings for the Greek Testament, and the latter immediately relate to the text of the version from which they are quoted, unless particular mention be made of the

Greek, or the writer, like Jerome, made a practice of correcting the translation of his country from the original.

(7.) It must also be observed, whether a father takes notice of a text only once, or but seldom, or very often: for a *frequent* repetition will make the slighter kinds of reference deserving of more attention; whereas a single instance or two of that sort will be the more easily imputed to a slip of the memory, or a casual mistake.

(8.) It is necessary to observe whether an author be uniform and consistent with himself, or different and various: If a text be found differently expressed by the same author, we shall often be at a loss to know which he esteemed the right: and sometimes perhaps he may be wrong in each; and yet sometimes too it may be easily discovered, that one passage was designed to express the text more exactly, and another was only a reference by memory, and from thence proceeded the variation. An example of this we have in Chrysostom. In his comment upon Acts xx. 28. he reads it ἐκκλησίαν του Θεου, *Church of God, three times* (though Dr. Mill cites him there for the reading of Κυρίου, *Lord*): but in his comment on Eph. iv. 12. he casually refers to this text, and quotes it probably by memory, and there he puts it down ἐκκλησίαν του Κυρίου, that is, *Church of the Lord*.

(9.) The writings of the fathers are to be compared, one with another; and an inquiry must be instituted, what testimony arises from them upon the whole. If it be a point, of which they generally take notice, or in which they are agreed; if we meet with no contrary voice, or none worthy of being regarded, or with some who argue for it, while others criticise or comment upon it, this will afford the clearest and strongest testimony that can be either desired or obtained.

(10.) We must compare the evidence arising from an examination of the writings of the fathers, with that which appears to be the reading of the Greek manuscripts in general, and see how well they agree together. Where the MSS. in general and the fathers do agree, it must be something very extraordinary that will make it reasonable to believe that they are altogether in a mistake: Nay, that evidence from the fathers must be very strong, which will make it reasonable to think the Greek MSS., agreeing in general among themselves, are mistaken: A casual citation of a text will not be sufficient to prove them so mistaken, nor a bare comment upon a version, where it varies from the original; much less will this do, where opposite testimonies can be produced from Greek writers; and especially where those opposite testimonies are so full upon the point, as supposes and implies that they found the reading which they mention in the Greek copies which were in use in their days. If any instance can be found in which it can be clearly proved from the writings of the fathers, that the general and allowed reading of the Greek copies, in the early ages of the church, was different from the general reading of the Greek MSS. in our days; we should without hesitation give up such general reading of our present MSS. But it is very questionable whether one single instance of this sort can any where be found: and those persons who raise general clamours about the corruption of the manuscripts of the sacred writings, *unsupported by any solid proofs*, are no more to be heard, but still more to be condemned, than those who speak in this manner of the writings of the fathers. But in a matter of doubt and

uncertainty, where the MSS. of the sacred writings in the original language are divided, the united testimony of the fathers will turn the scale in favour of the side for which they appear, and will more powerfully establish and confirm the general reading of the Scripture MSS. where they are agreed. ¹

(11.) The Fathers having in general quoted the Scriptures very exactly, as they had it in their copies, whenever a reading followed by them agrees with any antient manuscript, it is in all probability the genuine reading.

Thus, in most copies of Matt. vi. 1. we read *Take heed that ye do not your ALMS* (*ελεημοσυνην*); but in the Codices Vaticanus and Cantabrigiensis, and three or four other MSS. of less antiquity, as also in the old Italic and Vulgate versions and most of the Fathers, we read *δικαιοσυνην*, *righteousness*, that is, acts of righteousness. This reading is most agreeable to the mode of speech which obtained among the Jews ² and consequently is the genuine one. Griesbach has therefore inserted it in the text.

Again, in Luke x. i. we read that *The Lord appointed other seventy disciples*. The Codices Vaticanus, Cantabrigiensis, and Medicæus (No. 42 of Griesbach's notation,) together with the Persian, Armenian, Vulgate, and four copies of the Old Italic versions, read *εβδομηκοντα δυο*, seventy-two; and in this reading they are supported by eleven Fathers principally of the Latin or Western Church. On the contrary, all the other MSS. have simply *εβδομηκοντα*, *seventy*, in which reading they are supported by the learned Greek Fathers, Eusebius, Gregory bishop of Nyssa, Cyril, Euthymius, Theophylact, and Theophanes, and by Irenæus, Tertullian, Ambrose, Jerome, Damasus, and others among the Latin writers. The common reading therefore is established as the genuine one by the concurrence of the Fathers with MSS.

Once more, in John i. 28. we read that *These things were done in Bethabara*. This lection is found in thirty-one manuscripts, in the printed editions, in the Armenian version, and a late exemplar of the Slavonic version, and is preferred by Origen, and after him by Eusebius, Suidas, Jerome, and others. But it is *certain* that, instead of *Βηθαβαρᾶ*, we ought to read *Βηθανια*, *Bethany*, which word is found in the Codices Alexandrinus, Vaticanus, Ephremi, Basileensis, Harleianus No. 5684, Seideli, Stephani η, Stephani π, Regius No. 2243 ² (now 48) and Vaticanus 354, in B. and V. of Matthæi's notation, in upwards of one hundred other MSS. of less antiquity, and in the Syriac, Armenian, Persic, Coptic, and Vulgate versions, and in three MSS. of the Slavonic version (one of the twelfth, the other two of the fourteenth century). The reading of *Βηθανια*, *Bethany*, is also confirmed by the most eminent of the primitive Fathers prior to the time of Origen (who is supposed to have first changed the reading); and is unquestionably the genuine one. Griesbach has therefore inserted it in the text.

(12.) The total silence of the Fathers concerning a reading, which would have confirmed their opinion in a controverted point, justly renders that reading suspicious, unless such total silence can be satisfactorily accounted for. This negative argument against a reading will be of little weight where it respects the writings of one single author only: and where it is founded only upon some particular part of his works, and such author has himself taken notice of the text in other places, it will be of no weight at all. Nay, if but one or two only have made mention of a text, this will be a better proof that it was read in their days, than any omission of their contemporaries, or of those that lived after them, will be a proof that it was not. But let us take this argument in the strongest light, and let the utmost possible be made of it; it can only furnish matter of doubt and enquiry; it can at most amount to no

¹ Berriman's Dissertation, p. 58.

² That the Jews in the time of Christ understood the word צדקה *tsidekan*, *δικαιοσυνη*, *righteousness*, in the sense of alms, is abundantly proved by Mr. John Gregory, Works, pp. 59, 60. (London, 1684, 4to.) and especially by Dr. Lightfoot, Works, vol. ii. pp. 153, 154.

more than probable and presumptive evidence, and nothing can be positively and certainly concluded from it. One plain positive proof from the original MSS. or the antient versions, will be able to weigh it down, unless it can be shown that they have been altered and corrupted.

6. *Critical Conjecture* is not alone a legitimate source of emendation, nor is it at all to be applied, unless the text is manifestly corrupted, and in the most urgent necessity: for the conjectural criticism of an interested party, in his own cause, and in defiance of positive evidence, is little better than subornation of testimony in a court of law.

Conjectural readings, strongly supported by the sense, connexion, the nature of the language, or similar texts, may sometimes be *probable*, especially when it can be shown that they would easily have given occasion to the present reading: and readings first suggested by conjecture have sometimes been afterwards found to be actually in manuscripts, or in some version.

Thus, in Gen. i. 8. the clause, *And God saw that it was good*, is wanting to complete the account of the second day's work of creation, but it is found in the tenth verse in the middle of the narrative of the third day's work. Hence, many learned men have conjectured, either 1. That the sentence, *And the evening and the morning were the second day*, has been transposed from verse 10 to verse 8; or 2. That the clause *And God saw that it was good*, has been transposed from verse 8 to verse 10. The latter conjecture affords the most *probable* reading, and is to be preferred, being confirmed by the Septuagint version; the translators of which most evidently found this clause in the copies which they used.

No one, however, should attempt this kind of emendation who is not most deeply skilled in the sacred languages; nor should critical conjectures ever be admitted into the text, for we never can be certain of the truth of merely conjectural readings. Were these indeed to be admitted into the text, the utmost confusion and uncertainty would necessarily be created. The diligence and modesty of the Masorites are in this respect worthy of our imitation: they invariably inserted their conjectures in the margin of their manuscripts, but most religiously abstained from altering the text according to their hypotheses: and it is to be regretted that their example has not been followed by some modern translators of the Old and New Testament (and especially of the latter); who, in order to support doctrines which have no foundation whatever in the sacred writings, have not hesitated to obtrude their conjectures into the text. This is particularly the case with the Greek and English New Testament, edited by Dr. Macey¹, whose bold and unhallowed emendations were exposed by Dr. Twells, and with the editors of the (Socinian) improved version of the New Testament, whose conjectures and erroneous criticisms and interpretations have been most ably exposed by the Rev. Drs.

¹ See a notice of this edition in page 137, *supra*.

Nares and Laurence, the Quarterly and Eclectic Reviewers, and other eminent critics.

IV. Having thus stated the causes of various readings, and offered a few cautions with regard to the sources whence the true lection is to be determined, it only remains that we submit to the reader's attention a few general rules, by which an accurate judgment may be formed concerning various readings.

1. That reading which is supported by the authority of the most antient manuscripts, and by all the antient versions, is to be accounted genuine. The *earlier* manuscript, *cæteris paribus*, is more likely to be right than the later, because every subsequent copy is liable to new errors.

2. 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 antient manuscripts, or by the majority of them,—by all or most of the antient versions,—by quotations,—by parallel places (if there be any),—and by the sense; even though such readings should not be found in the common printed editions, nor perhaps in any printed edition. ¹

Thus, in the common printed editions of 1 Kings i. 20. we read, *And thou, my Lord, O King, the eyes of all Israel are upon thee*, which is not sense. Instead of הַיְהוָה אֱלֹהֵי יְהוָה, we have הַיְהוָה אֱלֹהֵי נֹאֵן, in ninety-one of the manuscripts collated by Dr. Kennicott, in the Chaldee paraphrase, and in the Arabic and Vulgate versions. This is the genuine reading, and is required by the sense.

Again, in Matt. xxv. 29. we read, *From him that hath not shall be taken away even that which he hath, και ὁ ἔχει ἀφθνήσκει*. This is found in all the antient copies, and in the majority of manuscripts, and in all the versions but one. But in twenty-two other manuscripts and in the Vulgate, as well as in some copies of the Syriac, Sclavonic, and Old Italic versions, and six Fathers, we read ὁ ἄοκει ἔχειν, *that which he seemeth to have*. But it is wrong, and has been corrected from Luke viii. 18.

3. Greater is the authority of a reading found in only a few manuscripts of *different* characters, dates, and countries, than in many manuscripts of a similar complexion. But, of manuscripts of the *same* family or recension, the reading of the greater number is of most weight. The evidence of manuscripts is to be weighed, not enumerated: for the agreement of several manuscripts is of no authority, unless their *genealogy* (if we may be allowed the term) is known, because it is possible that a hundred manuscripts that now agree together may have descended from one and the same source.

4. Readings are certainly right, which are supported by a few antient manuscripts, in conjunction with the antient versions, quotations, parallel places (if any), and the sense; though they should not be found in most manuscripts or printed editions, especially when the rejection of them in the latter can be easily accounted for.

The common reading of Psalm xxviii. 8. is, *The LORD is their strength*, לַמֶּלֶךְ (LAMEV); but there is no antecedent. In six manuscripts and all the versions, however, we read, לֵעַמּוֹ (LOMEV) *of his people*, which completes the sense. This emendation is pronounced by Bp. Horsley, to be 'unquestionable:' he has therefore incorporated it in the text of his New Version of the Psalms, and has translated the sentence thus:

Jehovah is the strength of his people.

¹ Gerard's Institutes, pp. 266--268.

In most manuscripts and printed editions of Eph. v. 9. we read, *The fruit of the SPIRIT* (του πνιματος) is in all goodness, and righteousness, and truth. But it is the fruit of the LIGHT (του φωτος) in the Codices Alexandrinus, Vaticanus, and Claromontanus, Augiensis, San-germanensis, and Boernerianus, and six others of less note, as well as in the Syriac version, the Arabic version edited by Erpenius, the Coptic, Sahidic, Ethiopic, Armenian, Old Italic, and Vulgate versions; and it is so quoted by seven of the fathers. Φωτος, light, is therefore considered by most critics as the true reading, because the Spirit is not mentioned in any part of the context; and this reading is inserted in the text as genuine by Griesbach. The connexion, indeed, shows that this last is the true reading, which was altered by some unknown copyist or critic, because it was uncommon, from Gal. v. 22. As light (Eph. v. 8.) not only means the divine influence upon the soul, but also the Gospel, the apostle Paul might with admirable propriety say that *the fruit of the light* (that is, of the Gospel) is in all goodness, and righteousness, and truth:—goodness, αγαθωσυνη, in the principle and disposition;—righteousness, δικαιοσυνη, the exercise of that goodness in the whole conduct of life;—and truth, αληθεια, the director of that principle and of its exercise to the glory of God and the good of mankind.

5. Of two readings, both of which are supported by manuscripts, the best is to be preferred; but if both of them exhibit good senses, then that reading which gives the best sense is to be adopted.

In Psal. ii. 6. there are two readings, one of which is found in the Masoretic copies, and the other in the Septuagint version. The former may be literally translated thus: *Yet will I anoint my King upon my holy hill of Sion.* This reading is supported by weighty evidence, viz. the Masora, the quotation of it in Acts iv. 27, the Greek versions of Aquila and Symmachus, the Chaldee paraphrase, and Jerome. The other reading, which is found in the Septuagint, may be thus rendered: *But as for me, by him I am appointed king on Sion, his holy mountain.* Now here the authority for the two readings is nearly equal; but if we examine their goodness, we shall see that the Masoretic lection is to be preferred, as being more grammatically correct, and more suited to the context.

6. A good various reading, though supported only by one or two witnesses of approved character, is to be preferred.

7. In the prophetic and poetical books of the Old Testament, as well as in the New Testament, that reading is best which accords with the poetical parallelism.

The subject of poetical parallelism is fully considered in Chapter X. §§ II. III. *infra*. The application of this canon to the various readings of the Old Testament has long been recognised; but, as its applicability to the New Testament is not so obvious, we shall illustrate it by an example drawn from the latter.

Thus, in Matt. vii. 2. we read,

Εν ᾧ γὰρ κρινετε, κριθησεσθε
Και εν ᾧ μετρειτε, αντιμετρηθησεται υμιν.

For, with what judgment ye judge, ye shall be judged;
And, with what measure ye mete, it shall be measured to you again.

For αντιμετρηθησεται, *shall be measured again*, (which is the reading of the common printed editions, of the manuscript by Matthæi noted with the letter H, of the manuscript 13 of Griesbach's notation, of the Vulgate version, of some manuscripts of the Old Italic version, of Polycarp, of Clement of Alexandria, of Origen sometimes, and of the Latin Fathers) we read μετρηθησεται, *shall be measured*, in the Codices Vaticanus, Harleianus No. 5684, Cyprius, Stephani η, Regius 2243² (now 48), and Vaticanus 354, all of which are manuscripts in uncial characters of great antiquity, in twelve manuscripts in smaller characters, by Griesbach numbered 1, 17, 55, 77, 108, 114, 117, 131, 218, 256 of Professor Birch's Collation, the Evangelisteria, numbered 32 and 56, and seventy other manuscripts of inferior note, and by the manuscripts distinguished by Matthæi with the Letters B and V (both of the eighth century), a. c. and d. (all of the tenth or eleventh century,) and by eight others of Matthæi's manuscripts of less note, by the Armenian and Ethiopic versions, by the copies of the Old Italic version preserved at Verona, Vercelli, Forli, and Toledo, by Clement of Rome, by

Origen once, by the author of the dialogue against Marcion, by Theodoret, Theophylact, Euthymius, Chrysocephalus, and other Greek writers. The reading of *μετρηθησεται*, therefore, being supported by such an overwhelming body of evidence, is very properly introduced into the text by Griesbach, as preferable to the common reading of *αντιμετρηθησεται*; and it is further demanded by the parallelism. For *κριματι* (*judgment*), *κρινις* (*ye judge*), and *κριθησθε* (*ye shall be judged*), in the first line, require, in order to preserve the balance of the periods, *μετρα* (*measure*), *μετρις* (*ye measure*), and *μετρηθησεται* (*it shall be measured*) in the second line. ¹

8. Of two readings of equal or nearly equal authority, that is to be preferred, which is most agreeable to the style of the sacred writer.

If therefore one of two readings in the New Testament exhibits the Hebrew idiom, it is preferable to one that is good Greek, because the latter has the appearance of being a gloss of some Greek writer, which the former does not present. Thus, in Jude 1, *ηγιασμενους*, *sanctified*, is a better lection than *ηγαπημενους*, *beloved*; because the former is more in unison with the usage of the apostles in their salutations, and in the commencement of their Epistles. In Acts xvii. 26. the reading, *εξ ενος αιματος*, *of one blood*, is preferable to *εξ ενος*, *of one* (which occurs in Rom. ix. 10), because it is in unison with the Hebrew style of writing. In John vi. 69. the common reading, *Thou art the Christ, the Son of the living God*, *Χριστος ο υιος του Θεου του ζωντος*, is preferable to that of the *holy one of God*, *ο αγιος του Θεου*, which Griesbach has admitted into the text, omitting *του ζωντος*, on the authority of the Codices Vaticanus, Ephremi, Cantabrigiensis, Stephani η, the Coptic version, and some other authorities of less note. That eminent critic, indeed, allows that the received lection is not to be despised; but we may observe that its genuineness is not only confirmed by the consentient testimonies of many MSS. versions, and fathers, but also from the fact and from the style of writing adopted by the Evangelists. For the appellation of *holy one of God* is nowhere applied to our Saviour, except in the confession of the demoniac (Mark i. 24. Luke iv. 54.) In Acts iv. 27, 30, Jesus is termed *αγιος παις*, *holy child*, but not *holy one of God*. On the contrary, the appellation of Christ, *the Son of God*, occurs repeatedly in the New Testament, and especially in this Gospel of John (i. 50.; 49 of English version, and xi. 27.), and is elsewhere expressly applied to him by Peter. See Matt. xvi. 16. The common reading therefore of John vi. 69. is to be preferred, in opposition to that adopted by Griesbach, as being most agreeable to the style of the sacred writer.

9. That reading is to be preferred which is most agreeable to the context, and to the author's design in writing.

Every writer, and much more a divinely inspired writer, is presumed to write in such a manner, as not to contradict himself either knowingly or willingly, and to write throughout with a due regard to the order and connexion of things. Now in Mark i. 2, for *εν τοις προφηταις*, *in the prophets*, several manuscripts read *εν Ησαια τω προφητη*, *in the prophet Isaiah*. Both Mill and Griesbach reject the common reading. But as the context shows that the evangelist cited not one but *two* prophets, viz. Mal. iii. 1. and Isa. xl. 3., the common reading ought to be retained, especially as it is supported by the Codex Alexandrinus, the Ethiopic and Coptic versions, and the quotations of many fathers.

10. A reading, whose source is clearly proved to be erroneous, must be rejected.

11. Of two readings, neither of which is unsuitable to the sense, either of which may have naturally arisen from the other, and both of which are supported by manuscripts, versions, and quotations in the writings of the fathers; the one will be more probable than the other, in proportion to the preponderance of the evidence that supports it: and that preponderance admits a great variety of degrees. ²

In Acts xx. 28. we read, *Feed the church of God, which he hath purchased with his own blood*. Of this sentence there are not fewer than

¹ Jebb's Sacred Literature, p. 144. In pp. 206. 329—331 of the same work the reader will find other instructive examples of the canon above given.

² Gerard's Institutes, p. 275.

six various readings, viz. 1. Τῆν Ἐκκλησίαν τοῦ Χριστοῦ, *the church of Christ*; 2. Τοῦ Θεοῦ, *of God*, which lection is expunged by Griesbach, who prefers, 3. Τοῦ Κυρίου, *of the Lord*. This reading is also preferred by Wetstein; 4. Τοῦ Κυρίου καὶ Θεοῦ, *of the Lord and God*, which Griesbach has inserted in his inner margin; 5. Τοῦ Θεοῦ καὶ Κυρίου, *of the God and Lord*; and 6. Τοῦ Κυρίου Θεοῦ, *of the Lord God*: in order to determine which of these readings is to be adopted, it is necessary briefly to review the various authorities which have been adduced for each.

1. Τοῦ Χριστοῦ—*Of Christ*. This reading is supported by no Greek MSS.; but it is found in the Peschito or old Syriac version, even in the Vatican copies of the Nestorians. Adler, however, affirms that one Syriac manuscript has *God*: but, as he has not said what or where this manuscript is, Dr. J. P. Smith observes, that possibly his mind may have been misled by the Philoxenian (or new Syriac) version; or he may refer to a lectionary, books of which kind are more liable than others to alterations by officiating ministers and transcribers. This reading is also found in the Arabic version edited by Erpenius (which was made from the Syriac,) and it seems to be supported by Origen (probably, for the passage is ambiguous), by Athanasius, the anonymous author of the first dialogue against the Macedonians, Theodoret, the interpolated Epistles of Ignatius, Basil, and Fulgentius. The popish synod of the Malabar Christians, held in 1599, under the direction of Mendoza, the Portuguese archbishop of Goa, states that the Nestorians inserted this reading at the instigation of the devil, *instigante diabolo!*

2. Τοῦ Θεοῦ—*Of God*. This is the common reading. It is supported by that most antient and venerable MS., B. or the Codex Vaticanus¹, and by seventeen others, none of which indeed are older than the eleventh century, and many of them are more modern. This reading is found in the Latin Vulgate, the Ethiopic, according to Dr. Mill, though Griesbach thinks it doubtful; and it is quoted or referred to by Ignatius, Tertullian, Athanasius, Basil, Epiphanius, Ambrose, Chrysostom, Celestine bishop of Rome, Oecumenius, Theophylact, and eleven other fathers of the Greek and Latin church, besides the sixth Synod in Trullo (held A. D. 680,) and the second Nicene Synod (held A. D. 787.)

3. Τοῦ Κυρίου—*Of the Lord*. This reading is supported by thirteen manuscripts, viz. the Codices Alexandrinus, Cantabrigiensis, Ephremi, and Laudianus, (all of which are written in uncial letters, of great and undisputed antiquity, and derived from different and independent sources), the Moscow MS. which formerly belonged to Chrysostom, according to Matthæi (on Eph. iv. 9.) who has noted it with the letter B. and eight others of less note. This reading is also found in the Coptic, Salidic, in the margin of the Philoxenian or later Syriac, in the Old Italic as contained in the Codex Cantabrigiensis, and as edited by Sabatier, and in the Armenian versions. The Ethiopic version has likewise been cited, as exhibiting the reading of Κυρίου, *Lord*, but its evidence is indecisive, the same word being used therein for both *Lord* and *God*. Griesbach thinks it probable that this version reads Κυρίου, from the consentient testimony of the Coptic and Armenian versions. Among the fathers, this reading is supported by Irenæus, Eusebius, Athanasius, Chrysostom, Ammonius, Maximus, Antonius, Ibas, Lucifer, Jerome, Augustine, Sedulius, Alcinus, the author of the pretended Apostolical Constitutions, and the second Council of Carthage (which, however, in the Greek, reads Θεοῦ, *of God*).

¹ From Professor Birch (of Copenhagen) finding nothing noted in his collation of the Vatican MS. respecting the reading of Θεοῦ (though he expressly says, that if any variety of reading had taken place in that MS. it could not have escaped him, as he intended to examine this remarkable place above all others in all the MSS. that came in his way,) Griesbach endeavours to set aside the testimony furnished by the Vatican MS. But it is a FACT that Θεοῦ is the reading of that manuscript: for it was there in 1758, when it was collated by the very learned Thomas Wagstaffe, then at Rome, for Dr. Berriman, who was at that time engaged in preparing for publication his work on the genuineness of 1 Tim. iii. 16.; and 2. Θεοῦ is the reading of the Vatican MS., of which a transcript was obtained by Mr. R. Taylor from the keeper of the Vatican library for the second London edition of Griesbach's Greek Testament, printed by him in 1818, with equal beauty and accuracy.

4. *Του Κυρίου και Θεου*—*Of the Lord and God.* This reading is supported only by the Codex G. (Passionei, assigned by Blanchini to the eighth, but by Montfaucou to the ninth century), and *sixty-three* other MSS.; none of which, though they form the majority in point of number, are among the most correct and authoritative. It is also found in the Slavonic version, but is not cited by one of the fathers; and is printed in the Complutensian and Plantin editions.

5. *Του Θεου και Κυριου*—*Of the God and Lord.* This reading occurs only in the MS. by Griesbach numbered 47: it is an apograph transcribed in the sixteenth century by John Faber of Deventer from one written in 1293.

6. *Του Κυριου Θεου*—*Of the Lord God.* This reading is found only in one MS. (95 of Griesbach's notation) of the fifteenth century, and the incorrect Arabic version printed in the Paris and London Polyglotts; and it is cited by Theophylact alone, among the fathers.

Of these six readings, No. 2. *Του Θεου*, *Of God*, No. 3. *Του Κυριου*, *Of the Lord*, and No. 4. *Του Κυριου και Θεου*, *Of the Lord and God*, are best supported by external testimony, and it is the preponderance of the evidence adduced for each, that must determine which of them is the genuine reading.

1. The testimony of manuscripts is pretty equally divided between these three readings.

Though *Κυριου* is supported by the greater number of uncial MSS. (viz. the Codices Alexandrinus, Cantabrigiensis, Ephremi, and Laudianus), yet *Θεου* is supported by the Codex Vaticanus, which is of the highest authority; and *Κυριου και Θεου*, though deficient in this respect (for G. or the Codex Passionei, as we have noticed, is not earlier than the eighth or ninth century), yet is most numerously supported by manuscripts of different families, and especially by the Moscow manuscripts, and by the Complutensian edition.

2. The antient versions, supporting *Θεου* and *Κυριου*, are equal to each other in number indeed, but the former are superior in weight. For the Latin Vulgate, the Philoxenian-Syriac, and the Ethiopic, in favour of *Θεου*, are of higher authority than their competitors, the Coptic, Sahidic, and Armenian. The compound reading *Κυριου και Θεου*, is unsupported by any but the Slavonic; which is closely connected with the Moscow manuscripts.

3. The testimony of the fathers is greatly in favour of *Θεου*. For though a considerable number of counter-testimonies in favour of *Κυριου* are named by Wetstein, and copied by Griesbach; yet no citations from thence are adduced by either, which leads us to suspect, that their testimony is either spurious, slight, or else refuted by the express citations on the other side. Thus, the objection of Athanasius to the phrase, "the blood of God," as "being no where used in Scripture; and to be reckoned among the daring fabrications of the Arians," recorded by Wetstein¹, is abundantly refuted by his own counter-testimony, citing the received reading of Acts xx. 28. and by the frequent use of the phrase by the orthodox fathers, Ignatius, Tertullian, Leontius, Fulgentius, Bede, Theophylact, and others above enumerated. The objection, therefore, was urged inconsiderately, and probably in the warmth of controversy; in which Athanasius was perpetually engaged with the Arians, his incessant persecutors.

Κυριου και Θεου, is unsupported by the fathers before Theophylact; and is contradicted by his testimony in favour of *Θεου*.

From this abstract, it appears to the writer of these pages, that the *external* evidence preponderates, upon the whole, in favour of *Θεου*; and this is further confirmed by the *internal* evidence. For, in the first place, the expression *ἐκκλησια του Θεου*, *Church of God*, is in unison with the *style* of St. Paul²; and it occurs in not fewer than *eleven* passages of his epistles³, while the phrase *ἐκκλησια του Κυριου*, *church of the Lord*, occurs *no where* in the New Testament. And, secondly, *Θεου* might easily give occasion to the other readings, though none of these could so easily give occasion to *Θεου*. If, (as Michaelis remarks) the evangelist Luke wrote *Θεου*, the

¹ Nov. Test. vol. i. p. 597.

² See canon 8. p. 348, *supra*.

³ Compare 1 Cor. i. 2. x. 32. xi. 16, 22. xv. 9. 2 Cor. i. 1. Gal. i. 15. 1 Thess. ii. 14. 2 Thess. i. 4. and 1 Tim. iii. 5, 15. The phrase *ἐκκλησια του Κυριου*, *congregation of the Lord*, is of frequent occurrence in the Septuagint version, whence it might have crept into the text of the MSS. that support it, particularly of the Codex Alexandrinus, which was written in Egypt, where the Septuagint version was made.

origin of Κυρίου and Χριστου may be explained either as corrections of the text, or as marginal notes; because 'the blood of God' is a very extraordinary expression; but if he had written Κυριου , it is inconceivable how any one should alter it into Θεου . And on this latter supposition, the great number of various readings is inexplicable. It seems as if different transcribers had found a difficulty in the passage, and that each corrected according to his own judgment.

Upon the whole, then, the received reading, ἐκκλησια του Θεου , *church of God*, is BETTER supported than any of the other readings, and consequently we may conclude that it was the *identical expression* uttered by Paul, and recorded by Luke.¹

12. Whenever two different readings occur, one of which seems difficult and obscure, but which may be explained by the help of antiquity, and a more accurate knowledge of the language, whereas the other is so easy as to be obvious to the meanest capacity, the latter reading is to be suspected; because the former is more in unison with the style of the sacred writers, which, abounding with Hebraisms, is repugnant to the genius of the pure or strictly classical Greek language. No transcriber would designedly change a clear into an obscure reading, nor is it possible that an inadvertency should make so happy a mistake as to produce a reading that perplexes indeed the ignorant, but is understood and approved by the learned. This canon is the touchstone which distinguishes the true critics from the false. Bengel, Wetstein, and Griesbach, critics of the first rank, have admitted its authority; but those of inferior order generally prefer the easy reading, for no other reason than because its meaning is most obvious.

13. If for a passage, that is not absolutely necessary to the construction, various readings are found, that differ *materially* from each other, we have reason to suspect its authenticity; and likewise that all the readings are interpolations of transcribers who have attempted by different methods to supply the seeming deficiency of the original. This rule, however, must not be carried to the extreme, nor is a *single* variation sufficient to justify our suspicion of a word or phrase, though its omission affects not the sense, or even though the construction would be improved by its absence: for, in a book that has been so frequently transcribed as the New Testament, mistakes were unavoidable, and therefore a *single* deviation alone can lead us to no immediate conclusion.

14. Readings, which are evidently *glosses* or *interpolations*, are invariably to be rejected.

(1.) *Glosses* are betrayed, 1. When the words do not agree with the scope and context of the passage; 2. When they are evidently foreign to the style of the sacred writer; 3. When there is evident tautology; 4. When words, which are best absent, are most unaccountably introduced; 5. When certain words are more correctly disposed in a different place; and lastly, when phrases are joined together, the latter of which is much clearer than the former.

(2.) "An *interpolation* is sometimes betrayed by the circumstance of its being delivered in the language of a later church. In the time of the apostles the word Christ was never used as the proper name of a person, but as an epithet expressive of the ministry of Jesus, and was frequently applied as synonymous to 'Son of God.' The

¹ Nov. Test. a Griesbach, tom. ii. pp. 112—117. and Appendix, p. (34). 2d edit. (Halæ Saxonum, 1806.) Dr. Hales, on Faith in the Trinity, vol. ii. pp. 105—131. Michaelis's Introduction to the New Testament, vol. i. p. 535. Nolan's Inquiry into the Integrity of the Greek Vulgate, pp. 286—289. 516—518. Mr. N. has given at length the quotations from the writings of the fathers in which Θεου is found.

expression therefore 'Christ is the Son of God,' Acts viii. 37. is a kind of tautology, is almost as absurd as to say Christ is the Messiah, that is, the anointed is the anointed. But the word being used in later ages as a proper name, this impropriety was not perceived by the person who obtruded the passage on the text."

(3.) "If one or more words that may be considered as an addition to a passage, are found only in manuscripts, but in none of the *most antient versions*, nor in the quotations of the early fathers, we have reason to suspect an interpolation." In Acts viii. 39. the Alexandrian manuscript reads thus: ΙΙΝΑ [ΑΓΙΟΝ ΕΠΙΣΕΝΕΠΙΤΟΝ ΕΤΝΟΤΧΟΝ ΑΝΓΕΛΟΣ ΔΕ] ΚΤΗΡ ΠΙΑΣ ΕΝ ΤΟΝ ΦΙΛΙΠΠΟΝ—*The Sp̄t* [holy fell upon the eunuch, but the Angel] of the Lord caught away Philip. The words between brackets, Michaelis thinks, are spurious; and Griesbach decidedly pronounces them to be an emendation of the copyist. They are found in six manuscripts cited by him, but these are *not antient*; and they are also in the Armenian version executed in the end of the fourth, or early in the fifth century, and in the Slavonic version executed in the ninth century. We are justified therefore in stating that they are not to be received into the sacred text.

15. Expressions that are less emphatic, unless the scope and context of the sacred writer require emphasis, are more likely to be the genuine reading, than readings differing from them, but which have, or seem to have, greater force or emphasis. For copyists, like commentators, who have but a smattering of learning, are mightily pleased with emphases.

16. That reading is to be preferred, which gives a sense apparently false, but which, on thorough investigation, proves to be the true one.

17. Various readings, which have most clearly been occasioned by the errors or negligence of transcribers, are to be rejected. How such readings may be caused, has already been shown in pp. 325—332, *supra*.

18. Lectionaries, or Lesson Books used in the early Christian church, are not admissible as evidence for various readings. Whenever, therefore, Ἰησοῦς, *Jesus*, ἀδελφοί, *brethren*, or similar words (which were antiently prefixed to the lessons accordingly as the latter were taken from the Gospels or Epistles, and which are found only in lectionaries), are found at the beginning of a lesson, they are to be considered as suspicious; and fifty manuscripts that contain them have no weight against the same number which omit them.

19. Readings introduced into the Greek text from Latin versions are to be rejected.

20. A reading that is contradictory to history and geography is to be rejected, especially when it is not confirmed by manuscripts.

In Acts xii. 25. we read that *Barnabas and Saul returned from* (ἐξ) *Jerusalem*, where seven manuscripts, two manuscripts (5 and 7) of the Slavonic version, and the Arabic version in bishop Walton's Polyglott, have εἰς, *to Jerusalem*. This last reading has been added by some ignorant copyist, for Barnabas and Saul were returning from Jerusalem to Antioch with the money which they had collected for the poor brethren.

21. That reading which makes a passage more connected is preferable, all due allowance being made for abruptness in the particular case. Saint Paul is remarkable for the abruptness of many of his digressions.

22. 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

likewise to be adopted in all versions of Scripture: and till this be done, they ought to be followed in explaining it.

23. *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 which are much less probable. Such as have not considerably higher probability than the common readings, should only be put into the margin: but they, and all others, ought to be weighed with impartiality.

24. Readings certainly, or very probably false, ought to be expunged from the editions of the Scriptures, and ought not to be followed 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.

The preceding are the *most material* canons for determining various readings, which are recommended by the united wisdom of the most eminent biblical critics. They have been drawn up chiefly from Dr. Kennicott's Dissertations on the Hebrew Text, the canons of De Rossi in his Prolegomena so often cited in the preceding pages, and from the canons of Bauer in his *Critica Sacra*, of Ernesti, of Pfaff, Wetstein, Griesbach, and above all, of Michaelis, with Bishop Marsh's annotations, often more valuable than the elaborate work of his author. As the subject of various readings is of great importance, and has been treated at considerable length by different learned men, we shall conclude this article with a list of the principal separate treatises in which it has been discussed.

1. Adami Rechenbergii *Dissertatio Critica de Variantibus Novi Testamenti Lectionibus Græcis*. Lipsiæ, 1690, 4to.

2. Joannis Clerici *Ars Critica*. 8vo, London, 1698.

The two first sections of the third part of this very valuable critical work treat on the origin and correction of false readings, both in profane and particularly in the sacred writers.

3. Christoph. Matt. Pfaffii *Dissertatio Critica de Genuinis Librorum Novi Testamenti Lectionibus*. Amstelodami, 1709, 8vo.

4. J. H. ab Elswich *Dissertatio de Recentiorum in Novum Fœdus Critice*. Vitebergæ, 1711.

5. J. W. Baieri *Dissertatio de Variarum Lectionum Novi Testamenti usu et abusu*. Altdorf, 1712.

6. J. L. Frey *Commentarius de Variis Lectionibus Novi Testamenti*. Basil. 1713.

7. Chr. Luderii *Dissertatio de Causis Variantium Lectionum Scripturæ*. Lipsiæ, 1730.

8. J. A. Osiandri *Oratio de Originibus Variantium Lectionum Novi Testamenti*. Tubingen, 1739, 4to.

9. J. A. Osiandri *Disputatio de Præcipuis Lectionibus Variis Novi Testamenti*. Tubingen, 1747, 4to.

10. J. C. Klemm *Principia Criticæ Sacræ Novi Testamenti*. Tubingen, 1746, 4to.

11. Jo. Geo. Richter *Exercitatio de Arte Critica Scripturæ Interpretæ*. Lugd. 1750, 4to.

12. C. B. Michaelis *Tractatio Critica de Variis Lectionibus Novi Testamenti caute colligendis et dijudicandis, in qua cum de illarum causis tum de cautelis agitur, simulque de codicibus, versionibus antiquis, et Patribus, partim curiosa, partim utilia, asseruntur*. Halæ, 1749, 4to.

This treatise was the foundation on which J. D. Michaelis built his "admirable chapter" on the various readings of the New Testament, as Bishop Marsh most truly terms it. This chapter forms by far the largest portion of the first volume of his introduction to the New Testament. The Latin treatise of his father is of extreme rarity.

13. Jo. Jac. Wetstenii *Libelli ad Crisin atque Interpretationem Novi Testamenti. Adjecta est Recensio Introductionis Bengelii ad Crisin Novi Testamenti, atque Glocestrii Ridley Dissertatio de Syriacarum Novi Fœderis Indole atque Usu. Illustravit Joh. Salomo Semler*. Haræ Magdeburgicæ, 1766, 8vo.

The first 109 pages of this volume contain Wetstein's *Animadversiones et Cautiones ad Examen Variarum Lectionum Novi Testamenti Necessariæ*, which were first printed in the second volume of his edition of the Greek Testament, pp. 859—874. They have been consulted for the preceding observations on various readings. Wetstein's rules for judging of various readings are given with great clearness and precision; and the whole volume "is a publication which should be in the hands of every critic." (Bishop Marsh.)

* * * In Vol. I. pp. 128, 129, and also in p. 320 of the present volume, it has been stated, that the hundred and fifty thousand various readings, which Griesbach's critical edition of the New Testament is said to contain, in no degree whatever affect the credit and integrity of the sacred text; and also that the *very worst* manuscript extant would not pervert one article of the Christian faith, or destroy one moral precept; these variations being mostly of a minute and sometimes of a trifling nature. It was the author's wish to have arranged the principal various readings, in Greek and English, under the classes of *Readings PREFERABLE to those in the received text*,—*Readings EQUAL to the received lections*,—*Readings INFERIOR to those commonly received*,—*Readings PROBABLY spurious*,—*Readings CERTAINLY spurious*, &c.; and to have exhibited at length the critical evidence (divested of the stenographic marks of Griesbach) for and against such readings, by way of proving the statements made in the pages above cited, and at the same time to obviate, by the *testimony of indisputable facts*, the oft repeated cavils and objections, which infidel writers have raised against the credibility of the New Testament, in consequence of the existence of various readings. But this design the author has been compelled to relinquish, from the very serious expense of time, labour, and printing, which would be incurred by such an undertaking. If, however, the manner in which he has analysed the evidence for particular readings in the preceding chapter should be deemed satisfactory; and if sufficient encouragement should be given him for undertaking so laborious a task, he will cheerfully attempt it, and will endeavour (by giving an account of *all* the manuscripts hitherto collated) to render his publication a critical companion to the New Testament.

CHAPTER IX.

OF THE QUOTATIONS FROM THE OLD TESTAMENT IN THE NEW
—QUOTATIONS IN THE NEW TESTAMENT FROM THE APOCRYPHAL WRITERS AND FROM PROFANE AUTHORS.

IT is obvious, even on the most cursory perusal of the Holy Scriptures, that some passages are cited in other subsequent passages; and, in particular, that numerous quotations from the Old Testament are made in the New. In these references, there is frequently an apparent contradiction or difference between the original and the quotation; of which, as in the contradictions alleged to exist in the Scriptures, (which have been considered and solved in the preceding volume¹,) infidelity and scepticism have sedulously availed themselves. These seeming discrepancies, however, when brought to the touchstone of criticism, instantly disappear: and thus the entire harmony of the Bible becomes fully evident. The appearance of contradiction, in the quotations from the Old Testament that are found in the New, is to be considered in two points of view, namely, 1. As to the *external form*, or the words in which the quotation is made; and, 2. As to the *internal form*, or the manner or purpose to which it is applied by the sacred writers.

A considerable difference of opinion exists among some learned men, whether the Evangelists and other writers of the New Testament quoted the Old Testament from the Hebrew, or from the venerable Greek version, usually called the Septuagint. Others, however, are of opinion, that they did not confine themselves exclusively to either; and this appears most probable. The only way by which to determine this important question, is to compare and arrange the texts actually quoted. Drusius, Junius, Glassius, Cappel, Hoffmann², Eichhorn, Michaelis, and many other eminent Biblical critics on the Continent, have ably illustrated this topic; in our own country, indeed, it has been but little discussed. The only

¹ See Vol. I. Appendix, No. III.

² "Immanuelis Hoffmanni, Ling. Græc. in Acad. Tub. Prof. P. O. et Ill. Sem. Theol. Ephori, Demonstratio Evangelica per ipsum Scripturarum consensum, in oraculis ex Vet. Testamento in Novo Allegatis Declarata. Edidit, observationibus illustravit, Vitam Auctoris, et Commentationem Historico-Theologicam de recta ratione allegata ista interpretandi, præmisit Tob. Godofredus Hegelmaier, Collegii Bebenhusani Professor, et Verbi Divini Minister 'Tubingæ.'" 1773-79-81, in three volumes 4to. In this very elaborate work, every quotation from the Old Testament in the New, is

writers on this subject, known to the author, are the Rev. Dr. Randolph¹, formerly Regius Professor of Divinity in the University of Oxford, the Rev. Dr. Henry Owen², and the Rev. Thomas Scott³: but they have treated it with so much ability and accuracy, that he has to acknowledge himself indebted to their labours for great part of his materials⁴; having only classified what they have noticed in the order of the sacred books: an arduous undertaking, from which, however, the author has himself derived equal pleasure and benefit. And, in the hope that it may contribute to elucidate some very difficult passages, he offers the result of his labours in the following tables.

As it respects, then, the *external form* of the quotations, or the words in which the citations are actually made in the New Testament, the passages adduced from the Old Testament may be arranged under the two following classes, viz. 1. Quotations made from the Hebrew Scriptures; and, 2. Quotations made from the Septuagint version of them.

printed at full length, first as cited by the Evangelists and Apostles, then in the original Hebrew, and thirdly in the words of the Septuagint Greek Version. The learned author then examines it both critically and hermeneutically, and shews the perfect harmony subsisting between the Old and New Testaments. Hoffmann's *Demonstratio Evangelica* is extremely scarce, and very little known in this country.

¹ The Prophecies and other Texts cited in the New Testament, compared with the Hebrew original, and with the Septuagint version. To which are added Notes by Thomas Randolph, DD. Oxford, 1782." 4to. This valuable and beautifully printed tract, is now rarely to be met with, and only to be procured at *six times* its original price. The most material of this excellent critic's observations are inserted in the notes to this chapter.

² "The Modes of Quotation, used by the Evangelical Writers, explained and vindicated. By the Rev. Dr. Henry Owen, London, 1789." 4to. The design of this elaborate work is, 1. To compare the quotations of the evangelists with each other, and with the passages referred to in the Old Testament, in order to ascertain the real differences:—2. To account for such differences; and to reconcile the Evangelists with the Prophets, and with each other:—and, 3. To shew the just application of such quotations, and that they fully prove the points which they were brought to establish.

³ In a collation of the quotations from the Old Testament in the New, with the Septuagint. This valuable comparison is inserted in the 9th and 10th volumes of the *Christian Observer* for the years 1810 and 1811: and is simply designated by the initials of the venerable and learned author's name.

⁴ Besides the works mentioned in the preceding notes, the author has constantly availed himself of the researches of Drusius, (*Parallela Sacra*), in the 8th volume of the *Critici Sacri*;—of Cappel's *Critica Sacra*, lib. ii. (in vol. i. pp. 136—172. of Prof. Vogel's edition);—of Glassius's *Philologia Sacra*, part ii. pp. 1387, et seq. (ed. Dathii.) Michaelis's Introduction to the New Testament, translated by Bishop Marsh, (vol. i. pp. 200—246, 470—493.) Dr. Gerard's *Institutes of Biblical Criticism* have also been occasionally referred to, as well as Schlegelius's *Dissertatio De Agro sanguinis et Prophetiâ circa eum allegatâ*, in the *Thesaurus Dissertationum Exegeticarum ad Nov. Test.* tom. ii. pp. 309—340.

SECTION I.

ON THE EXTERNAL FORM OF THE QUOTATIONS FROM THE OLD TESTAMENT IN THE NEW.

QUOTATIONS FROM THE HEBREW SCRIPTURES IN THE NEW TESTAMENT.

- I. Quotations exactly agreeing with the Hebrew. — II. Quotations nearly agreeing with the Hebrew. — III. Quotations agreeing with the Hebrew in sense, but not in words. — IV. Quotations that give the general sense, but abridge or add to it. — V. Quotations taken from several passages of Scripture. — VI. Quotations differing from the Hebrew, but agreeing with the Septuagint. — VII. Quotations in which there is reason to suspect a different reading in the Hebrew. — VIII. Passages in which the Hebrew seems to be corrupted. — IX. Passages which are mere references or allusions.

THE quotations from the Hebrew Scriptures may be considered under the nine following classes, viz. 1. Quotations exactly agreeing with the Hebrew; — 2. Those which agree *nearly* with the Hebrew; — 3. Quotations, agreeing with the Hebrew in *sense*, but not in words; — 4. Such as give the *general* sense; — 5. Quotations, which are taken from *several* passages of Scripture; — 6. Quotations differing from the Hebrew, but agreeing with the Septuagint; — 7. Quotations, in which there is reason to suspect a different reading in the Hebrew, or that the Apostles understood the words in a sense different from that expressed in our Lexicons; — 8. Passages, in which the Hebrew seems to be corrupted; — and 9. Passages, which are not properly citations, but mere references or allusions.

I. Quotations exactly agreeing with the Hebrew.¹

- | | | | |
|----|--|-------------|---|
| 1. | Hos. xi. 1. | agrees with | Matt. ii. 15. |
| | וּמְצַרִים קְרָאתִי לְבָנִי | | Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱὸν μου. |
| | I . . . called my son out of Egypt. | | Out of Egypt have I called my son. |
| 2. | Deut. viii. 3. | | Matt. iv. 4. Luke iv. 4. |
| | לֹא עַל-הַלֶּחֶם יֵחִי אָדָם כִּי עַל-כָּל-מוֹצֵא פִי-יְהוָה | | Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος Θεοῦ. |
| | Man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live. | | Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. |

¹ In the former edition of this work, the author had simply given the references to these quotations. They are now inserted at length, in order to save the student's *time*, and also to enable him more readily to compare the Hebrew and Greek together; and the English version of the passages is annexed for the convenience of the mere English reader.

3. Deut. vi. 16. agrees with Matt. iv. 7. .
 לֹא תִנְסֶה אֶת־יְהוָה
 אֱלֹהֶיךָ
 Thou shalt not tempt the Lord thy God.
 Οὐκ ἐκπειράσεις Κυρίον τον Θεον σου.
 Thou shalt not tempt the Lord thy God.
4. Isa. liii. 4. Matt. viii. 17.
 אֲנִי חָלִינֵנוּ הוּא נָשָׂא
 וּמַכְאִיבֵנוּ סְבִלָם
 Our infirmities he hath borne: And our sorrows, he hath carried them. (*Bp. Lowth.*)
 Αυτος τας ασθενειας ημων ελαβε, και τας νοσους εβασασεν.
 Himself took our infirmities, and bare our sicknesses.
5. Hos. vi. 6. Matt. ix. 13. xii. 7.
 כִּי חָסַד חָפְצָתִי וְלֹא־זֶבַח
 I desired mercy and not sacrifice.
 Ελθον θελω, και ου θυσιαν.
 I will have mercy, and not sacrifice.
6. Lev. xix. 18. Matt. xix. 19. xxii. 39.
 וְאַהֲבַת לְרֵעֶךָ כָּמוֹךָ
 Thou shalt love thy neighbour as thyself.
 Αγαπησεις τον πλησιον σου ως σεαυτον.
 Thou shalt love thy neighbour, as thyself.
7. Psal. cxviii. 22, 23. Matt. xxi. 42. Mark xii. 10. Luke xx. 17. Acts iv. 11.
 אֲבֵן מֵאֲסוֹ הַבּוֹנִים הִיְתָה לְרֹאשׁ פִּנָּה: מַאֲת יְהוָה הִיְתָה זֹאת הִיא נִפְלְאוֹת בְּעֵינֵינוּ
 The stone which the builders refused, is become the head stone of the corner. This is the Lord's doing, and it is marvellous in our eyes.
 Λιθον ον απεδοκιμασαν οι οικοδομουντες, ουτος εγεννηθη εις κεφαλην γωνιας παρα Κυριου εγενετο αυτη, και εστι θαυμαση εν οφθαλμοις ημων.
 The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes.
8. Psal. cx. 1. Matt. xxii. 44. Mark xii. 36. Luke xx. 42.
 נָאִם יְהוָה לְאֲדָנִי שֶׁב־לְיָמֵינִי עַד־אַשִׁית אִיבֶיךָ הָרֶם לְרַגְלֶיךָ
 The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.
 Ειπεν ο Κυριος τω Κυριω μου Καθου εκ δεξιαν μου, εως αν θω τους εχθρους σου υποποδιον των ποδων σου.
 The Lord said unto my Lord, Sit thou on my right hand until I make thine enemies thy footstool.

9. Psal. xxii. 19. (18. of English Version.) agrees with Matt. xxvii. 35.
 יחלקו בגדי להם ועל-
 לבושי יפילו גורל
 They part my garments among them, and cast lots upon my vesture.
 Διμερισαντο τα ιματια μου εαυτοις, και επι τον ιματισμον μου εβαλον κληρον.
 They parted my garments among them, and upon my vesture did they cast lots.
10. Psal. xxii. 2. (1. of English Version.) Matt. xxvii. 46.
 אלי אלי למה עזבתני
 My God, my God, why hast thou forsaken me.
 Ηλι, Ηλι, λαμα σαβαχθاني; τουτ' εστι, Θεε μου, Θεε μου, ινατι με εγκατελιπες.¹
 Eli, Eli, lama sabachthani? That is to say, My God, my God, why hast thou forsaken me.
11. Isa. liii. 12. Mark xv. 28. Luke xxii. 37.
 ואת־פשעים נמנה
 And he was numbered with the transgressors.
 Και μετα ανομων ελογισθη.
 And he was numbered with the transgressors.
12. Lev. xii. 8. Luke ii. 24.
 שתי־תרים או שני בני יונה
 Two turtles or two young pigeons.
 Ζευγος τρυγονων η δυο νεοσσους περιεβρων.
 A pair of turtle doves, or two young pigeons.
13. Psal. lxi. 10. (9. of English Version.) John ii. 17.
 כי־קנאת ביתך אכלתני
 The zeal of thine house hath eaten me up.
 Ο ζηλος του οικου σου κατεφαγε με.
 The zeal of thine house hath eaten me up.
14. Psal. lxxxii. 6. John x. 34.
 אני אמרתי אלהים אתם
 I have said, Ye are gods.
 Εγω ειπα, θεοι εσε.
 I said, Ye are gods.
15. Isa. liii. 1. John xii. 38. see Rom. x. 16.
 מי האמין לשמענתו
 וזרוע יהוה על־מי נגלתה
 Who hath believed our report?
 And to whom hath the arm of the Lord been revealed?
 Κυριε, τις επισευσε τη ακοη ημων;
 Και ο βραχιων Κυριου τινα απεκαλυφθη.
 Lord, Who hath believed our report?
 And to whom hath the arm of the Lord been revealed?

¹ This is taken from the Hebrew, but the words are Syriac or Chaldee. Sabachthani is the word now in the Chaldee paraphrase. (Dr. Randolph.)

16. Psal. xxii. 19. (18. of English Version.) agrees with John xix. 24.
 יחלקו בגדי להם ועל- לבושי יפילו גורל
 They part my garments among them, and cast lots upon my vesture.
 Διμερισαντο τα ιματια μου εαυτοις, και επι τον ιματισμον μου εβαλον κληρον.
 They parted my raiment among them, and for my vesture they did cast lots.
17. Psal. cix. 8. Acts i. 20.
 פקדתו יקח אחר
 Let another take his office.
 Την επισκοπην αυλου λαβοι ετερος.
 His bishoprick let another take.
18. Gen. xxii. 18. Acts iii. 25.
 והתברכו בורעך כל גויי הארץ
 And in thy seed shall all the nations of the earth be blessed.
 Και τῷ σπερματι σου ενευλογηθησονται πασαι αι πατριαι τῆς γῆς.
 And in thy seed shall all the kindreds (i. e. nations, as being derived from one common ancestor) of the earth be blessed.
19. Psal. ii. 1, 2. Acts iv. 25, 26.
 למה רגשו גוים ולאמים יהגוריק; יתיצבו מלכי-ארץ ורוזנים נוסדו- יחד על-יהוה ועל-משיחו
 Why do the heathen rage, and the people imagine a vain thing?
 The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed.
 Ινατι εφρουαξαν εθνη, και λαοι εμελετησαν κενα;
 Παρεσησαν οι βασιλεις τῆς γῆς, και οι αρχοντες συνηχθησαν επι το αυτο κατα του Κυριου, και κατα του Χρισου αυτου.
 Why did the heathen rage, and the people imagine vain things?
 The kings of the earth stood up, and the rulers were gathered together, against the Lord, and against his Christ. (i. e. MESSIAH, or ANOINTED one.)
20. Psal. ii. 7. Acts xiii. 33.
 בני אתה אני היום ילדתיך
 Thou art my Son, this day have I begotten thee.
 'Υιος μου εἰ συ, εγω σημερον γεγεννηκα σε.
 Thou art my Son, this day have I begotten thee.
21. Exod. xxii. 27. (28. of English Version.) Acts xxiii. 5.
 ונשיא בעמך לא תאר
 Thou shalt not . . . curse the ruler of thy people.
 Αρχοντα του λαου σου ουκ ερεις κακως.
 Thou shalt not speak evil of the ruler of thy people.

22. Psal. v. 10. (9. of English Version.) agrees with Rom. iii. 13.
 קבר־פתוח גרנם לשונם
 יחליקון
 Their throat is an open sepulchre,
 they flatter with their tongue.
23. Psal. cxl. 4. (3. of English Version.)
 חמת עכשוב תחת שפתימו
 Adders' poison is under their lips.
24. Psal. xxxvi. 2. (1. of English Version.)
 אין־פחד אלהים לנגד עיניו
 There is no fear of God before his eyes.
25. Psal. xxxii. 1, 2.
 אשרי נשוי־פשע כסוי חטאה:
 אשרי־אדם לא יחשב יהוה לו עון
 Blessed is he whose transgression is forgiven,
 whose sin is covered.
 Blessed is the man unto whom the Lord imputeth not iniquity.
26. Gen. xvii. 5.
 אב־המון גוים נתתיך
 A father of many nations have I made thee.
27. Gen. xv. 5.
 כה יהיה זרעך
 So shall thy seed be.
28. Psal. xlv. 22.
 כי־עליך הורגנו כל־היום נחשבנו כצא טבחה
 For thy sake we are killed all the day long;
 we are counted as sheep for the slaughter.
29. Rom. iii. 13.
 Ταφος ανεωγμενος ο λαρυγξ αυτων ταις γλωσσαις αυτων εδολιουσαν.
 Their throat is an open sepulchre,
 With their tongues they have used deceit.
30. Rom. iii. 13.
 Ιος ασπιδων υπο τα χειλη αυτων.
 The poison of asps (a venomous species of serpent) is under their lips.
31. Rom. iii. 18.
 Ουκ εστι φοβος Θεου απεναντι των οφθαλμων αυτων.
 There is no fear of God before their eyes.
32. Rom. iv. 7, 8.
 Μακαριοι ον αφεδησαν αι ανομιαι, και ον επεκαλυφθησαν αι αμαρτια. Μακαριος ανηρ ω ου μη λογισηται Κυριος αμαρτιαν.
 Blessed are they, whose sins are forgiven, and whose iniquities are covered.
 Blessed is the man, to whom the Lord will not impute sin.
33. Rom. iv. 17.
 Πατερα πολλων εθνων τεθεικα σε.
 A father of many nations have I made thee.
34. Rom. iv. 18.
 Ουτως εσαι το σπερμα σου.
 So shall thy seed be.
35. Rom. viii. 36.
 'Οτι ενεκα σου θανατουμεθα ολην την ημεραν ελογισθημεν ως προβατα σφαγης.
 For thy sake we are killed all the day long.
 We are accounted as sheep for the slaughter.

29. Gen. xxi. 12. agrees with Rom ix. 7.
 כי ביצחק יקרא לך זרע
 For, in Isaac shall thy seed be called.
 Αλλ' εν Ισαακ κληθησεται σοι σπερμα.
 But, in Isaac shall thy seed be called.
30. Gen. xxv. 23. Rom. ix. 12.
 רב יעבר צעיר
 The elder shall serve the younger.
 'Ο μειζων δουλευσει τω ελασσονι.
 The elder shall serve the younger.
31. Mal. i. 2, 3. Rom. ix. 13.
 ואהב את יעקב: ואת עשו שנאתי
 I loved Jacob, and I hated Esau.
 Τον Ιακωβ ηγαπησα, τον δε Ησαυ εμισησα.
 Jacob have I loved, but Esau have I hated.
32. Exod. xxxiii. 19. Rom. ix. 15.
 וחנתי את אשר אחן ורחמתי את אשר ארחם
 I will be gracious to whom I will be gracious, and I will show mercy on whom I will show mercy.
 Ελεησω ον αν ελεω, και οικτειρωσω ον αν οικτειρω.
 I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.
33. Exod. ix. 16. Rom ix. 17.
 ואולם בעבור זאת העמדתיך בעבור הראתך את-יכחי ולמען ספר שמי בכל-הארץ
 For this cause have I raised thee up, for to show in thee my power, and that my name may be declared throughout all the earth.
 Εις αυτο τουτο εξηγειρα σε, οπως ενδειξωμαι εν σοι την δυναμιν μου, και οπως διαγγελῃ το ονομα μου εν παση τη γη.
34. Lev. xviii. 5. Rom. x. 5.
 אשר יעשה אתם האדם וחי בהם
 Judgments . . . which if a man do, he shall live in them.
 'Ο ποιησας αυτα ανθρωπος ζησεται εν αυτοις.
 The man, which doeth those things, shall live by them.
35. Psal. lxi. 10. (9. of English Version.) Rom. xv. 3.
 וחרפות חורפך נפלו עלי
 The reproaches of them, that reproached thee, are fallen on me.
 'Οι ονειδισμοι των ονειδιζοντων σε επεπεσον επ' εμε.
 The reproaches of them, that reproached thee, fell on me.

36. Psal. xviii. 50. (49. of agrees with Rom. xv. 9.
English Version.)
על־כן אורך בגוים יהוה
ולשמך אזמרה
Therefore will I give thanks unto thee, O Lord, among the heathen, and sing praises unto thy name.
37. Psal. cxvii. 1. Rom. xv. 11.
הללו את־יהוה כל־
גוים שבהוהו כל־האמים
Praise the Lord all ye nations: praise him all ye people.
38. Isa. lii. 15. Rom. xv. 21.
כי אשר לא־ספר להם
ראו ואשר לא־שמעו
התבוננו
That, which had not been told them, shall they see, and *that* which they had not heard shall they consider.
39. Job v. 13. 1 Cor. iii. 19.
לכד חכמים בערמם
He taketh the wise in their own craftiness.
40. Deut. xxv. 4. 1 Cor. ix. 9.
לא־תחסם שור בדישו
Thou shalt not muzzle the ox when he treadeth out the corn.
41. Exod. xxxii. 6. 1 Cor. x. 7.
וישב העם לאכל ושתו
ויקמו לצחק
The people sat down to eat and to drink, and rose up to play.
42. Psal. xxiv. 1. 1 Cor. x. 26.
ליהוה הארץ ומלואה
The earth is the Lord's, and the fulness thereof.
- Δια τοῦτο ἐξομολογησομαι σοι ἐν ἔθνεσι, καὶ τῷ ὀνοματι σε ψαλῶ.
For this cause will I confess to thee among the Gentiles, and sing unto thy name.
- Αἰνεῖτε τὸν Κύριον πάντα τὰ ἔθνη, καὶ ἐπαινεσατε αὐτὸν πάντες οἱ λαοί.
Praise the Lord all ye Gentiles; and laud him all ye people.
- Ὅτις οὐκ ἀνηγγελη περὶ αὐτοῦ, ὁψονται, καὶ οἱ οὐκ ἀκηκοασί, συνησουσί.
To whom he was not spoken of, they shall see; and they that have not heard shall understand.
- Ὁ δρασσομενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν.
He taketh the wise in their own craftiness.
- Οὐ φιμωσεις βόυν αλοῶντα.
Thou shalt not muzzle the mouth of the ox that treadeth out the corn.
- Ἐκαθίσεν ὁ λαὸς φαγεῖν καὶ πιεῖν, καὶ ἀνεσησαν παίζειν.
The people sat down to eat and drink, and rose up to play.
- Τοῦ γὰρ Κυρίου ἡ γῆ, καὶ τὸ πληρωμα αὐτῆς.
For the earth is the Lord's, and the fulness thereof.

43. Psal. viii. 6. agrees with 1 Cor. xv. 27.
 כל שְׁתֵּה תַחַת־רַגְלָיו
 Thou hast put all *things* under his feet.
 Πάντα γὰρ ὑπέταξεν ὑπο τοὺς ποδας αὐτοῦ.
 For he hath put all things under his feet
44. Isa. xxii. 13.
 אֲכֹל וְשָׂתוּ כִּי מָחָר נָמוּת
 Let us eat and drink, for to-morrow we die.
 Φαγωμεν καὶ πιωμεν· αὐριοῦ γὰρ ἀποθνήσχομεν.
 Let us eat and drink, for to-morrow we die.
45. Isa. xxv. 8.
 בִּלְעַתְּ הַמּוֹת לַנֶּצַח
 He will swallow up death in victory.
 1 Cor. xv. 54.
 Κατεποδη ὁ θάνατος εἰς νίκης.
 Death is swallowed up in victory.
46. Psal. cxvi. 10.
 הָאֲמַנְתִּי כִּי אֲדַבֵּר
 I believed, therefore have I spoken.
 2 Cor. iv. 13.
 Ἐπισευσά, διὸ ἐλάλησα.
 I have believed, therefore have I spoken.
47. Isa. xlix. 8.
 בַּעַת רִצּוֹן עֲנִיתִיךָ
 וּבְיוֹם יְשׁוּעָה עֲזַרְתִּיךָ
 In an acceptable time have I heard thee, and in a day of salvation have I helped thee.
 Καὶρῶ δεκτῶ ἐπηκουσα σου, καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησα σοί.
 I have heard thee in a time accepted, and in the day of salvation have I succoured thee.
48. Exod. xvi. 18.
 וְלֵא הֶעֱדִיף הַמְּרַבָּה
 וְהַמְּמַעִיט לֹא הִחְסִיר
 He that gathered much, had nothing over; and he that gathered little, had no lack.
 2 Cor. viii. 15.
 Ὁ το πολυ, οὐκ ἐπλεονασε· καὶ ὁ το ολιγον, οὐκ ἠλαττονησε.
 He that had gathered much, had nothing over; and he that had gathered little, had no lack.
49. Psal. cxii. 9.
 פֹּזַר נָתַן לְאֲבִיוֹנִים
 צַדְקָתוֹ עֲמַדַת לְעַד
 He hath dispersed, he hath given to the poor: his righteousness endureth for ever.
 2 Cor. ix. 9.
 Ἐσχορπισεν, ἔδωκε τῶις πενησιν· ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα.
 He hath dispersed abroad, he hath given to the poor: his righteousness endureth for ever.

50. Isa. liv. 1.

agrees with

Gal. iv. 27.

רני עקרה לא ילדה
פצחי רנה וצהלי לא-
הלח כירבים בני-שוממה
מבני עולה

Sing, O barren, thou *that* didst not bear; break forth into singing and cry aloud, thou *that* didst not travail with child; for more are the children of the desolate, than of the married wife.

51. 2 Sam. vii. 14.

אני אהיה-לו לאב
והוא יהיה-לי לבן

I will be his father, and he shall be my son.

52. Psal. civ. 4.

עשה מלאכיו רוחות
משרתיו אש להט

Who maketh his angels spirits, his ministers a flaming fire.

53. Psal. xlv. 7, 8. (6, 7. of English Version.)

כסאך אלהים עולם
ועד שבט מישר שבט
מלכותך: אהבת צדק
ותשנא רשע על-כן משחך
אלהים אלהיך שמן ששון
מחברך

Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre. Thou lovest righteousness and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

54. Psal. viii. 4—6.

מה-אנוש כי-תזכרנו
ובי-אדם כי תפקרנו:
ותחסרהו מעט מאלהים
וכבוד והדר תעטררו:
תמשילהו במעשי ידך כל
שתה תחת-רגליו

What is man that thou art mindful of him? And the son of man that thou visitest him? For thou hast made

Ευφρανθητι σεῖρα ἡ οὐ τικτουσα· ρῆξον και βοησον, ἡ οὐκ ωδινουσα· ὅτι πολλὰ τὰ τεκνα τῆς ερημου μᾶλλον ἢ τῆς εχουσης τον ανδρα.

Rejoice, *thou* barren that bearest not: break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

Heb. i. 5.

Εγω εσομαι αυτω̄ εις πατερα, και αυτος εσαι μοι εις υιον.

I will be to him a father, and he shall be to me a son.

Heb. i. 7.

Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα.

Who maketh his angels spirits, and his ministers a flame of fire.

Heb. i. 8, 9.

Ὁ θρονος σου ὁ Θεος, εἰς τον αἰῶνα του αἰωνος· ραβδος ευδότητος ἡ ραβδος της βασιλειας σου· Ἠγαπησας δικαιοσυνην, και εμισησας ανομιαν· δια τουτο εχρισε σε ὁ Θεος, ὁ Θεος σου, ελαιον αγαλλιασεως παρα τους μετοχους σου.

Thy throne, O God, *is* for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

Heb. ii. 6—8.

Τι εἰν ανθρωπος, ὅτι μιμησηκη αυτου; ἡ υιος ανθρωπου, ὅτι επισκεπτη αυτον; Ηλατῶσας αυτον βραχυ τι παρ' ἀγγέλους· δοξη και τιμῆ εσεφανωσας αυτον, και κατεσησας αυτον επι τα εργα των χειρων σου· παντα ὑπεταξας ὑποκατω των ποδων αυτου·

What is man, that thou art mindful of him? or the son of man, that

him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet.

thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet.

55. Psal. xxii. 23. (22. of English Version) agrees with

Heb. ii. 12.

אספרה שמך לאחי
בתוך קהל אהללך

I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

Απαγγελάω το ονομα σου τοῖς ἀδελφοῖς μου, ἐν μεσῶ ἐκκλησιας ὑμνησῶ σε.

I will declare thy name unto my brethren: in the midst of the church will I sing praise unto thee.

56. Isa. viii. 17, 18.

Heb. ii. 13.

וקויתי לו: הנה אנכי
והילדים אשר נתן-לי
יהוה

I will look for him.—Behold, I and the children which the Lord hath given me.

Ἐγὼ εσομαι πεποιθὼς ἐπ' αὐτῶ—Ἰδοὺ ἐγὼ καὶ τὰ παῖδια ἃ μοι ἔδωκεν ὁ Θεός.

I will put my trust in him.—Behold, I and the children which God hath given me.

57. Gen. ii. 3.

Heb. iv. 4.

ויברך אלהים את-יום
השביעי ויקדש אתו כי בו
שבת מכל-מלאכתו אשר-
ברא אלהים לעשות

And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God had created and made.

Καὶ κατεπαύσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπο πάντων τῶν ἔργων αὐτοῦ.¹

And God did rest the seventh day from all his works.

58. Gen. xxii. 16, 17.

Heb. vi. 13, 14.

ויאמר בי נשבעתי נאס-
יהוה . . . כי-ברך אברכך
והרבה ארבה את-זרעך

By myself have I sworn, saith the Lord, . . . that in blessing I will bless thee, and in multiplying I will multiply thy seed.

Θεὸς . . . ὤμοσε κατ' ἐαυτοῦ, λέγων· Ἥ μὴν εὐλογῶν εὐλογήσω σε, καὶ πλεθύνων πλεθύνω σε.

God . . . swore by himself, saying, Surely, blessing, I will bless thee; and multiplying, I will multiply thee.

59. Deut. xxxii. 35. (36. of English Version.)

Heb. x. 30.

כי-ידין יהוה עמו

The Lord shall judge his people.

Κυριὸς κρίνει τὸν λαὸν αὐτοῦ.

The Lord shall judge his people.

¹ This citation is an abridgement of the Hebrew.

60. Gen. xlvii. 31. agrees with Heb. xi, 21.
 וישתחו ישראל על-ראש המטה
 Και προσεκυνησεν επι το ακρον τῆς ραβδου αυτου.
 And Israel bowed himself upon the bed's head. And worshipped, leaning upon the top of his staff.
61. Prov. iii. 11. Heb. xii. 5.
 מוסר יהוה בני אל-תמאס ואל-תקץ בתוכחתו
 Ὑιε μου, μη ολιγωρει παιδειας Κυριου, μηδε εκλυου υπ' αυτου ελεγχομενος.
 My son, despise not the chastening of the Lord; neither be weary of his correction. My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him.
62. Josh. i. 5. Heb. xiii. 5.
 (and see Deut. xxxi. 8.)
 לא ארפך ולא-אעזובך
 Ου μη σε ανω, ουδ' ου μη σε εγκαταλιπω.
 I will not fail thee, nor forsake thee. I will never leave thee, nor forsake thee.
63. Lev. xi. 44. 1 Pet. i. 16.
 והייתם קדשים כי קדוש אני
 Ἅγιοι γενεσθε, οτι εγω ἅγιος ειμι.
 Ye shall be holy, for I am holy. Be ye holy, for I am holy.

II. Quotations nearly agreeing with the Hebrew.

These correspond nearly with the Hebrew, though not so literally as those in the preceding class, to which they are nearly equal in number: Thus,

1. Isa. vii. 14. nearly agrees with Matt. i. 23.
 הנה העלמה הרה וילדת בן וקראת שמו עמנואל
 Ἴδου ἡ παρθενος εν γαστρι εξει, και τεξεται υιον, και καλεσουσι το ονομα αυτου Εμμανουηλ.
 Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Behold, a virgin shall be with child, and shall bring forth a son; and they shall call his name Emmanuel.

¹ Heb. xi. 21. This quotation is taken from the Septuagint version of Gen. xlvii. 31. omitting only the word Israel. The variation from the Hebrew is merely in the vowel points: for הַמִּטָּה, a bed, the Septuagint read הַמִּפְתָּה, a staff. And that this is the true reading seems probable, because it does not appear that Jacob was then confined to his bed, and because it is not easy to understand what can be meant by *worshipping* or *bowing himself on the head of his bed*. In the other reading the sense is plain: *Jacob worshipped God*, and, being old and feeble, supported himself by *leaning on the top of his staff*. Dr. Randolph on the Quotations, p. 45.

2. Jer. xxxi. 15. nearly agrees with Matt. ii. 18.
 קול ברמה גשמע נה
 בכי תמרורים רחל מבכה
 על-בניה מאנה להנחם
 על-בניה כי איננו
 Φωνη εν Ραμα̃ ηκουσθη, θρηνηος
 και κλαυθμος, και οδυρμος πολυς,
 'Ραχηλ κλαιουσα τα τεκνα αυτης,
 και ουκ ηδελε παρακληθη̃ναι, οτι
 ουκ εισι.
 A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they were not.
 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

3. Psal. xci. 1, 12. Matt. iv. 6.
 כי מלאכיו יצוה-לך
 לשמרך בכל-דרכיך:
 על-כפים ישאוּנך פן-תגוף
 באבן רגלך
 'Οτι τοις αγγελιοις
 αυτου εντελειται περι σου, και
 επι χειρων αρθουσι σε, μηποτε
 προσκοψη̃ς προς λιθον τον ποδα
 σου.
 For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.
 For . . . he shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

4. Deut. vi. 13. Matt. iv. 10.
 את-יהוה אלהיך תירא
 ואתו תעבד
 Κυριον τον Θεον σου προσκυνη-
 σεις, και αυτω μονω λατρευσεις.
 Thou shalt fear the Lord thy God, and serve him.
 Thou shalt worship the Lord thy God, and him only shalt thou serve.

5. Isa. ix. 1, 2. Matt. iv. 15, 16.
 כעת הראשון הקל ארצה
 זבלון וארצה נפתלי
 והאחרון הכביר דרך הים
 עבר הירדן גליל הגוים:
 העם ההלכים בחשך ראו
 אור גדול ישבי בארץ
 צלמות אור נגה עליהם
 Γη Ζαβουλων, και γη Νεφθα-
 λειμ, οδον θαλασσης, περαν του
 Ιορδανου, Γαλιλαια των εθνων.
 'Ο λαος ο καθημενος εν σκοτει
 ειδε φως μεγα, και τοις καθη-
 μενοις εν χωρα̃ και σκια̃ θανατου
 φως ανετειλεν αυτοις.¹
 At the first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more
 The land of Zabulon, and the land of Nephtalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in

¹ These words are not an exact translation from the Hebrew; and Dr. Randolph observes that it is difficult to make sense of the Hebrew or of the English in the order in which the words at present stand. But the difficulty, he thinks, may easily be obviated, by removing the first six words of Isa. ix. and joining them to the former chapter, as they are in all the old versions: And then the words may be thus rendered: *As the former time made vile, or debased, the land of Zebulun, and the land of*

grievously afflict *her* by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.

6. Isa. vi. 9, 10.

nearly agrees with

darkness saw great light: and to them which sat in the region and shadow of death, light is sprung up.

Matt. xiii. 14, 15. Acts xxviii. 26. Mark iv. 12. Luke viii. 10.

שמעו שמוע ואל-תבינו
וראו ראו ואל-תדעו!
השמן לב-העם הזה ואזניו
הכבד ועניו השע פן-יראה
בעיניו ובאזניו ישמע ולבבו
יכין ושב ורפא לו

Hear ye indeed, but understand not: And see ye indeed, but perceive not. Make the heart of this people fat, and make their eyes heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

Ακοῆ ἀκουσέτε, καὶ οὐ μὴ συν-
ῆτε· καὶ βλέποντες βλέψετε, καὶ
οὐ μὴ ἴδητε. Ἐπαχυνθη γὰρ ἡ
καρδία τοῦ λαοῦ τούτου, καὶ τοῖς
ὡσι βαρῶς ἤκουσαν, καὶ τοὺς
ὀφθαλμοὺς αὐτῶν ἐκαμμύσαν,
μηποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ
τοῖς ὡσιν ἀκουσῶσι, καὶ τῇ καρ-
δία συνῶσι, καὶ ἐπισρεψῶσι, καὶ
ἰασῶμαι αὐτοὺς.

By hearing ye shall hear, and shall not understand: and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

7. Gen. ii. 24.

Matt. xix. 5.

על-כן יעזב-איש את-
אביו ואת-אמו ודבק
באשתו והיו לבשר אחד

Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.

Ἐνεκεν τούτου καταλείψει αν-
δρῶπος τὸν πατέρα καὶ τὴν μη-
τέρα, καὶ προσκολληθήσεται τῇ
γυναικὶ αὐτοῦ· καὶ ἔσονται οἱ
δύο εἰς σάρκα μίαν.¹

For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh.

Nephtali, so the latter time shall make it glorious. The way of the sea, &c. A prophecy most signally fulfilled by our Saviour's appearance and residence in these parts. The Evangelist from the first part of the sentence, takes only the land of *Zabulon*, and the land of *Nephtalim*; What follows is an exact, and almost literal translation of the Hebrew: only for *ההלכים*, walked, is put *καθήμενος*, sat. How properly this prophecy is cited, and applied to our Saviour, see Mr. Mede's Disc. on Mark i. 14, 15. Mr. Lowth's Comment on Isa. 9. and Bp. Lowth's translation. Randolph on the Quotations, p. 28.

¹ This quotation agrees with the Hebrew, excepting that the word for two is there omitted. But it ought to be inserted in the Hebrew text, as we have already seen in p. 357 *supra*.

8. Exod. xx. 12—16. nearly agrees with Matt. xix. 18, 19.

כבוד את-- אביך ואת-
אמך לא הרצח לא תנאף
לא תנגב לא תענה ברעך
עד שקר

Honour thy father and thy mother.
Thou shalt not kill. Thou shalt not
commit adultery. Thou shalt not
steal. Thou shalt not bear false wit-
ness against thy neighbour.

Ου φονευσεις· Ου μοιχευσεις·
Ου κλεψεις· Ου ψευδομαρτυρησεις·
Τιμα τον πατερα σου και την
μητερα.

Thou shalt do no murder: thou
shalt not commit adultery: thou
shalt not steal: thou shalt not bear
false witness: honour thy father and
thy mother.

9. Exod. iii. 6.

אנכי אלהי אביך אלהי
אברהם אלהי יצחק
ואלהי יעקב

I am the God of thy father, the
God of Abraham, the God of Isaac,
and the God of Jacob.

Matt. xxii. 32. Mark xii. 26.

Luke xx. 37.

Εγω ειμι ο Θεος Αβρααμ,
και ο Θεος Ισαακ και ο Θεος
Ιακωβ.

I am the God of Abraham, and
the God of Isaac, and the God of
Jacob.

10. Deut. vi. 5.

ואהבת את יהוה
אלהיך בכל-לבבך ובכל-
נפשך ובכל-מאדך

Thou shalt love the Lord thy God
with all thine heart, and with all thy
soul, and with all thy might.

Matt. xxii. 37. Mark xii. 30.

Luke x. 27.

Αγαπησεις Κυριον τον Θεον
σου ολη τη καρδια σου, και εν
ολη τη ψυχῃ σου, και εν ολη τη
διανοια σου.¹

Thou shalt love the Lord thy God
with all thy heart, and with all thy
soul, and with all thy mind.

11. Zech. xiii. 7.

הך את-הרעה ותפוצין
הצאן

Smite the shepherd, and the sheep
shall be scattered.

Matt. xxvi. 31.

Παταξω τον ποιμωνα, και δια-
σκορπισθησεται τα προβατα της
ποιμνης.

I will smite the shepherd, and the
sheep of the flock shall be scattered
abroad.

12. Psal. lxxviii. 24.

ורגן-שמים נתן למו

And had given them of the corn of
heaven.

John vi. 31.

Αρτον εκ του ουρανοῦ εδωκεν
αυτοις φαγειν.

He gave them bread from heaven
to eat.

¹ The Vatican edition of the Septuagint here translates הך by τῆς διανοίας σου, *thy mind*. But the Alexandrian edition renders it τῆς καρδίας σου, *thy heart*. St. Matthew takes in both: but puts ψυχῃ, *soul*, between: He also puts ἐν ὅλῃ for ἐξ ὅλης agreeably to the Hebrew: And he leaves out the latter clause, *with all thy strength*. St. Mark and St. Luke agree entirely with St. Matthew, only they add the latter clause. Dr. Randolph on Quotations, p. 29.

13. Isa. liv. 13. nearly agrees with John vi. 45.
 וכל-בניך למודי יהוה
 And all thy children shall be taught
 of the Lord.
 Και εσονται παντες διδασκοι του
 Θεου.
 And they shall all be taught of
 God.

14. Psal. xli. 9. John xiii. 18.
 אוכל לחמי הנדיל עלי עקב
 Mine own familiar friend, . . .
 which did eat of my bread, hath lift
 up his heel against me.
 'Ο τραγων μετ' εμου τον αρ-
 τον, επηρεν επ' εμε την πτερνα
 αυτου.
 He that eateth bread with me,
 hath lifted up his heel against me.

15. Psal. cix. 3. John xv. 25.
 (See Psal. xxxv. 19. and lxix. 4.)
 וילחמוני חנם
 They . . . fought against me with-
 out a cause.
 Εμισησαν με δωρεαν.¹
 They hated me without a cause.

16. Exod. xii. 46. John xix. 36.
 (See Psal. xxxiv. 21.)
 ועצם לא-תשברו בו
 Neither shall ye break a bone
 thereof.
 Οσοῦν ου συντριβησεται αυτου
 A bone of him shall not be broken.

17. Zech. xii. 10. John xix. 37.
 והביטו אלי את אשר-
 דקרו
 They shall look on him² whom
 they pierced. (Archbp. Newcome's
 version.)
 'Οψονται εις ον εξεκεντησαν.²
 They shall look on him whom they
 pierced.

18. Joel iii. 1—5. (ii. 28—32. of
 English version.) Acts ii. 17—21. (See Rom. x. 11.)
 והיה אחר-יכן אשפוך
 את-רוחי על-כל-בשר
 ונבאו בניכם ובנותיכם
 זקניכם חלמות יהלמו
 בחוריקם חזינות יראו
 וגם על-העברים ועל-
 Και εσαι εν ταις εσχαταις
 ημεραις (λεγει ο Θεος), εκχεῶ
 απο του πνευματος μου επι πασαν
 σαρκα και προφητευσουσιν οι υιοι
 ὑμων, και αι θυγατερες ὑμων, και
 οι νεανισκοι ὑμων ορασεις οψονται,
 και οι πρεσβυτεροι ὑμων ενυπνια

¹ This agrees both with the Septuagint (as will be seen in a subsequent page) and also with the Hebrew, only what the Septuagint renders *ισολέμισαν*, fought, is here rendered *ἐμισήσαν*, hated, or possibly this may refer to Psal. xxxv. 19. or lxix. 4. where the Psalmist speaks of those who were his enemies wrongfully. Randolph on Quotations, p. 30.

² It is evident that the Evangelist here plainly read אלי (him) instead of עלי (me) in the Hebrew: But so also read thirty-six Hebrew MSS. and two antient editions. And that this is the true reading appears by what follows—and they shall mourn for him. On the authority of these manuscripts, Archbishop Newcome reads and translates אלי him. Minor Prophets, p. 350. 8vo edit.

השפחות בימים ההמה
 אשפוך את-רוחי: ונתתי
 מופתים בשמים ובארץ:
 דם ואש ותמרות אשן:
 השמש יהפך להשך והירה
 לדם לפני בוא יום
 יהוה הגדול והנורא:
 והיה כל אשר-יקרא בשם
 יהוה ימלט

And it shall come to pass after-ward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. And also upon the servants and the handmaids in those days will I pour out my spirit. And I will show wonders in the heavens and in the earth, blood and fire, and pillars of smoke. The sun shall be turned into darkness and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be delivered.

ἐγὼ πνιῶσθῆσονται. Καὶ γὰρ ἐπι-
 τοὺς δούλους μου, καὶ ἐπι τὰς δου-
 λὰς μου, ἐν ταῖς ἡμέραις ἐκείναις
 ἐκχεῶ ἀπὸ τοῦ πνεύματος μου,
 καὶ προφητεῦσουσι. Καὶ δώσω
 τεράτα ἐν τῷ οὐρανῷ ἀνω, καὶ
 σημεῖα ἐπὶ τῆς γῆς κατω, αἷμα
 καὶ πῦρ καὶ ἀτμίδα καπνοῦ. Ὁ
 ἥλιος μετασφραγισθεῖται εἰς σκοτος,
 καὶ ἡ σελήνη εἰς αἷμα, πρὶν ἢ
 ελθεῖν τὴν ἡμέραν Κυρίου τὴν
 μεγάλην καὶ ἐπιφανῆ. Καὶ ἐσται,
 πᾶς ὃς ἀν ἐπικαλεσθῆται τὸ ὄνομα
 Κυρίου, σωθῆσεται.

And it shall come to pass in the last days (saith God), I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens, I will pour out in those days of my spirit; and they shall prophesy. And I will show wonders in heaven above, and signs in the earth beneath, blood and fire, and vapour of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come. And it shall come to pass that whosoever shall call on the name of the Lord shall be saved.

19. Gen. xii. 1.

nearly agrees with

Acts vii. 3.

לך - לך מארצך
 וממולדתך ומבית אביך
 אל-הארץ אשר אראך

Get thee out from thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee.

Ἐξέλθε ἐκ τῆς γῆς σου, καὶ ἐκ
 τῆς συγγενείας σου, καὶ δεῦρο εἰς
 γῆν, ἣν ἀν σοὶ δεῖξω.

Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee.

20. Isa. lxvi. 1, 2.

Acts vii. 49, 50.

כה אמר יהוה השמים
 כסאי והארץ הדם רגלי
 איזה בית אשר תבנו-לי
 ואי-זה מקום מנוחתי:
 ואת-כל-אלה ידי עשתה

Thus saith the Lord, the heaven is my throne, and the earth is my footstool: where is the house that

Ὁ οὐρανὸς μοι θρόνος, ἡ δὲ γῆ
 ὑποπόδιον τῶν ποδῶν μου· ποῖον
 οἶκον οἰκοδομήσετε μοι; λέγει Κύ-
 ριος· ἢ τις τοπὸς τῆς καταπαύσεως
 μου; Οὐχὶ ἡ χεὶρ μου ἐποίησε
 ταῦτα πάντα;

Heaven is my throne, and earth is my footstool: what house will ye

ye build unto me? And where *is* the place of my rest? For all those *things* hath mine hand made.

build me? saith the Lord: or what *is* the place of my rest? Hath not my hand made all these things?

21. Isa. xlix. 6. nearly agrees with Acts xiii. 47.

ונתתיך לאור גוים
להיות ישועתי עד־קצה
הארץ

Τεδειξα σε εις φῶς ἐθνῶν, του
ειναι σε εις σωτηριαν ἕως εσχατου
τῆς γῆς.

I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth.

I have set thee to be a light of the Gentiles, that thou shouldest be for salvation to the ends of the earth.

22. Hab. ii. 4.

וצדיק באמונתו יהיה
The just shall live by his faith.

Rom. i. 17.

Ὁ δε δικαιος εκ πίστεως ζή-
σεται.

The just shall live by faith.

23. Isa. lii. 5.

ותמיד כל־היום שמי
מנאץ

My name continually every day *is* blasphemed.

Rom. ii. 24.

Το γαρ ονομα του Θεου δι'
ὑμᾶς βλασφημεται εν τοῖς
ἐθνεσι.

For the name of God *is* blasphemed among the Gentiles through you.

24. Psal. li. 6. (4. of English version.)

למען תצדק בדברך
תזכה בשפטך

That thou mightest be justified when thou speakest, *and* be clear when thou judgest.

Rom. iii. 4.

Ὅπως αν δικαιωθῆς εν τοῖς
λογοις σου, και νικησης εν τῷ
κρινεσθαι σε.

That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

25. Gen. xv. 6.

והאמן ביהוה ויחשבה
לו צדקה

And he believed in the Lord, and he counted it to him for righteousness.

Rom. iv. 3.

Ἐπίστευσε δε Ἀβρααμ τῷ Θεῷ,
και ελογισθη αυτῷ εις δικαιοσυ-
νην.

And Abraham believed God, and it was counted to him for righteousness.

26. Hos. ii. 1. (i. 10. of English version.)

והיה במקום אשר
יאמר להם לא־עמי אתם
יאמר להם בני אל־הי

And it shall come to pass, *that* in the place where it was said unto them, *ye are* not my people, *there* it shall be said unto them, *ye are* the sons of the living God.

Rom. ix. 26.

Και εσαι, εν τῷ τοπω ου εῤῥη-
θη αυτοῖς· Ου λαος μου ὑμεῖς,
εχῆι κληθησονται υιοι Θεου ζῶντος.

And it shall come to pass, *that* in the place where it was said unto them, *Ye are* not my people: there shall they be called the children of the living God.

27. Isa. i. 9. nearly agrees with Rom. ix. 29.

לולי יהודה צבאות
הותיר לנו שריד כמעט
כסדם היינו לעמרה
דמינו

Except the Lord of Hosts had left us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.

Εἰ μὴ Κυρίου Σαβαωθ ἐγκατελίπειν ἡμῖν σπέρμα, ὡς Σοδομα ἀνεγενήθημεν, καὶ ὡς Γομορρᾶ ἀνὸμοιωθήμεν.

Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrhah.

28. Isa. viii. 14. Rom. ix. 33.

ולאבן נגף ולצור מכשול
לשני בתי ישראל

He shall be . . . for a stone of stumbling, and a rock of offence to both the houses of Israel.

Ἰδοὺ, τιθῆμι ἐν Σίῳν λίθον προσκομματός, καὶ πέτραν σκανδαλοῦ· καὶ πᾶς ὁ πίσειων ἐπ' αὐτῷ οὐ καταίσχυνθησεται.

Behold I lay in Zion a stumbling stone, and rock of offence: and whosoever believeth on him shall not be ashamed.

Isa. xxviii. 16.

הנני יסד בציון אבן
אבן בחן פנת יקרת
מוסד מוסד המאמין לא
יחיש

Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste. (Be confounded, *Bp. Lowth*)

See also Rom. x 15. and 1 Pet. ii. 6.

29. Isa. lii. 7.

מה־נאוּ על־ההרים
רגלי מבשר משמיע שלום
מבשר טוב

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good.

Rom. x. 15.

Ὡς ἠγαῖοι οἱ ποδες τῶν ευαγγελιζομενων ειρηνην, τῶν ευαγγελιζομενων τα αγαθα.

How beautiful are the feet of them that preach the Gospel of Peace, and bring glad tidings of good things!

¹ The quotation in Rom. ix. 33. is taken from two places in the prophecy of Isaiah. St. Paul, in order to prove that the Jews in general should be cast off, and only those among them who believed should be saved, refers to two passages in the prophet Isaiah, of which he quotes such parts as were sufficient to prove his point. The first citation agrees with the Hebrew. The Septuagint (as will be seen in a subsequent page) differs widely. The other citation agrees nearly with the Septuagint; it differs from the Hebrew only in reading with the Septuagint *καταίσχυνθησεται*, shall be ashamed, which is also the reading of the Arabic version. They seem to have read in the original יחיש instead of יחיש. (Dr. Randolph on Quotations, p. 36.) The quotation in Rom. x. 15. agrees with the latter clause of Isa. xxviii. 16. with the whole of which also agrees the quotation in 1 Pet. iii. 6.

30. Psal. xix. 5. (4. of English version.) nearly agrees with Rom. x. 18.

בכל-הארץ יצא קום
ובקצה תבל מליהם

Their line (more correctly, sound) is gone out through all the earth, and their words to the end of the world.

Εἰς πασαν την γῆν ἐξῆλθεν ὁ φθογγος αὐτῶν, και εἰς τα πε-
ρατα τῆς οἰκουμενης τα ῥήματα
αὐτῶν.

Their sound went into all the earth, and their words unto the ends of the world.

31. Deut. xxxii. 21.

ואני אקניאם בלא-עם
בגוי נבל אנעיםם

I will move them to jealousy with those which are not a people; I will provoke them to anger by a foolish nation.

- Rom. x. 19.

Εγω παραζηλωσω ὑμᾶς ἐπ' οὐκ ἔθνει, ἐπὶ ἔθνει ασυνετω παροργιῶ ὑμᾶς.

I will provoke you to jealousy by them that are no people, and by a foolish nation will I anger you.

32. Isa. lxx. 1, 2.

נדרשתי ללוא שאלו
נמצאתי ללא בקשני—
פרשתי ידי כל-היום אל-
עם סורר

I am sought of them that asked not for me; I am found of them that sought me not.—I have spread out my hands all the day long unto a rebellious people.

- Rom. x. 20, 21.

Εὐρέθην τοῖς ἐμε μη ζητοῦσιν, ἐμφανης εγενομην τοῖς ἐμε μη ἐπερωτῶσι—Ὅλην την ἡμεραν ἐξεπετασα τας χειρας μου προς λαον ἀπειδουντα και ἀντιλε-
γοντα.

I was found of them that sought me not; I was made manifest unto them that asked not after me.—All day long I have stretched forth my hands unto a disobedient and gain-saying people.

33. 1 Kings xix. 14.

את-מזבחתך הרסו
ואת-נביאיך הִגוּ בחרב
ואותר אני לברי ויבקשו
את-נפשי לקחתה

The children of Israel have thrown down thine altars, and slain thy prophets with the sword: and I even I only am left; and they seek my life to take it away.

- Rom. xi. 3.

Κυριε, τους ωροφητας σου ἀ-
πεκτειναν, και τα θυσιασηρια
σου κατεσκαψαν· κἀγω ὑπε-
λειφθην μονος, και ζητοῦσι την
ψυχην μου.²

Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

¹ This quotation agrees verbatim with the Septuagint, as will be seen in a following page; and it agrees with the Hebrew, excepting that instead of קום (qum), a line or direction, both the Apostle and the Septuagint translators seem to have read קלם (qulem), φθογγος, a sound: Which last is doubtless the true reading, as it agrees best with the context, and is supported by the Chaldee Paraphrase, the Syriac, Arabic, and Vulgate Latin Versions, and by Jerome. Symmachus, in his Greek translation renders the Hebrew by ηχος, sound. Dr. Randolph, on Quotations, p. 57. Prof. N. M. Berlin, Psalmi, ex recensione textus Hebræi et Versionum Antiquarum, Latine Versi. p. 51. (Upsalia, 1805.)

² This quotation agrees in sense both with the Septuagint and the Hebrew, but seems to be taken from a different translation; The words of the original are transposed, and somewhat abridged.

34. 1 Kings xix 18. nearly agrees with Rom. xi. 4.

והשארתִי בישראל שבעת
אלפים כל־הברכים אשר
לא־כרעו לבעל

I have left *me* seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

Κατελιπον εμαυτῶ ἐπτακισχιλιους ανδρας, οτιτινες ουκ εκαμψαν γονυ τη Βααλ.

I have reserved to myself seven thousand men who have not bowed the knee to *the image* of Baal.

35. Deut. xxxii. 35.

לִי נָקָם וְשָׁלוֹם

To me *belongeth* vengeance and recompence.

Rom. xii. 19. and Heb. x. 30.

Εμοι εκδικησις· εγω ανταποδωσω, λεγει Κυριος.

Vengeance *is* mine (literally, *to me* *belongeth* *vengeance*); I will repay, saith the Lord.

36. Deut. xxxii. 42. (43. of English version.)

הֲרִינֵנו גוֹיִם עִמּוֹ

Rejoice, O ye nations, *with* his people.

Rom. xv. 10.

Ευφρανθητε εθνη μετα του λαου αυτου.

Rejoice, ye Gentiles, with his people.

37. Prov. xxv. 21, 22.

אִס־רַעֵב שֵׁנֶאֱךָ הֵאכִילֵהוּ
לֶחֶם וְאִס־צִמְאָה הִשְׁקֵהוּ
מַיִם; כִּי נַחֲלִים אֶתְּהָה
עַל־רֹאשׁוֹ

If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: For thou shalt heap coals of fire upon his head.

Rom. xii. 20.

Εαν ουν πεινα ὁ εχθρος σου, ψωμιζε αυτον· εαν διψᾷ ποτιζε αυτον· τουτο γαρ ποιῶν, ανδρακας πυρος σωρευσεις επι την κεφαλην αυτου.

Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing, thou shalt heap coals of fire on his head.

38. Isa. xxix. 14.

וְאִבְדָה חִכְמַת חַכְמָיו
וְבִינַת נַבְנָיו תִּסְתָּר

The wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid.

1 Cor. i. 19.

Απολω την σοφιαν τῶν σοφῶν, και την συνεσιον τῶν συνετων αδειησω.

I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

39. Isa. xl. 13.

מִי־תָבֵן אֶת־רוּחַ יְהוָה
וְאִישׁ עֲצָתוֹ יוֹדִיעֵנוּ

Who hath directed the spirit of the LORD, or, *being* his counsellor, hath taught him?

1 Cor. ii. 16. (See also Rom. xi. 34.)

Τις γαρ εγνω νουν Κυριου, ος συμβιθασει αυτον;

For who hath known the mind of the Lord, that he may instruct him?

40. Psal. xciv. 11. nearly agrees with 1 Cor. iii. 20.

יהוה ידע מחשבות
אדם כיהמה הבל

The LORD knoweth the thoughts
of men, that they are vanity.

Κυριος γινωσκει τους διαλογισ-
μους των σοφων, οτι εισι μαται-
οι.

The Lord knoweth the thoughts
of the wise, that they are vain

41. Isa. xxviii. 11, 12.

כי בלעגי שפה ובלשון
אחרת ידבר אל-העם
הזה: ולא אבוא
שמוע

For with stammering lips and ano-
ther tongue will he speak to his peo-
ple:—Yet they would not hear.

1 Cor. xiv. 21.

‘Οτι εν ετερογλωσσοις, και εν
χειλεσιν ετεροις, λαλησω τῷ λαῷ
τουτω, και ουδ’ ουτως εισακουσον-
ται μου, λεγει Κυριος.

With *men* of other tongues and
other lips will I speak unto this peo-
ple; and yet for all that will they
not hear me, saith the Lord.

42. Gen. ii. 7.

ויהי האדם לנפש חיה

Man became a living soul.

1 Cor. xv. 45.

Εγενετο ο πρωτος ανθρωπος
Αδαμ εις ψυχην ζωσαν.

The first man, Adam, was made a
living soul.

43. Lev. xxvi. 11, 12.

ונתתי משכני בתוכם
והתהלכתי בתוכם
והייתי לכם לאלהים
ואתם תהיו-לי לעם:

I will set my tabernacle among
you:—And I will walk among you,
and will be your God, and ye shall
be my people.

2 Cor. vi. 16.

‘Οτι ενοικησω εν αυτοις, και
εμπεριπατησω και εσομαι αυτων
Θεος, και αυτοι εσονται μοι
λαος ¹

I will dwell in them and walk in
them; and I will be their God, and
they shall be my people.

44. Gen. xxi. 10.

גרש האמה הזאת
ואת-בנה כי לא ירש
בן-האמה הזאת עסיבני
עסיצחק

Cast out this bondwoman and her
son; for the son of this bondwoman
shall not be heir with my son, *even*
with Isaac.

Gal. iv. 30.

Εκβαλε την παιδισκην, και
τον υιον αυτης· ου γαρ μη κληρονο-
μηση ο υιος της παιδισκης μετα
του υιου της ελευθερας.

Cast out the bondwoman and her
son: for the son of the bondwoman
shall not be heir with the son of the
free woman.

¹ In this and the following verses, the Apostle applies to the Christian church what was spoken of the Israelites, in different places, but with some little variation. This citation is taken from Lev. xxvi. 11, 12, only altering the persons: נתתי משכני בתוכם, I will set my tabernacle among you, is very properly translated ενοικησω εν αυτοις, I will dwell in them.—The clause following is left out, and the rest is translated according to the Septuagint, only with change of the person, and the Septuagint is an exact translation of the Hebrew. Dr. Randolph on the Quotations, p. 41.

45. Ps. lxxviii. 19. nearly agrees with Eph. iv. 8.

(18. of English version.)

עלית למרום שבת
שבי לקחת מתנות באדם

Thou hast ascended up on high, thou hast led captivity captive: thou hast received gifts for men.

46. Exod. xx. 12.

(and see Deut. v. 16.)

כבד את־אביך ואת־
אמך למען יארכון ימיך
על הארמה

Honour thy father and thy mother, that thy days may be long upon the land.

47. Psal. xcvii. 7. (8. of English version.)

השתחוּו־לו כל־אלהים

Worship him, all ye gods.

48. Psal. cii. 25—27.

לפנים הארץ יסדת
ומעשה ידיך שמים: המה
יאברו ואתה תעמד וכלם
כבנד יבלו כלבוש תחליפם
ויחלפו: ואתה הוא
ישנותיך לא יתמו

Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment. As a vesture shalt thou change them, and they shall be changed: but thou art the same and thy years shall not fail.

49. Psal. xcvi. 7—11.

היום אס־בקלו תשמעו:
אל־תקשו לבבכם כמריבה

Heb. iii. 7—11.

Σημερον εαν τῆς φωνῆς αυτου
ακουσητε, μη σκληρυνητε τας καρ-

Αναβας εις υψος, ηχμαλω-
τευσεν αιχμαλωσιαν, και εδωκε
δοματα τοις ανθρωποις.

When he ascended up on high, he led captivity captive, and gave gifts unto men.

Eph. vi. 2, 3.

Τιμα τον πατερα σου και την
μητερα—'Ινα ευ σοι γενηται, και
εση μακροχρονιος επι τῆς γῆς.¹

Honour thy father and thy mother—that it may be well with thee, and that thou mayest live long upon the earth.

Heb. i. 6.

Και προσκυνησατωσαν αυτω
παντες αγγελοι Θεου.

And let all the angels of God worship him.

Heb. i. 10—12.

Συ κατ' αρχας, Κυριε, την
γην εδεμελιωσας, και εργα των
χειρων σου εισιν οι ουρανοι. Αυτοι
απολουνται, συ δε διαμενεις: και
παντες ως ιματιον παλαιωθησον-
ται, και ωσει περιβολαιον ελι-
ξεις αυτους, και αλλαγησονται.
Συ δε ο αυτος ει, και τα ετη σου
ουκ εκλειψουσι.

Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands. They shall perish, but thou remainest: and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

¹ This quotation may be taken either from Exod. xx. 12. above given, or from Deut. v. 16. which runs thus:—Honour thy father and thy mother, that thy days may be prolonged, and that it may go well with thee in the land which the LORD thy God giveth thee.

כיום מסה במדבר: אשר
נסוני אבותיכם בחנוני
גם-ראו פעלי: ארבעים
שנה אקוט בדור ואמר
עם תעי לבב הם והם
לא-ידעו דרכי: אשר-
נשבעתי באפי את-באון
אל-מנוחתי

To-day, if ye will hear his voice, harden not your heart, as in the provocation, and as in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with *this* generation, and said, It is a people that do err in their heart, and they have not known my ways: unto whom I swear in my wrath, that they should not enter into my rest.

διασ ὑμῶν, ὡς ἐν τῷ παραπικρασ-
μῷ, κατὰ τὴν ἡμέραν τοῦ πειρασ-
μοῦ ἐν τῇ ἐρημῳ· ὃν ἐπειρασαν
με οἱ πατερες ὑμῶν, ἐδοκιμα-
σαν με, καὶ εἶδον τὰ ἔργα μου
τεσσαρακοντα ἔτη· Διὸ προσω-
χθισα τῇ γενεᾷ ἐκείνῃ, καὶ εἶπον·
Αἰε πλανῶνται τῇ καρδίᾳ· αυ-
τοὶ δὲ οὐκ ἐγνώσαν τὰς ὁδοὺς μου·
Ὡς ἠμωσα ἐν τῇ ὀργῇ μου, εἰ
εἰσελεύσονται εἰς τὴν καταπαυ-
σιν μου.

To-day, if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in *their* heart; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest.

50. Exod. xxv. 40. nearly agrees with Heb. viii. 5.

וראה ועשה בתכניתם
אשר-אתה מראה בהר

And look, that thou make them after their pattern, which was showed thee in the mount.

Ὅρα γὰρ, φησι, ποιήσης παν-
τὰ κατὰ τὸν τύπον τὸν δεῖχθῆναι
σοὶ ἐν τῷ ὄρει.

For, Sec, saith he, *that* thou make all things according to the pattern showed to thee in the mount.

51. Jer. xxxi. 31—34. Heb. viii. 8—12.

הנה ימים באים נאם-
יהוה וכרתי את-בית
ישראל ואת-בית יהודה
ברית חדשה: לא כברית
אשר כרתי את-אבותם
ביום החזיקי בידם להוציאם
מארץ מצרים אשר-המה
הפרו את-בריתי ואנכי
בעלתי במ נאם-יהוה:
כי זאת הברית אשר
אכרת את-בית ישראל
אחרי הימים ההם נאם-
יהוה נתתי את-תורת
בקרבים ועל-לבם אכתבנה

Ἰδοὺ, ἡμεραὶ ἐρχονται, λέγει
Κυριος, καὶ συνέλεσω ἐπὶ τὸν
οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον
Ἰουδα διαθηκῆν καινὴν· οὐ κατὰ
τὴν διαθηκὴν ἣν ἐποίησα τοῖς πα-
τρασιν αὐτῶν, ἐν ἡμέρᾳ ἐπιλαβο-
μένου μου τῆς χειρὸς αὐτῶν, ἐξα-
γαγεῖν αὐτοὺς ἐκ γῆς Αἰγυπτου·
ὅτι αὐτοὶ οὐκ ἐνεμεῖναν ἐν τῇ δια-
θηκῇ μου, καὶ γὰρ ἠμελησα αὐτῶν,
λέγει Κυριος· Ὅτι ἄτρη ἡ διαθη-
κῃ, ἣν διαθησομαι τῷ οἴκῳ Ἰσρα-
ὴλ μετὰ τὰς ἡμέρας ἐκείνας, λε-
γει Κυριος· δίδους νομοὺς μου εἰς
τὴν διανοίαν αὐτῶν, καὶ ἐπὶ καρ-
διας αὐτῶν ἐπιγράψω αὐτοὺς·

והייתי להם לאלהים
 והנה יהיו לי לעם: ולא
 ילמדו עוד איש את-רעהו
 ואיש את-אחיו לאמר דעו
 את-יהוה כי כולם ידעו
 אותי למקטנם ועדי-גדולם
 נאם-יהוה כי אסלה
 לעונם ולחטאתם לא
 אזכר-עוד:

Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; (which my covenant they brake although I was an husband to them, saith the Lord.) But this *shall be* the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and will write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me from the least unto the greatest, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

και εσομαι αυτοις εις Θεον, και αυτοι εσονται μοι εις λαον. Και ου μη διδαξωσιν ἕκαστος τον πλησιον αυτου, και ἕκαστος τον αδελφον αυτου, λεγων, Γνωθι τον Κυριον: οτι παντες ειδησουσι με, απο μικροῦ αυτων ἕως μεγαλου αυτων: οτι ἰλεως εσομαι ταῖς ἀδικιαις αυτων, και των ἁμαρτιων αυτων, και των ανομιων αυτων ου μη μνησθῶ ετι.

Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and the house of Judah: not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord. I will put my laws in their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour and every man his brother, saying, Know the LORD: for all shall know me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

52. Exod. xxiv. 8. nearly agrees with Heb. ix. 20.

הנה דם-הברית אשר
 כרת יהוה עינכם

Behold the blood of the covenant, which the LORD hath made with you.

Τοῦτο το αἷμα τῆς διαθηκης, ης ενετειλατο προς υμας ὁ Θεος.

This is the blood of the testament, which God hath enjoined unto you.

53. Psal. cxviii. 6.

יהוה לי לא אירא מִה-
 יעשה לי אדם

The LORD is on my side, I will not fear; what can man do unto me?

Heb. xiii. 6.

Κυριος εμοι βοηθος, και ου φοβηθησομαι τι ποιησει μοι ανθρωπος.

The Lord is my helper, and I will not fear what man can do unto me.

54. Isa. xl. 6, 7, 8.

כל-הבשר חציר וכל-
 חסרו כצין השדה: יבֹשׁ

1 Pet. i. 24, 25.

Διοτι πασα σαρξ ὡς χορτος, και πασα δοξα ανθρωπου ὡς αν-

חציר נבל ציץ ודבר
אלהינו יקום לעולם

All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth: But the word of our God shall stand fast for ever.

θός χορτού. Ἐξηρανθη ὁ χορτός, και το ανθος αυτου εξεπεσε. Το δε ρῆμα Κυρίου μενει εις τον αιῶνα.

For all flesh is as grass, and all the glory of man, as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever.

55. Exod. xix. 6. nearly agrees with 1 Pet. ii. 9.

ואתם תהיו לי ממלכת
כהנים וגוי קדוש

Ye shall be unto me a kingdom of priests, and an holy nation.

Ἰμεῖς δε βασιλειον ἱερατευμα, εθνος ἁγιον.

But ye are a royal priesthood, a holy nation.

56. Isa. liii. 9. 1 Pet. ii. 22.

לא-חמם עשה ולא
מרמה בפיו

Because he had done no violence, neither was any deceit in his mouth.

Ὁς ἄμαρτιαν ουκ ἐποίησεν, ουδε ευρεθη δολος εν τῷ σωματι αυτου.

Who did no sin, neither was guile found in his mouth.

57. Isa. liii. 5. 1 Pet. ii. 24.

ובהברתו נרפא-לנו

With his stripes we are healed.

Οὐ τῷ μωλωπι αυτου ιαθητε.

By whose stripes ye were healed.

58. Psal. xxxiv. 13—17. 1 Pet. iii. 10—12.

מִי־הָאִישׁ הַחֲפֹץ חַיִּים
אֲהַב יָמוּם לְרֵאוֹת טוֹב;
נֹצֵר לְשׁוֹנֵךְ מֵרַע וּשְׁפָתַיךְ
מִדְּבַר מִרְמָה; סוּר מֵרַע
וַעֲשֵׂה טוֹב בְּקֶשׁ שְׁלוֹם
וּרְדָפְהוּ; עֵינַי יְהוּה אֶל-
צְדִיקִים וְאָזְנוּי אֶל-שׁוֹעֲתָם;
פִּנֵּי יְרוּה בְעִשֵׂי רַע

What man desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil and do good; seek peace and pursue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil.

Ὁ γαρ θελων ζωην αγαπῶν, και ιδεῖν ἡμερας αγαδας, παυσάτω την γλωσσαν αυτου απο κακου, και χειλη αυτου του μη λαλῆσαι δολον· εκκλινατω απο κακου, και ποιησατω αγαδον· ζητησατω εἰρηνην, και διωξατω αυτην. Ὅτι οἱ οφθαλμοι Κυριου επι δικαίους, και ὦτα αυτοῦ εις δεησιν αυτῶν· προσωπον δε Κυριου επι ποιουντας κακα.

For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil and do good; Let him seek peace and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.

59. Isa. viii. 12, 13. nearly agrees with 1 Pet. iii. 14, 15.
 ואת-מוראו לא-תיראו
 ולא תעריצו: את-יהוה
 ז'באות אתו תקדישו
 Neither fear ye their fear: nor be afraid.
 Sanctify the LORD of Hosts himself.

Τον δε φοβον αυτων μη φοβηθητε, μηδε ταραχθητε. Κυριον δε τον Θεον αγιασατε.
 And be not afraid of their terror, neither be troubled.

60. Prov. x. 12. 1 Pet. iv. 8.
 ועל כל-פשעים תכסה
 אהבה
 Love covereth all sins.

Ἐπι παντων ἁμαρτιων.
 For charity shall cover the multitude of sins.

61. Psal. ii. 9. Rev. ii. 27.
 תרעם בשבט ברזל ככלי
 יוצר תנפצם
 Thou shalt break them with a rod of iron; thou shalt dash them in pieces, like a potter's vessel.

Και ποιμανει αυτους εν ραβδω σιδηρα ὡς τα σκευη τα κεραμικα συντριβεται.
 And he shall rule with a rod of iron: as a potter's vessel, shall they be broken to shivers.

III. Quotations agreeing with the Hebrew in sense, but not in words.

1. Isa. xl. 3. 5. agrees in sense, but not in words, with Matt. iii. 3. Mark i. 3. and Luke iii. 4—6.
 קול קורא במדבר
 פנו דרך יהוה ישור
 בערבה מסלה לאלהינו:
 כל-גיא ינשא וכל-הר
 וגבעה ישפלו והיה העקב
 למישור והרכסים לבקעה:
 ונגלה כבוד יהוה וראו
 כל-בשר יחדו כי פי יהוה
 דבר

Φωνη βοωντος εν τη ερημω
 Ἐτοιμασατε την οδον Κυριου, ευθειας ποιειτε τας τριβους αυτου.
 Πασα φαραγξ πληρωθησεται, και παν ορος και βουνος ταπεινωθησεται· και εσαι τα σκολια εις ευθειαν, και αι τραχειαι εις οδους λειας·
 Και οψεται πασα σαρχ το σωτηριον του Θεου.¹

The voice of him that crieth in the wilderness, Prepare ye the way of the

The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every

¹ This quotation agrees in sense, though not exactly, with the Hebrew, and also with the Septuagint. The whole of it occurs in Luke iii. 4—6. and the first part in Matt. iii. 3. and Mark i. 3.

LORD; make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight; and the rough places plain. And the glory of the LORD shall be revealed; and all flesh shall see *it* together.

mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God.

2. Is. xlii. 1—4.

agrees in sense, but
not in words, with

Matt. xii. 18—21.

הן עבדִי אֲתִמְרֶה
בְּחִירִי רִצְתָה נַפְשִׁי נִתְּתִי
רוּחִי עָלָיו מִשְׁפָּט לְגוֹיִם
יוֹצִיא: לֹא יִצְעַק וְלֹא יִשָּׂא
וְלֹא יִשְׁמִיעַ בְּחֹץ קוֹלוֹ:
קִנְיָה רִצּוֹן לֹא יִשְׁבֹּר
וּפִשְׁתָּה כֹּהֵה לֹא יִכְבַּנָּה
לְאַמְתֵּי יוֹצִיא מִשְׁפָּט:
וְלְתוֹרָתוֹ אֵיִם יִחְלָו

Behold my servant whom I uphold, mine elect in whom my soul delighteth: I have put my spirit upon him, he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break: and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

Ἰδοῦ, ὁ παῖς μου, ὃν ἠρέτισα ὁ ἀγαπητός μου, εἰς ὃν εὐδοκῆσεν ἡ ψυχὴ μου. θήσω τὸ πνεῦμα μου ἐπ' αὐτόν, καὶ χρίσω τὰς ἐθνέσιν ἀπαγγελεῖ. Οὐκ ἐρίσει, οὐδὲ κραυγασεῖ, οὐδὲ ἀκουσεῖ τις ἐν ταῖς πλατείαις τῆν φωνῆν αὐτοῦ. Καλαμόν συντετριμμένον οὐ κατεαξεί, καὶ λίνον τυφομέβρον οὐ σβέσει. ἕως ἀν' ἐκβαλῆ εἰς νίκος τὴν κρίσιν. Καὶ ἐν τῷ ὀνόματι αὐτοῦ ἐθνή ἐλπιούσι.

Behold my servant whom I have chosen, my beloved in whom my soul is well pleased. I will put my spirit upon him, and he shall show judgment to the Gentiles. He shall not strive nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust.

3. Psal. lxxviii. 2.

Matt. xiii. 35.

אֶפְתָּח בְּמִשַּׁל פִּי אֲבִיעַ
הַדְּוֹת מִנִּי־קֶדֶם

I will open my mouth in a parable;
I will utter dark sayings of old.

Ἀνοιξω ἐν παραβολαῖς τὸ στόμα μου, ἐρευξομαι κεκρυμμένα ἀπο καταβολῆς κόσμου.

I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

4. Zech. ix. 9. (and see Isa. lxii. 11.)

Matt. xxi. 5.

גִּילִי מְאֹד בֵּת־צִיּוֹן
הַרְיעֵי בֵּת־יְרוּשָׁלַם הַנְּהָ

Ἐἰπάτε τῇ θυγατρὶ Σιών Ἰδοῦ, ὁ βασιλεὺς σου ἐρχεται σοὶ ὡραῦς,

מלכך יבוא לך צדיק ונושע
הוא עני ורכב על-המור
ועל-עיר בן-אתנות

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy king cometh unto thee. He is just and having salvation, lowly, and riding upon an ass, even upon a colt the foal of an ass.

και ἐπιβεβηκως ἐπι ονον, και
πωλον υιον υποζυγιου. ¹

Tell ye the daughter of Sion, Behold thy king cometh unto thee, meek and sitting upon an ass, and (*more correctly, even*) a colt the foal of an ass.

5. Psal. viii. 3. (2. of agrees in sense, but
English version.) not in words, with

Matt. xxi. 16.

מפי עוללים וינקים
יסדת עז

Out of the mouths of babes and sucklings thou hast ordained strength.

Ἐκ στοματος νηπιων και θη-
λαζοντων κατηρτισω αινον.

Out of the mouth of babes and sucklings, thou hast perfected praise.

6. Zech. xi. 13.

Matt. xxvii. 9, 10.

השליכהו אל-היוצר אדר
היקר אשר יקרתי מעליהם
ואקחה שלשים הכסף
ואשליך אתו בית יהוה
אל-היוצר

Cast it unto the potter; a goodly price that I was prized at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD.

Και ελαβον τα τριακοντα ἀρ-
γυρια, την τιμην του τετιμημενου,
ὃν ἐτιμησαντο απο υιῶν Ἰσραηλ.
Και ἔδωκαν αὐτα εἰς τον ἀγρον του
κεραμεως, καδα συνεταξε μοι
Κυριος. ²

And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value: and gave them for the potter's field, as the Lord appointed me.

¹ This quotation seems to be taken from two prophecies, viz. Isa. lxii. 11. where we read, *Say ye to the daughter of Zion, behold thy salvation cometh*—and from Zech. ix. 9. The latter part agrees more exactly with the Hebrew, than with the Septuagint; only both Saint Matthew and the Septuagint seem to have read עני, *meek*, instead of עני, *afflicted*. Dr. Randolph on the Quotations, p. 29.

² This citation is attended with no small difficulty. The prophecy is cited from Jeremiah: but in that prophet no such prophecy is to be found. In Zech. xi. 13. such a prophecy is to be found, but neither do the words there perfectly agree with Saint Matthew's citation. Some critics are of opinion that an error has crept into Saint Matthew's copy; and that *τρεῖς* has been written by the transcribers instead of *τρίημι*, or that the word has been interpolated. And it is to be observed, that the word is omitted in the MSS. by Griesbach numbered 33 (of the eleventh or twelfth century), and 157 (of the twelfth century), in the later Syriac and in the modern Greek versions, one or two MSS. of the Old Italic version, some MSS. cited by Augustine, and one Latin MS. cited by Lucas Brugensis. Griesbach's MS. 22 (of the eleventh century) reads *Ζαχαριου*, which word is also found in the margin of the later Syriac version, and in an Arabic exemplar cited by Bengel in his Critical Edition of the New Testament. Origen, and after him Eusebius, conjectured that this was the true reading. Other eminent critics have thought that the ninth, tenth, and eleventh chapters of what is

7. Exod. xiii. 2. agrees in sense, but not in words, with Luke ii. 23.
- קדש-לי כל-בכור פטר
כל-רחם
- Πᾶν ἀρσεν διανοιγον μητραν
αγιον τῷ Κυριῳ κληθησεται
- Whatsoever openeth the womb—
both of man and of beast, it is mine.
- Every male that openeth the womb
shall be called holy to the Lord.

8. Zech. ix. 9. John xii. 15. (See Matt. xxi. 5. p. 384, supra.)
- (See the passage, supra, No. 4. p. 384.)
- Μη φοβοῦ θυγατερ Σιων, ἰδου,
ὁ Βασιλευς σου ερχεται, καθήμενος
επι πῶλον ονου.¹
- Fear not, daughter of Sion; behold
thy king cometh, sitting on an ass's
colt.

called Zechariah's Prophecy were really written by Jeremiah, and they have certainly assigned very probable reasons for such opinion both from the matter and style. (See Dr. Hammond on Heb. viii. 9. Mede's Works, pp. 786—835. Bp. Kidder's Demonst. of Messiah, part ii. p. 196, &c. Lowth Praelect. Poet. Lect. xxi., See also Vol. IV. p. 236, where reasons are assigned to shew that these chapters were actually written by Zechariah.) It is, however, *most likely*, that the original reading of Matthew xxvii. 9. was simply, *that which was spoken by THE PROPHET, δια τον προφητον*, without naming any prophet: And this conjecture is confirmed by the fact that Saint Matthew often omits the name of the prophet in his quotations. (See Matt. i. 22. ii. 5. xiii. 35. and xxi. 4.) Bengel approves of the omission. It was, as we have already shewn (see pp. 147, 148, of this volume), the custom of the Jews, to divide the Old Testament into three parts: the *first* beginning with the Law, was called the *LAW*; the second, commencing with the Psalms, was called *THE PSALMS*; and the third, beginning with the prophet in question, was called *JEREMIAH*: consequently, the writings of Zechariah, and of the other Prophets, being included in that division which began with *Jeremiah*, all quotations from it would go under this prophet's name. This solution completely removes the difficulty. Dr. Lightfoot (who cites the Baba Bathra and Rabbi David Kimchi's Preface to the prophet Jeremiah as his authorities) insists that the word Jeremiah is perfectly correct, as standing at the head of that division from which the evangelist quoted, and which gave its denomination to all the rest.—With regard to the prophecy itself, if in Saint Matthew's Gospel, for ἴδωκαν, *THEY gave*, we read ἴδωκα, *I gave*, which is the reading of the Evangelisteria, 24 and 31 of Griesbach's notation (both of the eleventh century) and of both the Syriac versions, the evangelist's quotation will very nearly agree with the original. That we should read ἴδωκα, *I gave*, appears further to be probable from what follows,—καθα συνταξι μοι Κυριος, as the Lord commanded me.—Και ἔλαβον τὰ τριάκοντα ἀργύρια, καὶ ἴδωκα αὐτὰ εἰς τον ἀγρον του κεράμιως: and *I took the thirty pieces of silver, and I gave them for the potter's field.* The translation is literal, excepting only that ἴδωκα is rendered ἀγρον τοῦ κεράμιως and יהוה ברת יהוה is omitted; and the same is also omitted in some ancient MSS. (See Kennicott's Dissertatio Generalis, § 49. p. 21.) The words τὴν τιμὴν του τιμημένου ὃν ἐτιμησαντο απο υἱῶν Ἰσραηλ and καθὰ συνταξι μοι Κύριος are added to supply the sense, being taken in sense, and very nearly in words, from the former part of the verse; this latter clause is in the Arabic version. Dr. Randolph on the Quotations, p. 50. Novum Testamentum, à Griesbach, tom. i. p. 134. Dr. Lightfoot's Horæ Hebraicæ on Matt. xxvii. 9. (Works, vol. ii. p. 265.)

¹ This quotation differs both from the Hebrew (and Septuagint) and from the citation in the Gospel of Matthew; hence it is evident that the Evangelist John either followed some other translation, or chose to express in short the sense, but not the words of the prophet.

9. Isa. vi. 9, 10. agrees in sense, but not in words, with John. xii. 40. (See Matt. xiii. 14, 15. p. 370, *supra*.)

(See the passage, *supra*, No. 6. p. 370.)

Τετυφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς, καὶ πεπωρωκεν αὐτῶν τὴν καρδίαν· ἵνα μὴ ἴδωσι τοῖς ὀφθαλμοῖς, καὶ νοησωσι τῇ καρδίᾳ, καὶ ἐπιστραφῶσι, καὶ ἰασωμαι αὐτοὺς.¹

He hath blinded their eyes and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

10. Psal. lxxix. 26. (25. of English version.)

(And see Psal. cix. 8.)

תהי טירתם נשמה
באהליהם אל־יהי ישב

Let their habitation be desolate, and let none dwell in their tents.

Acts i. 20.

Γενηθῆτω ἡ ἐπαυλις αὐτοῦ ἐρημὸς, καὶ μὴ ἐσῶ ὁ κατοικῶν ἐν αὐτῇ.

Let his habitation be desolate, and let no man dwell therein.

11. Deut. xviii. 15. 19.

Acts iii. 22, 23.

נבִיא מקרבך מאחֶיךָ
כמני יקים לך יהוה אלהיך
אליו תשמעון
והיה האיש אשר לא־ישמע
אל־דברי אשר ידבר בשמי
אנכי אדרש מעמו

The LORD thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me: unto him shall ye hearken.— And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him.

Προφητην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν, ὡς ἐμεῖ· αὐτοῦ ἀκουσεσθε κατὰ πάντα ὅσα ἀνῆλθη πρὸς ὑμᾶς. Ἔσται δε, πᾶσα ψυχή, ἥτις ἀν μὴ ἀκουσῆ τοῦ προφητοῦ ἐκείνου ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ.

A prophet shall the Lord your God raise up unto you, of your brethren, like unto me: him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people.

¹ Here again the Evangelist has given us the sense of the Prophet in short: If we suppose that *λαος ὅστος* (as it is in the Hebrew הַעַם הַזֶּה) is to be understood as the nominative case before *τετυφλωκεν*, (it being not unusual for words that signify a multitude to be joined with plural pronouns, or adjectives) and read *αὐτῶν* with an aspirate, the citation will be a good translation of the original, only somewhat abridged. Dr. Randolph on Quotations, p. 51.

12. See Josh. xxiv. 32.

agrees in sense, but
not in words, with:

Acts vii. 16.

Ὁ ἀνησάτο Ἀβραὰμ τιμῆς ἀργυρίου παρὰ τῶν υἱῶν Ἐμμορ τοῦ Συχεμ.¹

That Abraham bought for a sum of money, of the sons of Emmor, the father of Sychem.

13. Psal. xiv. 1—3.

אין עשה־טוב : יהוה
משמים השקיף על־בני־
אדם לראות היש משכיל
דרש את־אלהים : הכל
סר יחדו נאלחו אין עשה־
טוב אין גם־אהד

There is none that doeth good. The LORD looked down from heaven upon the children of men; to see if there were any that did understand and seek God. They are all gone aside; they are all together become filthy: there is none that doeth good, no not one.

Rom. iii. 10—12.

Οὐκ ἐστὶ δίκαιος, οὐδε εἷς. Οὐκ ἐστὶν ὁ συνιῶν, οὐκ ἐστὶν ὁ ἐκζητῶν τὸν Θεόν. Παντες ἐξεκλιναν, ἅμα ἠχρηώθησαν· οὐκ ἐστὶ ποιῶν χρηστοτητα, οὐκ ἐστὶν εως ενος.

There is not one righteous; no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way; they are altogether become unprofitable; there is none that doeth good; no, not one.

14. Isa. lix. 7, 8.

רגליהם לרע ירצו
וימהרו לשפך דם נקי—
שד וישר במסלותם :
דרך שלום לא ידעו

Their feet run to evil, and they make haste to shed innocent blood—Wasting and destruction are in their paths. The way of peace they know not.

Rom. iii. 15—17.

Ὁξεῖς οἱ ποδες αὐτῶν ἐκχεαι ἅμα. Συντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν· Καὶ ὄδον εἰρηνης οὐκ ἐγνώσαν.

Their feet are swift to shed blood. Destruction and misery are in their ways; and the way of peace they have not known.

15. Gen. xviii. 10.

שוב אשוב אליך כעת
חיה והנה־בן לשרה אשתך

I will certainly return to thee according to the time of life; and lo, Sarah thy wife shall have a son.

Rom. ix. 9.

Κατὰ τὸν καιρὸν τοῦτον ἐλευσομαι, καὶ εἶσαι τῇ Σάρρα υἱός.²

At this time will I come, and Sara shall have a son.

¹ In this quotation there is a very considerable error in the copies of the New Testament; and some commentators have supposed that Abraham's purchase of a piece of land of the children of Heth, for a sepulchre, was alluded to. But this is clearly a mistake. It is most probable, as Bishop Pearce and Dr. Randolph have remarked, that Ἀβραὰμ is an interpolation, which has crept into the text from the margin. If therefore we omit this name, the sense will run very clearly thus. So Jacob went down into Egypt and died, he and our fathers. And they (our fathers) were carried over into Sychem, and laid in the sepulchre, which he (Jacob) bought for a sum of money of the sons of Emmor the father of Sychem.

² The apostle seems here to have made use of some other translation different from

16. Hos. ii. 23. agrees in sense, but not in words, with Rom. ix. 25.

ורחמתי את-לא רחמה
ואמרת ללא-עמי עמי-
אתה

I will have mercy upon her that had not obtained mercy, and I will say to *them which were* not my people, Thou art my people.

Καλεσω τον ου λαον μου, λα-
ον μου· και την ουκ ἠγαπημενην,
ἠγαπημενην.

I will call *them* my people, which were not my people; and her beloved which was not beloved.

17. Isa. x. 22, 23. Rom. ix. 27, 28.

כי אם-יהיה עמך ישראל
כחול הים שאר ישוב בו
כליון חרוץ שוטף צדקה
כי כלה ונחרצה ארני
יהוה צבאות עשה בקרב
כל-הארץ

Εαν ἦ ὁ ἀριθμος τῶν υἱων, Ισ-
ραηλ ὡς ἡ ἀμμος τῆς θαλασσης,
το καταλειμμα σωθησεται· Λο-
γον γαρ συντελῶν και συντεμνων
εν δικαιοσυνη· ὅτι λογον συντε-
μημενον ποιησει Κυριος ἐπι τῆς
γῆς.¹

For though thy people Israel be as the sand of the sea, *yet* a remnant of them shall return : the consumption decreed shall overflow with righteousness. For the Lord God of Hosts shall make a consumption, even determined in the midst of all the land.

Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved : for he will finish the work, and cut it short in righteousness ; because a short work will the Lord make upon the earth.

18. Psal. lxi. 23, 24. (22, 23. of English version.) Rom. xi. 9, 10.

יהי-שלחנם לפניהם
לפח ולשלומים למוקש :
תחשכנה עיניהם מראות
ומתניהם תמיד המעד

Γενηθτω ἡ τραπεζα αὐτῶν εἰς
παγίδα, και εἰς θηραν, και εἰς
σκανδαλον, και εἰς ἀνταποδομα
αὐτοῖς. Σκοτισθητωσαν οἱ ὀφ-
θαλμοι αὐτῶν τοῦ μη βλέπειν,
και τον νῶτον αὐτῶν δια παντος
συγκαμψον.

Let their table become a snare before them : and *that which should have been* for their welfare, let it become a trap. Let their eyes be darkened that they see not ; and make their loins continually to shake.

Let their table be made a snare and a trap, and a stumbling block, and a recompense unto them. Let their eyes be darkened that they may not see, and bow down their back alway.

any we now have : it agrees in sense both with the Septuagint and the Hebrew. The most remarkable difference from the Hebrew is that כעצ תיה is rendered κατὰ τὸν καιρὸν τούτων. They seem to have read it הוה as the same thing is expressed Gen. xvii. 21. The Samaritan reads as the Hebrew. The Vulgate, Syriac, and Arabic versions agree with the Septuagint. However the sense of the prophecy both ways is much the same, that Sarah should have a son at the time of life, or at the return of time next year. Dr. Randolph on the Quotations, p. 32.

¹ This quotation agrees nearly with the Septuagint, and still more nearly with the Arabic. They differ in several particulars from the Hebrew, but the general sense is the same. The prophet foretells a great destruction of the children of Israel, but not a total one ; a remnant should return and be saved : the apostle very aptly applies this to

19. Isa. xlv. 23.

agrees in sense, but
not in words, with

Rom. xiv. 11.

בי נשבעתי יצא מפי
צדקה דבר ולא ישוב כי-
לי תכרע כל-ברך תשבע
כל-לשוני

I have sworn by myself; the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear.

20. Isa. xi. 10.

והיה ביום ההוא שרש
ישי אשר עמד לנם עמים
אליו גוים ידרשו

And in that day there shall be a root of Jesse, which shall be for an ensign of the people; to it shall the Gentiles seek.

21. Isa. lii. 11, 12.

סורו סורו צאו משם
טמא אל-תגעו צאו
מתוכה — — — ומאספכם
אלהי ישראל

Depart ye, depart ye, go ye out from thence, touch no unclean things, go ye out of the midst of her. And the God of Israel will gather you up. (See the marginal rendering.)

22. Gen. xii. 3.

(And see xviii. 18.)

ונברכו בד כל משפחת
האדמה

In thee shall all families of the earth be blessed.

23. Deut. xxvii. 26.

ארור אשר לא-יקים
את-דברי התורה-הזאת
לעשות אותם

Cursed be he that confirmeth not all the words of this law to do them.

Ζῶ ἐγώ, λέγει Κύριος, ὅτι
ἐμοὶ καμψέει πᾶν γόνυ, καὶ πᾶ-
σα γλῶσσα ἐξομολογήσεται τῷ
Θεῷ.

As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

Rom. xv. 12.

Ἐσαι ἡ ρίζα τοῦ Ἰεσσαί, καὶ
ὁ ἀνίσταμενος ἀρχεῖν ἐθνῶν, ἐπ'
αὐτῷ ἐθνη ἐλπιοῦσιν.

There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

2 Cor. vi. 17.

Διὸ ἐξέλθετε ἐκ μεσοῦ αὐτῶν,
καὶ ἀφορισθε, λέγει Κύριος· καὶ
ἀκαθάρτου μὴ ἀπτεσθε· κάγω
εἰσδέξομαι ὑμᾶς.

Wherefore, come out from among them, and be ye separate, saith the Lord: and touch not the unclean thing, and I will receive you.

Gal. iii. 8.

Ὅτι εὐελογηθήσονται ἐν σοὶ
παντὰ τὰ ἐθνη.

In thee shall all nations be blessed.

Gal. iii. 10.

Ἐπικαταρατος πᾶς ὃς οὐκ ἐμ-
μένει ἐν πᾶσι τοῖς γεγραμμένοις
ἐν τῷ βιβλίῳ τοῦ νόμου, τοῦ ποιῆ-
σαι αὐτά.

Cursed is every one, that continueth not in all things, which are written in the book of the law, to do them.

the times of the Gospel, when some few of the Jews believed, and were saved, and a signal destruction came upon the rest. It is worthy of observation, that the expressions here in Isaiah are the same as we find Dan. ix. where the destruction of Jerusalem is foretold. See this prophecy and the application of it well explained by Bishop Newton, Dissertations on the Prophecies, vol. ii. p. 56. Dr. Randolph on the Quotations, p. 36.

24. Hagg. ii. 6.

agrees in sense, but
not in words, with

Heb. xii. 26.

עוד אחת מעט היא
ואני מרעיש את-השמים
ואת-הארץ

Yet once, it is a little while, and I
will shake the heavens and the earth.

Ἐτι ἀπαξ ἐγὼ σειῶ οὐ μόνον
τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν.

Yet once more I shake, not the
earth only, but also heaven.

IV. *Quotations that give the general sense, but which abridge or
add to it.*

1. (Psal. xxii. 6. lxix. 9, 10. Isa. } compared with Matt. ii. 23.
lii. liii. Zech. xi. 12, 13.)

Ὅπως πληρωθῆ το ρηθεν δια
των προφητων, οτι Ναζωραιος κλη-
θησεται.¹

That it might be fulfilled which
was spoken by the prophets, He shall
be called a Nazarene.

2. Zech. ix. 9.

John xii. 15.

(See the passage, No. 4, p. 384, *supra*.)(See the passage, No. 8, p. 386, *supra*.)

3. Isa. vi. 9, 10.

John xii. 40. (And see Matt. xiii.

(See the passage, No. 10, p. 370, *supra*.)14, 15. Mark. iv. 12. Luke viii.
10. Acts xxviii. 26.)

4. Gen. xv. 13, 14.

Acts vii. 6, 7.

כי-גַר יהיה זרעך בארץ
לא להם ועבדום וענו
אתם ארבע מאות שנה;
וגם את-הגוי אשר יעבדו

Ὅτι ἐστὶ το σπέρμα αὐτοῦ πα-
ροικόν ἐν γῆ ἄλλοτρία, καὶ δουλω-
σουσιν αὐτο, καὶ κακωσουσιν ἐτὴ
τετρακοσια. Καὶ το εθνος, ὃ εἶεν
δουλεύσῳσι, κρινῶ ἐγώ, εἶπεν ὁ

¹ As the evangelist cites *the Prophets* in the plural number, it is highly probable that this passage is not a quotation from any particular prophet, but a citation denoting the humble and despised condition of the Messiah, as described by the prophets in general, and especially by the prophet Isaiah. See Dr. Hunt's Sermon on Matt. ii. 23. at the end of his "Observations on several Passages in the Book of Proverbs," pp. 170—195. Though the words, *he shall be called a Nazarene*, are not to be found in the writings of the prophets, yet, as the *thing* intended by them is of frequent occurrence, the application is made with sufficient propriety. The Israelites despised the Galileans in general, but especially the Nazarenes; who were so contemptible as to be subjects of ridicule even to the Galileans themselves. Hence, *Nazarene* was a term of reproach proverbially given to any despicable worthless person whatever. Wherefore since the prophets (particularly those above referred to) have, in many parts of their writings, foretold that the Messiah should be rejected, despised, and traduced, they have in reality predicted that he should be called a *Nazarene*. And the evangelist justly reckons Christ's dwelling in Nazareth, among other things, a completion of these predictions; because, in the course of his public life, the circumstance of his having been educated in that town was frequently objected to him as a matter of scorn, and was one principal reason why his countrymen would not receive him (John i. 46. and vii. 41. 52.) Dr. Macknight's *Harmony*, vol. i. p. 53, 8vo edit. See also Rosenmüller, Kuinöel, and other Commentators on this text.

דן אנכי ואחרי-כן יצאו
ברכש גדול

That thy seed shall be a stranger in a land *that is* not theirs, and shall serve them, and they shall afflict them four hundred years. And also that nation whom they shall serve will I judge: and afterward shall they come out with great substance.

Θεός· και μετα ταῦτα ἐξελευσονται, και λατρευσουσι μοι εν τῷ τοπω τουτω.¹

That his seed should sojourn in a strange land, and that they should bring them into bondage, and entreat *them* evil four hundred years. And the nation, to whom they shall be in bondage, will I judge, says God: and after that shall they come forth, and serve me in this place.

5. Gen. xlii. 27. compared with Acts vii. 14.

כל-הנפש לבית-יעקב
הבאה מצרימה שבעים

All the souls of the house of Jacob, which came into Egypt, were threescore and ten souls.

Αποσειλας δε Ιωσηφ μετεκαλεσατο τον πατερα αυτου Ιακωβ, και πασαν την συγγενειαν αυτου εν ψυχαις εβδομηκονταπεντε.²

Then sent Joseph and called his father Jacob to him, and all his kindred, threescore and fifteen souls.

6. Amos ix. 11, 12. Acts xv. 16, 17.

ביום ההוא אקים
את-סכת דויד הנפלת
וגדרתי את-פרציהן
והרסתיו אקים ובניתיה
כימי עולם: למען ירשו
את-שארית אדום וכל-
הגוים אשר-נקרא שמי
עליהם נאם-יהוה עשה
זאת

In that day will I raise up the tabernacle of David, that is fallen; and I will close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old: That they may possess the remnant of Edom and of all the heathen, which are called by my name, saith the LORD, that doeth this.

Μετα ταῦτα ανασρεψω, και ανοικοδομησω την σκηνην Δαβιδ την πεπτωκυιαν, και τα κατεσκαμμενα αυτης ανοικοδομησω, και ανορθωσω αυτην· Ὅπως αν εκζητησωσιν οἱ καταλοιποι των ανθρωπων τον Κυριον, και παντα τα εδνη εφ' ους επικεκληται το ονομα μου επ' αυτους, λεγει Κυριος ο ποιων ταυτα παντα.

After this I will return and build again the tabernacle of David, which is fallen down; and I will build up again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things.

¹ It seems to have been Stephen's design to give a short account of God's dealing with the children of Israel. In this he does not confine himself to the words of Moses, but abridges his history, and sometimes adds a clause by way of explication. The present citation agrees very nearly with the Hebrew. It only adds, εἶπεν ὁ Θεός; and again, και λατρευσουσι μοι εν τῷ τόπω τουτω; which seems to refer to v. 16. where it is said, *they shall come hither again.* Dr. Randolph on the Quotations, p. 55.

² On the difference in number in this quotation, between the statement of the protomartyr Stephen, see the note on Sect. II. § I. No. 18 *infra*.

7. Isa. xxix. 10. (and see Isa. } compared with Rom. xi. 8.
vi. 9. Ezek. xii. 2.)

כִּי־נָסַךְ עֲלֵיכֶם יְהוָה
רוּחַ תְּרֹמָה וַיַּעֲצֵם אֶת־
עֵינֵיכֶם

The LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes.

Ἐδωκεν αυτοις ὁ Θεος πνεῦμα
κατανυξεως, οφθαλμους του μη
βλεπειν, και ωτα του μη ακουειν. ¹

God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear.

8. (Gen. vi. 3. 5.?)

James iv. 5.

Προς φθονον επιποθεϊ το πνεῦμα
ὁ κατωκησεν εν ἡμιν. ²

The spirit, that dwelleth in us, lusteth to envy.

V. *Quotations that are taken from several passages of Scripture.*

Sometimes there is such a change made in the quotation, that it is not easy to ascertain from what particular passage of the Old Testament it is taken. The instances of this description, however, in which the citation is made from *several* passages of Scripture, are very few. Dr. Randolph has mentioned only three, to which we have added two others.

1. (See Psal. lxxxix. 20. and } compared with Acts xiii. 22.
1 Sam. xiii. 14.)

Εὔρον Δαβιδ τον του Ιεσσαί,
ἀνδρα κατα την καρδιαν μου, ὅς
ῥωιησει παντα τα θεληματα μου.

I have found David the son of Jesse, a man after my own heart, which shall fulfil all my will.

2. Isa. xxviii. 16. and viii. 14.
See the passage No. 28, p. 375, *supra*.

Rom. ix. 33. (and see Rom. x. 11.
and 1 Pet. ii. 6.)

3. Isa. xxix. 10. (and see Isa. vi.
9. and Ezek. xii. 2.)

Rom xi. 8.

See No. 7, at the top of this page.

¹ The first part of this quotation agrees with the Hebrew, only altering the person, *them* for *you*. The latter part seems to refer to some other Scripture, either Isa. vi. 9. or Ezek. xii. 2., where the same thing is said. Dr. Randolph on the Quotations, p. 57.

² This, Dr. Randolph has observed, is a difficult passage. The apostle is generally thought to refer to Gen. vi. 3. 5., where we have the like in sense; but, in expression, the apostle differs widely both from the Hebrew and the Septuagint. Dr. Randolph and Mr. Scott, after some expositors, think it a general reference to the doctrine of Scripture, and not a direct quotation; as much as to say, it is the constant doctrine of Scripture, that *the spirit which dwelleth in us lusteth to envy, and is prone to all evil*. It ought however to be observed that many eminent critics, as Whitby, Griesbach, Mac-knight, &c. divide this verse into two members, which they read and point *interrogatively*, thus, *Do ye think that the Scripture speaketh in vain? Doth the spirit, which dwelleth in us, lust unto envy?* Which mode of pointing removes the difficulty at once.

4. Isa. lxii. 11. Zech. ix. 9. compared with Matt. xxi. 5.

See the passage, No 4, p. 384, *supra*.

5. Psal. lxix. 26. and cix. 8. Acts i. 20.

See the passage, No. 10, p. 387, *supra*.

To this head also we may perhaps refer to this class the Quotation IV. No. 1. p. 391, relative to the Messiah being called a Nazarene.

VI. *Quotations differing from the Hebrew, but agreeing with the Septuagint.*

1. Isa. xxix. 13. compared with Matt. xv. 8, 9.

כִּי נִגְשׁ הָעַם הַזֶּה בְּפִי
וּבִשְׂפֵתוֹ כְּבָדוֹנִי וּלְבֹו רַחֵק
מִמֶּנִּי וְתִהְיֶי יִרְאַתָּם אֵת
מִצְוֹת אֲנָשִׁים מִלְּמִדָּה

This people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me; and their fear towards me is taught by the precept of men.

Ἐγγιζει μοι ὁ λαὸς οὗτος τῷ
σοματι αὐτῶν, καὶ τοῖς χειλεσι
με τιμᾷ· ἡ δὲ καρδία αὐτῶν πορ-
ρῶ ἀπεχει ἀπ' ἐμοῦ· ματην δὲ
σεβονται με, διδασκοντες διδα-
σκαλίας, ἐνταλματα ἀνδρῶπων.

This people draweth nigh unto me with their mouth and honoureth me with *their* lips: but their heart is far from me. But in vain do they worship me teaching for doctrines the commandments of men.

2. Psal. xvi. 8—11.

Acts ii. 25—28.

שׁוֹיִתִּי יְהוָה לְנֶגְדִי תָמִיד
כִּי מִיְמִינִי בִלְ-אַמוּט׃ לֹכֵן
שִׂמְחָה לְבִי וַיְגַל כְּבוֹדִי אֶף-
בְּשָׂרִי יִשְׁכֵן לְבִשְׁחָ׃ כִּי
לֹא-תִעֲזֹב נַפְשִׁי לְשִׂאוֹל
לֹא-תִתֵּן חֲסִידֶיךָ לְרֵאוֹת
שָׁחַת׃ תּוֹדִיעֵנִי אֲרַח חַיִּים
שִׁבַע שְׂמֵחוֹת אֶת-פִּנְיִךָ²

I have set the LORD always before me: because *he is* at my right hand I shall not be moved. Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope. For thou wilt not leave my soul in hell, nor suffer thy Holy One to see corruption. Thou wilt show me the

Προρωμην τον Κυριον ενωπιον
μου δια παντος, ὅτι εκ δεξιῶν
μου εσιν, ινα μη σαλευθῶ. Δια
τουτο ευφρανθη ἡ καρδια μου, και
ηγαλλιασατο ἡ γλῶσσα μου·
ετι δε και ἡ σαρξ μου κατα-
σκηνωσει ἐπ' ἐλπίδι· Ὅτι ουκ
εγκαταλειψεις την ψυχην μου εις
αδου, ουδε δωσεις τον οσιον σου
ιδεῖν διαφθοραν. Ἐγνωρισας μοι
ὁδους ζωῆς· πληρωσεις με ευφρο-
συνης μετα του προσωπου σου.

I foresaw the Lord always before my face; for he is on my right hand that I should not be moved.— Therefore did my heart rejoice and my tongue was glad; moreover also

¹ The Septuagint version of this passage is given *infra*, Sect. II. § ii. No. 5.

² The Septuagint version of this passage is given *infra*, Sect. II. § i. No. 16. See the note on that passage.

path of life; in thy presence is fulness of joy.

3. Amos v. 25—27.

הזבחים ומנחה הגשתם-
לי במדבר ארבעים שנה
בית ישראל: ונשאתם
את סנות מלככם ואת
כיון צלמיכם כוכב
אלהיכם אשר עשיתם
לכם: והגלתי אתכם
מהלאה לדמשק

Have ye offered unto me sacrifices and offerings, in the wilderness, forty years, O house of Israel? But ye have borne the tabernacle of your Moloch and Chiun, your images, the star of your god which ye made to yourselves. Therefore I will cause you to go into captivity beyond Damascus.

4. Isa. lv. 3.

ואכרתה לכם ברית
עולם חסדי דוד הנאמנים

I will make an everlasting covenant with you, *even* the sure mercies of David.

5. Psal. xix. 5.

See the passage, No. 50. p. 576, *supra*.

6. Prov. iii. 34.

אם-ללצים הוא יליץ
ולעניים יתן-חן

Surely he scorneth the scorner, but giveth grace unto the lowly.

my flesh shall rest in hope, because thou wilt not leave my soul in hell nor leave thy Holy One to see corruption. Thou hast shown to me the ways of life; thou shalt make me full of joy with thy countenance.

Acts vii. 42, 43.

Μη σφαγια και θυσιας προσηνεγκατε μοι ετη τεσσαρακοντα εν τη ερημω, οικος Ισραηλ; Και ανελαβετε την σκηνην του Μολοχ, και το αστρον του θεου υμων Ρεμφαν, τους τυπους ους εποιησατε προσκυνειν αυτοις; και μετοικιω υμας επεκεινα Βαβυλωνος.

O ye house of Israel, have ye offered to me slain beasts and sacrifices, forty years in the wilderness? Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them, and I will carry you away beyond Babylon.

Acts xiii. 34.

Δωσω υμιν τα οσια Δαβιδ τα πιστα.

I will give you the sure mercies of David.

Rom. x. 18.

James iv. 6.

Ο Θεος υπερηφανοις αντιτασσεται, ταπεινοις δε διδωσι χαριν.

God resisteth the proud, but giveth grace unto the humble.

VII. Quotations in which there is reason to suspect a different reading in the Hebrew, or that the apostles understood the words in a sense different from that expressed in our Lexicons.

1. Micah v. 2.

ואתה בית-לחם אפרתה
צעיר להיות באלפי יהודה

Matt. ii. 6.

Και συ Βεθλεεμ, γη Ιουδα, ουδαμωσ ελαχιστη ει εν τοις ηγε-

ממך לי יצא להיות מושל
בישראל

But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel.

2. Mal. iii. 1.

הנני שלח מלאכי ופנה
דרך לפני

Behold I will send my messenger, and he shall prepare the way before me.

3. Isa. lxi. 1, 2.

רוח אדני יהוה עלי
יען משה יהוה אתי
לבשר ענוים שלחני
לחבש לנשברי-לב לקרא
לשבויים דרור ולאסורים
פקח-קוח: לקרא שנת-רצון
ליהוה

The Spirit of the LORD God is upon me, because the Lord hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound: to proclaim the acceptable year of the Lord.

μοσιν Ιουδα· εκ σου γαρ εξελευ-
σεται ἡγουμενος, ὅστις ποιμανει τον
λαον μου τον Ισραηλ.¹

And thou, Bethlem in the land of Juda, art not the least among the princes of Judah: for out of thee shall come a governor that shall rule my people Israel.

Matt. xi. 10. Mark i. 2.
Luke vii. 27.

Ιδου, εγω αποσελλω τον αγγε-
λον μου προ προσωπου σου ὃς κα-
τασκευασει την ὁδον σου εμπρο-
σθεν σου.²

Behold, I send my messenger before thy face, which shall prepare thy way before thee.

Luke iv. 18, 19.

Πνεῦμα Κυριου επ' εμε, ου ενε-
κεν εχρισε με ευαγγελιζεσθαι
πτωχοις· απεσαλκε με ιασασθαι
τους συντεριμμενους την καρδιαν,
κηρυξαι αιχμαλωτοις αφεσιν, και
τυφλοις αναβλεψιν, αποσειλαι
τεθραυσμενους εν αφεσει· Κηρυξαι
ενιαυτον Κυριου δεκτον.

The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor, he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

¹ This quotation agrees exactly neither with the Hebrew nor with the Septuagint. The only material difference is that the evangelist adds the negative *ουδαμῶς*, which is in neither of them. But the Syriac translation reads it with an interrogation, *Num parva es?* Art thou little? And so Archbishop Newcome has rendered it:

And thou, Bethlehem Ephrata,
Art thou too little to be among the leaders of Judah?
Out of thee shall come forth unto me
One who is to be a ruler in Israel.

The question, he observes, implies the negative, which is inserted in Matt. ii. 6. and also in the Arabic version. Both the Hebrew and the Greek, as they now stand, are capable of being pointed interrogatively. And it is worthy of remark, that the Codex Cantabrigiensis reads *μη, noi*, interrogatively, instead of *ουδαμῶς*, in which it is followed by the Old Italic version, and by Tertullian, Cyprian, and other Latin fathers.

² This quotation differs from the Hebrew and all the old versions in these two particulars: the words *προ προσωπου σου* are added, and what is in Hebrew לפני, before

4. Isa. liii. 7, 8.

כֶּשֶׁה לְטֹבַח יוֹבֵל
 וְכִרְהַל לִפְנֵי גֹזֵזָה נְאֻלְמָה
 וְלֹא יִפְתַּח פִּי; מֵעֶזֶר
 וּמִמְשַׁפֵּט לֶקַח וְאֶת־דְּרוֹ
 מִי יִשׁוּחַ כִּי נִגְזַר מֵאֶרֶץ
 חַיִּים

He is brought as a lamb to the slaughter; and, as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment; and who shall declare his generation: for he was cut off out of the land of the living.

5. Hab. i. 5.

רְאוּ בְּגוֹיִם וְהִבִּיטוּ
 וְהִתְמַהוּ תִמְהוּ כִי-פֶעַל
 פֶּעַל בְּיַמֵּיכֶם לֹא תֵאֱמִינוּ
 כִּי-יִסְפָּר

Behold ye, among the heathen, and regard, and wonder marvellously; for I will work a work in your days, which ye will not believe, though it be told you.

6. Amos ix. 11, 12.

See the passage at length in No. 6, p. 392, *supra*.

7. Psal. x. 7.

אֱלֹהִים פִּיהוּ מְלֵא וּמְרֻמוֹת

His mouth is full of cursing and deceit.

8. Psal. xix. 5.

See the passage at length, No. 30, p. 376, *supra*.

9. Isa. lix. 20, 21.

(And see Isa. xxvii. 9.)

וּבֹא לְצִיּוֹן נוֹאֵל וְלִשְׁבִי
 פֶּשַׁע בִּיעֻקֵּב נֹאֵם יְהוָה:
 וְאֲנִי זֹאת בְּרִיתִי אִתְּכֶם

Acts viii. 32, 33.

Ὦς πρόβατον ἐπὶ σφαγῆν ἤχθη, καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείροντος αὐτὸν ἀφώνος, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ. Ἐν τῇ ταπεινώσει αὐτοῦ ἢ κρίσις αὐτοῦ ἤρθη· τὴν δὲ γενεάν αὐτοῦ τίς διηγήσεται; ὅτι αἰρεταὶ ἀπο τῆς γῆς ἢ ζωῆ αὐτοῦ.

He was led as a sheep to the slaughter, and like a lamb dumb before his shearer, so opened he not his mouth. In his humiliation his judgment was taken away, and who shall declare his generation? for his life is taken from the earth.

Acts xiii. 41.

Ἴδετε οἱ καταφρονῆται, καὶ θαυμάσατε, καὶ ἀφανισθήτε· ὅτι ἔργον ἐγὼ ἐργάζομαι ἐν ταῖς ἡμέραις ὑμῶν, ἔργον ὃ οὐ μὴ πισεύσητε, εἰάν τις ἐκδιηγῆται ὑμῖν.

Behold ye despisers, and wonder and perish; for I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you.

Acts xv. 16, 17.

Rom. iii. 14.

Ὦν τὸ στόμα ἀρᾶς καὶ πικρίας γεμῆν.

Whose mouth is full of cursing and bitterness.

Rom. x. 18.

Rom. xi. 26, 27.

Ἡξίει ἐκ Σιών ὁ ῥυομενός, καὶ ἀποσρεψέει ἀσεβείας ἀπὸ Ἰακωβ. Καὶ αὕτη αὐτοῖς ἢ παρ' ἐμοῦ διαδηγή, ὅταν ἀφελῶμαι τὰς ἀμαρτίας αὐτῶν.

me, is rendered ἔμπροσθεν σου, *before thee*. For the reason of this difference it is not easy to account, but by supposing some corruptions crept into the ancient copies; the sense is much the same. Dr. Randolph on the Quotations, p. 28.

And the Redeemer shall come to Sion, and unto them that turn from transgression, saith the LORD. As for me, this *is* my covenant with them, saith the LORD.

10. Deut. xxxii. 35.

See the passage at length in No. 35, p. 377, *supra*.

11. Deut. xxxii. 42.

See the passage at length in No. 56, p. 377, *supra*.

12. Isa. lxiv. 3. (4. of English version.)

ומעולם לא-שמעו לא
האזינו עין לא-ראתה
אלהים זולתך יעשה
למחכה-לו

For, since the beginning of the world, *men* have not heard nor perceived by the ear, neither hath the eye seen, O God, besides thee, *what* he hath prepared for him that waiteth for him.

13. Hab. ii. 3, 4.

כי-בא יבא לא יאחר:
הנה עפלה לא-ישיה
נפשו בו וצדיק באמונתו
יהיה

For the vision *is* yet for an appointed time; but, at the end, it shall speak and not lie: though it tarry, wait for it, because it will surely come, it will not tarry. Behold, his soul which *is* lifted up, is not upright in him: but the just shall live by his faith.

There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins.

Rom. xii. 19. (and see Heb. x. 30.)

Rom. xv. 10.

1 Cor. ii. 9.

‘Α οφθαλμος ουκ ειδε, και ους ουκ ηκουσε, και επι καρδιαν ανθρωπου ουκ ανεβη, α ητοϊμασεν ο Θεος τοις αγαπωσιν αυτον.’¹

Eye hath not seen, nor ear heard, nor have entered into the heart of man, the things which God hath prepared for them that love him.

Heb. x. 37, 38. (and see Rom. i. 17. Gal. iii. 11.)

‘Ο ερχομενος ηξει, και ου χρονησει. ‘Ο δε δικαιος εκ πιστεως ζησει’ και εαν υπωσειληται, ουκ ευδοκει η ψυχη μου εν αυτω.

He that shall come will come, and will not tarry. Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.

¹ This is a most difficult passage; it does not agree either with the Hebrew or the Septuagint, or any other translation now extant; nor is it possible either to make sense of the Hebrew, or to reconcile the old versions, either with the Hebrew or with one another: All that can be said is, that in the apostle's citation the sense is easy, and consistent, and agreeable to the context in the prophet. No sense can be made of the Hebrew, but by a very forced construction: Some have imagined the citation to have been taken from some apocryphal book: But it is so near to the Hebrew here, both in sense and words, that we cannot suppose it to be taken from any other source: Nor in this case would the Apostle have introduced it with the formula of quotation—as *it is written*:—It is more reasonable to suppose that the Hebrew text has been here greatly corrupted, and that the Apostle took his citation from some more correct copy. See Bp. Lowth's Note on Isa. lxiv. 4.—Dr. Kennicott's *Dissertatio Generalis*, § 84, 87.—Dr. Randolph on the Quotations, p. 39.

14. Isa. xxviii. 16.

הנני יסד בציון אבן
אבן בחן פנת יקרת מוסד
מוסד המאמין לא יהיש

Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste.

1 Pet. ii. 6. (and see Rom. ix. 33.)

Ἰδοὺ, τιθεῖμι ἐν Σίῳν λίθον ἀκρογωνιαίον, ἐκλεκτόν, ἐντιμόν· καὶ ὁ πιστευῶν ἐπ' αὐτῶν οὐ μὴ καταίσχυθῃ.

Behold I lay in Sion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded.

VIII. *Passages in which the Hebrew seems to be corrupted.*

1. Mal. iii. 1. cited in Matt. xi. 10. Mark i. 2. Luke vii. 27.

See No. 2. p. 396, *supra*.

2. Micah v. 2.

Matt. ii. 6.

See No. 1. p. 395, *supra*.

3. Psal. xvi. 8—11.

Acts ii. 25—28.

See No. 2. p. 394, *supra*.

4. Amos ix. 11, 12.

Acts xv. 16, 17.

See No. 6. p. 392, *supra*.

4. Psal. cx. 4.

Heb. v. 6.

אתה-כהן לעולם על-
דברתי מלכיצדק

Thou art a priest for ever, after the order of Melchizedec.

Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδεκ.

Thou art a priest for ever, after the order of Melchisedec.

5. Psal. xl. 7—9. (6—8. of English version.)

Heb. x. 5—7.

זבח ומנחה לא חפצת
אזנים כרית לי עולה
וחטאה לא שאלת : אז
אמרתי הנה-באתי
במגלת-ספר כתוב עלי :
לעשות-רצונך אלהי
חפצתי ותורתך בתוך
מעי

Burnt offering and sin offering hast thou not required. Then said I, Lo I come: in the volume of the Book it is written of me: I delight to do thy will, O my God, yea thy law is within my heart.

Θυσίαν καὶ προσφορὰν οὐκ ἤδε-
λησας, σῶμα δὲ κατηρτίσω μοι·
Ὀλοκαυτωμὰ καὶ περὶ ἁμαρτίας
οὐκ εὐδοκήσας. Τότε εἶπον· Ἰδοὺ,
ἦκω (ἐν κεφαλίδι βιβλίου γε-
γραπταὶ περὶ ἐμοῦ) τοῦ ποιῆσαι, ὁ
Θεός, τὸ θέλημα σου.¹

Sacrifice and offering thou wouldst not, but a body hast thou prepared me. In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo I come (in the volume of the book it is written of me) to do thy will, O God.

¹ This quotation is taken from the Septuagint with a little variation; but although the general meaning is the same, they are widely different in verbal expression in the Hebrew. David's words are, אזנים כרית לי *aznayim carita li*, which we translate, *my ears hast thou opened*; but they might be more properly rendered, *my ears hast thou bored*; that is, Thou hast made Me thy servant for ever, to dwell in thine own house:

IX. Passages which are not properly citations, but mere references or allusions.

1. Isa. xii. 3. alluded to in John vii. 38.

Ὁ πιστευων εἰς ἐμε, καθὼς
εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς
κοιλίας αὐτοῦ ῥευσουσιν ὕδατος
ζῶντος. ¹

He that believeth on me, as the
Scripture hath said, out of his belly
shall flow rivers of living water.

for the allusion is evidently to the custom mentioned Exod. xxi. 2, &c. "If thou buy a Hebrew servant, six years he shall serve, and in the seventh he shall go out free: but if the servant shall positively say, I love my master, &c. I will not go out free, then his master shall bring him to the door-post, and shall bore his ear through with an awl, and he shall serve him for ever."

But how is it possible that the Septuagint and the apostle should take a meaning so totally different from the sense of the Hebrew? Dr. Kennicott has a very ingenious conjecture here: he supposes that the Septuagint and apostle express the meaning of the words as they stood in the copy from which the Greek translation was made; and that the present Hebrew text is corrupted in the word אָזְנַיִם *aznayim*, ears, which has been written through carelessness for אָז גֵּוָה *az gevah*, THEN, a BODY. The first syllable אָז *az*, THEN, is the same in both; and the latter גֵּוָה *gevah*, BODY; נּוּן *nun*, being very like גִּמֵּל *gimel*; יוֹד *yod*, like וָו *vau*; and הֵּה *he*, like final מֵם *mem*; especially if the line on which the letters were written in the MS. happened to be blacker than ordinary (which has often been a cause of mistake), it might have been easily taken for the under stroke of the *mem*, and thus give rise to a corrupt reading: add to this the root כָּרַח *carah*, signifies as well to *prepare* as to *open*, bore, &c. On this supposition the antient copy translated by the Septuagint, and followed by the apostle, must have read the text thus, לִי אָז גֵּוָה כָּרַח לִי *az gevah carita li*; σῶμα δὲ κατηρτίσω μοι, *then a body thou hast prepared me*: thus the Hebrew text, the Version of the Septuagint, and the apostle, will agree in what is known to be an indisputable fact in Christianity; namely, that Christ was *incarnated* for the sin of the world.

The *Æthiopic* has nearly the same reading: the *Arabic* has both, *A body hast thou prepared me, and mine ears thou hast opened*. But the *Syriac*, the *Chaldee*, and the *Vulgate*, agree with the present Hebrew text; and none of the MSS. collated by *Kennicott* and *De Rossi* have any various reading on the disputed words. Dr. A. Clarke's *Commentary on the New Testament*, note on Heb. x. 5.

¹ There are no words answering to these either in the Septuagint, or in the Hebrew. It is indeed no citation, but only a reference or allusion. The Jewish writers inform us that on the last day of the Feast of Tabernacles, it was usual to pour water on the altar, to denote their praying then for the blessing of rain, the latter rain, which was then wanted against their approaching seed-time: This water they drew out of Siloah, and brought it with great pomp and ceremony to the temple, playing with their instruments, and singing, and repeating the words of the prophet: *With joy shall ye draw water out of the wells of salvation*. (Isa. xii. 3.) Our Lord, according to his usual custom, takes occasion from hence to instruct the people; and applies this ceremony and this scripture to himself: He signifies to them that the water here spoken of was to be had from him alone—*If any man thirst, let him come unto me, and drink: He that believeth in me, as the Scripture hath said, out of his belly shall flow rivers of living water*.—The word κοιλία, here translated belly, signifies any hollow receptacle, and may properly be used for such cisterns, or reservoirs, as were usually built to receive the waters issuing from their fountains: The meaning then is, that every true believer shall, according to this scripture, repeated by the people on this occasion, abound with living water, have, within him such a cistern, as will supply living water, both for his own and others' use: What is signified by water we are informed in the next

2. Deut. xxx. 12—14. alluded to in Rom. x. 6—8.

לא בשמים הוא לאמר
מי יעלה לנו השמימה
וקחה לנו וישמענו אתה
ונעשנה: ולא מעבר לים
הוא לאמר מי יעבר לנו
אל עבר הים ויקחה לנו
וישמענו אתה ונעשנה:
כי קרוב אליך הדבר מאד
בפיך ובלבבך לעשתו

Μη ειπης εν τη καρδια σου·
Τις αναβησεται εις τον ουρανον;
(τουτ' εστι, Χριστον καταγαγειν·)
Η, τις καταβησεται εις την α-
βυσσον; (τουτ' εστι, Χριστον εκ νε-
κρων αναγαγειν) ——— Εγγυς
σου το ρημα εστιν, εν τω σωματι
σου, και εν τη καρδια σου.¹

It is not in heaven, that thou shouldst say, Who shall go up for us to heaven, and bring it unto us, that we may hear it and do it? Neither is it beyond the sea, that thou shouldst say, Who shall go over the sea for us, that we may hear it and do it? But the word is very nigh unto thee, in thy mouth and in thy heart.

Say not in thine heart, Who shall ascend into heaven? (that is to bring down Christ from above.) Or, who shall descend into the deep? (that is, to bring up Christ again from the dead.) . . . The word is nigh thee, even in thy mouth, and in thy heart.

3. Deut. xxxii. 17.

זבחו לשרים לא אלה

They sacrificed to devils, not to God.

1 Cor. x. 20.

Αλλ' οτι α θυει τα εθνη, δαι-
μονιοις θυει, και ου Θεω.²

But the things which the Gentiles sacrifice, they sacrifice to devils and not to God.

4. Hos. xiii. 14.

אהי דברך מות אהי
קטבך שאול

O death, I will be thy plagues; O grave, I will be thy destruction.

1 Cor. xv. 55.

Που σου, θανατε, το κεντρον;
Που σου, αδη, το νικος;³

O death, where is thy sting?
O grave, where is thy victory?

verse, viz. the gifts of the Spirit: The like metaphor our Lord makes use of, John iv. 10. And in the Prophetic Writings (see Isa. xlv. 3. lv. 1. Ezek. xxxvi. 25—27. Zech. xiv. 8.) it is often peculiarly used to signify the gifts and graces of the Spirit to be conferred under the gospel dispensation.

¹ The apostle here, with some little alteration, accommodates what Moses says in the book of Deuteronomy to his present purpose: Moses there, speaking of the covenant made with the children of Israel, expresses the easiness of that covenant by proverbial phrases taken from the transactions of God with the children of Israel: *Who (says he) shall go up for us into Heaven, &c.* alluding to the delivery of the law from Heaven—*Who shall go over the sea for us, &c.* alluding to the passage of the Israelites over the Red Sea: St. Paul makes use of the like phrases, only altering the latter so as to allude to the descent of Christ into the grave: This is a most beautiful allusion; and the latter part, in which the main stress of the argument lies, agrees both with the Septuagint and with the Hebrew, omitting only a word or two. Dr. Randolph on the Quotations, p. 37.

² This does not appear to be any quotation at all, though it nearly agrees both with the Hebrew and with the Septuagint of Deut. xxxii. 17. Ibid. p. 40.

³ Dr. Randolph is of opinion that the apostle either had a different reading of this passage of Hosea, or that he understood the words in a different sense from that ex-

5. Deut. xix. 15. alluded to in 2 Cor. xiii. 1.

על-פי שני עדים או
על-פי שלשה-עדים יקום
דבר

At the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

Ἐπι σοματος δυο μαρτυρων
και τριων σαθησεται παν ρημα.¹

In the mouth of two or three witnesses shall every word be established.

6. Hos. xiv. 3. (2. of English version.)

ונשלמה פרים שפתינו

So will we render the calves of our lips.

Heb. xiii. 15.

Δι' αυτου ουν αναφερωμεν θυσιαν αινεσεως δια παντος τῷ Θεῷ, τουτ' εστι, καρπον χειλεων ὁμολογουντων τῷ ονοματι αυτου.²

By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, confessing (*marginal rendering*) to his name.

To these passages may be added 2 Cor. vi. 18. which seems to be a general statement of the substance of several Scriptures, and not a quotation. Dr. Randolph thinks that it is most probably a reference to 2 Sam. vii. 14. where the very words are spoken of Solomon, *I will be his father, and he shall be my son*: and this promise to David is introduced in verse 8. with *Thus saith the Lord of Hosts*, and is by the apostle applied to Christians in general. But Mr. Scott is of opinion that the apostle seems rather to apply to Christians the general declarations made by Jehovah concerning Israel. (Exod. iv. 22, 23. Jer. xxxi. 1. 9. and Hosea i. 9, 10.)³

pressed in the Hebrew lexicons. But Bishop Horsley has shewn that St. Paul only cited the prophet indirectly. Translation of Hosea, Notes, pp. 163—167.

¹ This is only an allusion: it is taken, with a trifling abridgment, from the Alexandrine copy of the Septuagint, which is an exact translation of the Hebrew.

² This is not properly a citation, but only an allusion to an expression in Hos. xiv. 3. The phrase καρπον χειλεων, *fruit of the lips*, is taken from the Septuagint. In the Hebrew, it is פרים שפתינו, which our English translation and the Vulgate version render the calves of our lips. This expression may refer primarily to the sacrifices, heifers, calves, &c. which the Israelites had vowed to Jehovah; so that the *calves of their lips* were the sacrifices which they had promised. From the apostle and the Septuagint rendering this word *fruit* (in which they are followed by the Syriac and Arabic versions) it is evident that their copies read פרי (PARY) the ך being omitted; and thus the word would be literally *fruit*, and not calves. This reading however is not found in any of the MSS. hitherto collated.

³ Dr. Randolph on the Prophecies, p. 41. Mr. Scott's Collation of the Septuagint with the New Testament, in the Christian Observer, vol. x. p. 235.

SECTION II.

ON THE QUOTATIONS FROM THE SEPTUAGINT VERSION IN
THE GREEK TESTAMENT.

- I. *Quotations agreeing verbatim with the Septuagint, or only changing the person, number, &c.*—II. *Quotations taken from the Septuagint, but with some variation.*—III. *Quotations agreeing with the Septuagint in sense, but not in words.*—IV. *Quotations, differing from the Septuagint, but agreeing exactly or nearly with the Hebrew.*—V. *Quotations that differ from both the Septuagint and the Hebrew.*—VI. *Considerations on the probable causes of the seeming discrepancies in the quotations from the Old Testament in the New.*

ALTHOUGH the sacred authors of the New Testament have in many instances quoted from the Hebrew Scriptures, as the preceding tables have shown; yet it is equally certain that they have very frequently made their citations from the Greek version usually denominated the Septuagint, even where this translation from the Hebrew is inaccurate, but where the errors are of such a nature as *not* to weaken the proofs for which they were alleged. In fact, as the apostles wrote for the use of communities who were ignorant of Hebrew, it was necessary that they should refer to the Greek version, which was generally known and read. Had they given a new and more accurate translation according to the Hebrew, citing as they often did from memory, the reader would not have known what passage they intended to quote: and if, on the other hand, while they retained the words of the Septuagint, they had taken notice of each inaccuracy, they would have diverted the reader's attention from the main object to the consideration of trifles¹. It must however be remarked, that the writers of the New Testament appear to have been so careful to give the true sense of the Old Testament, that they forsook the Septuagint version, whenever it did not give that sense, so far as they had occasion to cite it, and these citations often correspond with the present Hebrew text. The quotations from the Septuagint in the New Testament may be classed under the five following heads:—1. Such as agree verbatim with the Septuagint, or only change the person;—2. Quotations taken from the Septuagint, but with some variation;—3. Quotations agreeing with the Septuagint in sense, but not in words;—4. Quotations differing from the Septuagint, but agreeing exactly or nearly with

¹ Marsh's *Michaelis*, vol. 1. pp. 215—218. Owen on the *Modes of Quotation*, pp. 4—12.

the Hebrew;—and 5. Quotations which differ both from the Septuagint and from the Hebrew, and are probably taken from some other translation or paraphrase. The edition of the Septuagint here referred to, is that termed the Vatican: and where there are any material variations in the Alexandrine edition, they are briefly noticed.

I. *Quotations agreeing verbatim with the Septuagint, or only changing the person, number, &c.*

1. Deut. viii. 3. agrees with Matt. iv. 4. Luke iv. 4.

Ουκ ἐπ' ἄρτω μόνῳ ζῆσεται ὁ ἀνθρώπος, ἀλλ' ἐπὶ παντί ῥῆματι τῷ ἐκπορευομένῳ δια στόματος Θεοῦ.

Man shall not live by bread only, but by every word that proceedeth out of the mouth of God.¹

Ουκ ἐπ' ἄρτω μόνῳ ζῆσεται ἄνθρωπος, ἀλλ' ἐπὶ παντί ῥήματι ἐκπορευομένῳ δια στόματος Θεοῦ.

Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

2. Deut. vi. 16.

Ουκ ἐκπειράσεις Κύριον τὸν Θεόν σου.

Thou shalt not tempt the Lord thy God.

Matt. iv. 7.

Ουκ ἐκπειράσεις Κύριον τὸν Θεόν σου.

Thou shalt not tempt the Lord thy God.

3. Hos. vi. 6.

Ἐλεος θελω ἢ θυσίαν.

I desire mercy rather than sacrifice.

Matt. ix. 13. xii. 7.

Ἐλεον θελω, καὶ οὐ θυσίαν.

I will have mercy, and not sacrifice.

4. Exod. xx. 12—16.

Τίμα τὸν πατέρα σου, καὶ τὴν μητέρα σου.—Οὐ μοιχεύσεις· Οὐ κλέψεις· Οὐ φονεύσεις· Οὐ ψευδομαρτυρήσεις.

Honour thy father and thy mother.—Thou shalt not commit adultery.—Thou shalt not steal.—Thou shalt not commit murder.—Thou shalt not bear false witness.

Matt. xix. 18, 19.

Οὐ φονεύσεις· Οὐ μοιχεύσεις· Οὐ κλέψεις· Οὐ ψευδομαρτυρήσεις· Τίμα τὸν πατέρα σου καὶ τὴν μητέρα.

Thou shalt do no murder: thou shalt not commit adultery: thou shalt not steal: thou shalt not bear false witness: honour thy father and thy mother.

¹ The English version of the Septuagint is given from Mr. Thomson's Anglo-American translation (with the exception of two or three passages that have been altered to make them more literal), entitled 'The Holy Bible, containing the Old and New Covenant, commonly called the Old and New Testament, translated from the Greek. Philadelphia, 1808.' In four volumes, 8vo.

5. Lev. xix. 18. agrees with Matt. xix. 19. xxii. 39.

Και αγαπησεις τον πλησιον σου
ὡς σεαυτον.

And thou shalt love thy neighbour,
as thyself.

Αγαπησεις τον πλησιον σου ὡς
σεαυτον.

Thou shalt love thy neighbour, as
thyself.

6. Psal. viii. 2.

Εκ στοματος νηπιων και θηλα-
ζοντων κατηρτισω αινον.

Out of the mouths of babes and
sucklings thou hast perfected praise.

Matt. 21. 16.

Εκ στοματος νηπιων και θη-
λαζοντων κατηρτισω αινον.

Out of the mouth of babes and
sucklings thou hast perfected praise.

7. Psal. cxviii. 22, 23.

Λιθον ον απεδοκιμασαν οι οι-
κοδομουντες, ουτος εγεννηθη εις κε-
φαλην γωνιας· παρα Κυριου εγε-
νετο αυτη, και εσι θαυμαση εν
οφθαλμοις ημων.

The stone, which the builders re-
jected, the same is become the head
of the corner. This was from the
Lord (or, the Lord's doing); and it
is wonderful in our eyes.

Matt. xxi. 42. Mark xii. 10.

Luke xx. 17. Acts iv. 11.

Λιθον ον απεδοκιμασαν οι οι-
κοδομουντες, ουτος εγεννηθη εις
κεφαλην γωνιας· παρα Κυριου
εγενετο αυτη, και εσι θαυμαση
εν οφθαλμοις ημων.

The stone which the builders re-
jected, the same is become the head
of the corner: this is the Lord's
doing, and it is marvellous in our
eyes.

8. Exod. iii. 6.

Εγω ειμι ο Θεος του πατρος
σου, Θεος Αβρααμ, και Θεος
Ισαακ, και Θεος Ιακωβ.

I am the God of thy father, the
God of Abraham, and the God of
Isaac, and the God of Jacob.

Matt. xxii. 32. Mark xii. 26.

Luke xx. 37.

Εγω ειμι ο Θεος Αβρααμ,
και ο Θεος Ισαακ και ο Θεος
Ιακωβ.

I am the God of Abraham, and
the God of Isaac, and the God of
Jacob.

9. Psal. cx. 1.

Ειπεν ο Κυριος τῷ Κυριω μου,
Καθου εκ δεξιων μου, εως αν θῶ
τους εχθρους σου υποποδιον των
ποδων σου.

The Lord said unto my Lord, Sit
at my right hand, until I make thine
enemies thy footstool.

Matt. xxii. 44. Mark xii. 36.

Luke xx. 42.

Ειπεν ο Κυριος τῷ Κυριω
μου· Καθου εκ δεξιων μου, εως
αν θῶ τους εχθρους σου υποποδιον
των ποδων σου.

The Lord said unto my Lord, Sit
thou on my right hand, until I make
thine enemies thy footstool.

10. Zech. xiii. 7.

Παταξον τον ποιμενα, και
διασκορπισθησονται τα προβατα
της ποιμνης.¹

Matt. xxvi. 31.

Παταξω τον ποιμενα, και δια-
σκορπισθησεται τα προβατα της
ποιμνης.

¹ This is the reading of the Alexandrian MS. of the Septuagint, excepting that the evangelist reads *παταξω*, *I will smite*, instead of *παταξον*. The Arabic version agrees

Smite the shepherd, and the sheep of the flock shall be scattered abroad

I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

11. Psal. xxi. 18. (xxii. 18. of English Bible.) } agrees with { Matt. xxvii. 35.
John xix. 24.

Διμερισαντο τα ιματία μου ἑαυτοῖς, και επι τον ιματισμον μου εβαλον κλήρον.

Διμερισαντο τα ιματια μου εαυτοις, και επι τον ιματισμον μου εβαλον κληρον.

They have parted my garments among them, and for my vesture have cast lots.

They parted my garments among them, and upon my vesture did they cast lots.

12. Psal. lxxviii. 9. (lxxix. 9. of English Bible.)

John ii. 17.

Ὁ ζήλος τοῦ οἴκου σου κατεφαγε με.

Ὁ ζήλος του οικου σου κατεφαγε με.

Zeal for thine house hath consumed me.

The zeal of thine house hath eaten me up.

13. Psal. lxxxii. 6.

John x. 34.

Εγω ειπα, θεοι εσε.

Εγω ειπα, θεοι εσε.

I said, Ye are gods.

I said, Ye are gods.

14. Isa. liii. 1.

John xii. 38. (and see Rom. x. 16.)

Κυριε, τις επισευσε τῇ ακοῇ ἡμῶν; Και ὁ βραχιων Κυριου τινι απεκαλυφθη;

Κυριε, τις επισευσε τῇ ακοῇ ἡμων;

Lord, who hath believed our report?

Και ὁ βραχιων Κυριου τινι απεκαλυφθη;

And to whom hath the arm of the Lord been revealed (or, made manifest)?

Lord, Who hath believed our report?

And to whom hath the arm of the Lord been revealed?

15. Psal. cix. 8.

Acts i. 20.

Και την επισκοπην αυτου λαβοι ἕτερος.

Την επισκοπην αιλου λαβοι ἕτερος.

And let another take his office.

His bishoprick let another take.

16. Psal xvi. 8—11.

Acts ii. 25.

Πρωρωμην τον Κυριον ενωπιον μου δια παντος, ὅτι εκ δεξιῶν μου εσιν, ινα μη σαλευθῶ. Δια τουτο ηυφρανθη ἡ καρδια μου, και ηγαλλιασατο ἡ γλῶσσα μου· ετι δε και ἡ σαρχ μου κατασκηνωσει

Πρωρωμην τον Κυριον ενωπιον μου δια παντος, ὅτι εκ δεξιῶν μου εσιν, ινα μη σαλευθῶ. Δια τουτο ευφρανθη ἡ καρδια μου, και ηγαλλιασατο ἡ γλῶσσα μου· ετι δε και ἡ σαρχ μου κατασκηνωσει ἐπ'

with Saint Matthew; and Drs. Randolph and Owen both think it probable that the Hebrew ought to be read $\eta\sigma$ instead of $\eta\tau$ for it follows in the first person, *I will turn mine hand*, &c. See Houbigant in loc. Kennicott's *Dissertatio Generalis*, § 44. Randolph on the Quotations, p. 50. Owen on the Modes of Quotation, p. 54.

ἐπ' ἐλπίδι. Ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ἄδην, οὐδὲ δώσεις τὸν ὄσιον σου εἰδὲν διαφθορὰν. Ἐγνωρίσας μοι ὁδοὺς ζωῆς· πληρωσεῖς με εὐφροσύνης μετὰ τοῦ προσώπου σου.

I saw the Lord continually before me, because he is at my right hand that I may not be moved. Therefore my heart was gladdened, and my tongue exulted with joy; moreover my flesh also will dwell in hope. For thou wilt not leave my soul in Hades, (or, the mansion of dead), nor suffer thine Holy One to see corruption. Thou hast made known to me the ways of life. Thou with thy presence wilt fill me with joy.

17. Psal. ii. 1, 2.

Ἰνατι ἐφρυάξαν ἔθνη, καὶ λαοὶ ἐμελετήσαν κενὰ; Παρεσησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἀρχόντες συνηχθήσαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ Κυρίου, καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ.

Why did the nations rage, and the people imagine (or meditate) vain things? The kings of the earth stood up (or combined), and the rulers assembled together against the Lord and his Anointed.

18. Gen. xlv. 27.

Πᾶσαι ψυχὰι οἴκου Ἰακωβ αἰ εἰσελεύσονται μετὰ Ἰακωβ εἰς

ἐλπίδι. Ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ἄδου, οὐδὲ δώσεις τὸν ὄσιον σου εἰδὲν διαφθορὰν. Ἐγνωρίσας μοι ὁδοὺς ζωῆς· πληρωσεῖς με εὐφροσύνης μετὰ τοῦ προσώπου σου.¹

I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

agrees with Acts iv. 25, 26.

Ἰνατι ἐφρυάξαν ἔθνη, καὶ λαοὶ ἐμελετήσαν κενὰ;

Παρεσησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἀρχόντες συνηχθήσαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ Κυρίου, καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ.

Why did the heathen rage, and the people imagine vain things?

The kings of the earth stood up, and the rulers were gathered together, against the Lord and against his Christ (i. e. MESSIAH, or ANOINTED one.)

Acts vii. 14.

Ἀποσειλας δὲ Ἰωσηφ μετεκαλεσατο τὸν πατέρα αὐτοῦ Ἰακωβ

¹ This quotation is taken from the Septuagint, but differs in several respects from the Hebrew. For יְיָ is put *προαράμην*. The Vulgate here agrees with the Septuagint; the Syriac and Chaldee versions with the Hebrew. The Arabic differs from them all: for this difference it is not easy to account. Again, for כְּבוֹדִי, *my glory*, is put ἡ γλῶσσα μου, *my tongue*. The Vulgate and Arabic, as well as the Septuagint, agree with the apostle; the Chaldee and Syriac with the Hebrew. For עַבְדִּי is put *πληρώσεις με*. Here again the Vulgate, Arabic, and Septuagint agree. The Syriac reads *satiabor*: the true reading, Dr. Randolph conjectures, might perhaps be עַבְדִּי, which the Septuagint might translate according to the sense *πληρώσεις με*. These are but trifling differences; the most important is that יְיָ, *Holy Ones*, in the plural number, is translated by the Septuagint and cited by the apostle, and applied to our Saviour in the singular, τὸν ὄσιον σου, *thine Holy One*. This reading is confirmed by the Keri, or marginal reading, by all the antient versions, and by one hundred and eighty of the best Hebrew MSS., and it is required by the sense. The Masorites have marked their own reading as doubtful. See Kennicott's Dissert. I. p. 496, and also his Dissertatio Generalis, § 17. Randolph, p. 52. Owen, p. 71.

Αιγυπτον, ψυχαι εβδομηκοντα- και πασαν την συγγενειαν αυτου
 πεντε. εν ψυχαῖς εβδομηκονταπεντε.

All the souls of Jacob's house, that went with him into Egypt, were seventy-five souls.

Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls.

19. Psal. ii. 7. agrees with Acts xiii. 33.

Ἵγιος μου εἶ συ, εγω σημερον γεγεννηκα σε.

Ἵγιος μου εἶ συ, εγω σημερον γεγεννηκα σε.

Thou art my Son, this day have I begotten thee.

Thou art my Son, this day have I begotten thee.

20. Isa. xlix. 6. Acts xiii. 47.

Τεθεικα σε εις φω̃ς εδνω̃ν, του̃ ειναι σε εις σωτηριαν ἕως εσχατου τῆς γῆς.

Τεθεικα σε εις φω̃ς εδνω̃ν, του̃ ειναι σε εις σωτηριαν ἕως εσχατου τῆς γῆς.¹

I have appointed thee for the light of the nations, that thou mayest be for salvation to the furthest parts of the earth.

I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth

21. Exod. xxii. 28. Acts xxiii. 5.

Αρχοντα του̃ λαου̃ σου ου κακῶς ερεῖς.

Αρχον̃τα του λαου σου ουκ ερεῖς κακῶς.

Thou shalt not speak evil of the ruler of thy people.

Thou shalt not speak evil of the ruler of thy people.

22. Psal. li. 4. Rom. iii. 4.

Οπως αν δικαιοδη̃ς εν τοις λογοις σου, και νικησης εν τῶ κρινεσθαι σε.

Ὅπως αν δικαιοδη̃ς εν τοῖς λογοις σου, και νικησης εν τῶ κρινεσθαι σε.²

So that thou mayest be justified in thy sayings, and overcome when thou art judged.

That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

23. Psal. v. 9. Rom. iii. 13.

Ταφος ανεωγμενος ο λαρυγξ αυτων· ταις γλωσσαις αυτων̃ εδολιοσαν.

Ταφος ανεωγμενος ο λαρυγξ αυτων̃· τῆις γλωσσαις αυτων̃ εδολιοσαν.

Their throat is an open sepulchre; with their tongue they practised deceit.

Their throat is an open sepulchre; With their tongues they have used deceit.

¹ This quotation is the reading of the Alexandrian copy of the Septuagint, and is a literal rendering of the Hebrew, merely omitting the pronoun *my*; *salvation*, instead of *my salvation*. The Vatican MS. differs very much.

² This is taken from the Septuagint, which agrees with the Hebrew. The Greek translators render תִּזְכֶּן (*tizken*) *thou mayest be clear or pure*, by *νικησης*, *thou mayest overcome*; for 'to be clear in judgment,' or to be acquitted, is 'to overcome.' Randolph, Scott.

24. Psal. cxxxix. 3. (cxl. 3. } agrees with Rom. iii. 13.
of English Bible.)
- Ἰὸς ἀσπίδων ὑπο τὰ χεῖλη
αὐτῶν.
- The poison of asps is under their lips.
- Ἰὸς ἀσπίδων ὑπο τὰ χεῖλη
αὐτῶν.
- The poison of asps (*a venomous species of serpent*) is under their lips.
25. Psal. x. 7. Rom. iii. 14.
- Οὐ ἀρᾶς τὸ στομάχιον αὐτοῦ γεμει
καὶ πικρίας*
- Ὦν τὸ στομάχιον ἀρᾶς καὶ πικρίας
γεμει.
- His mouth is full of cursing and bitterness.
- Whose mouth is full of cursing and bitterness.
26. Psal. xxxv. 1. (xxxvi. 1. of English Bible.) Rom. iii. 18.
- Οὐκ ἐστὶ φόβος Θεοῦ ἀπεναντι
τῶν ὀφθαλμῶν αὐτοῦ.
- There is no fear of God before his eyes.
- Οὐκ ἐστὶ φόβος Θεοῦ ἀπεναντι
τῶν ὀφθαλμῶν αὐτῶν.
- There is no fear of God before their eyes.
27. Gen. xv. 6. Rom. iv. 3.
- Καὶ ἐπίστευσεν Ἀβραμ τῷ Θεῷ,
καὶ ἐλογισθῆ αὐτῷ εἰς δικαιοσύνην.
- Ἐπίστευσε δὲ Ἀβρααμ τῷ Θεῷ,
καὶ ἐλογισθῆ αὐτῷ εἰς δικαιοσύνην.
- And Abraham believed God, and it was counted to him for righteousness.
- Ἐπίστευσε δὲ Ἀβρααμ τῷ Θεῷ,
καὶ ἐλογισθῆ αὐτῷ εἰς δικαιοσύνην.
- And Abraham believed God, and it was counted to him for righteousness.
28. Psal. xxxii. 1, 2. Rom. iv. 7, 8.
- Μακάριοι ὧν ἀφεθήσαν αἱ
ἀνομιαί, καὶ ὧν ἐπεκαλυφθήσαν
αἱ ἁμαρτίαι. Μακάριος ἀνὴρ ὃς
οὐ μὴ λογισηταὶ Κύριος ἁμαρτιαν.
- Μακάριοι ὧν ἀφεθήσαν αἱ
ἀνομιαί, καὶ ὧν ἐπεκαλυφθήσαν
αἱ ἁμαρτίαι. Μακάριος ἀνὴρ
ὃς οὐ μὴ λογισηταὶ Κύριος ἁμαρτιαν.
- Happy are they, whose iniquities are forgiven, and whose sins are covered. Happy is the man, to whom, (to whose account) the Lord will not impute (or charge) sin.
- Blessed are they, whose sins are forgiven, and whose iniquities are covered.
- Happy is the man, to whom the Lord will not impute sin.
29. Gen. xvii. 5. Rom. iv. 17.
- Πατέρα πολλῶν ἐθνῶν τὴν ἐμε
καλεῖ.
- Πατέρα πολλῶν ἐθνῶν τὴν ἐμε
καλεῖ.
- I have made thee the father of many nations.
- A father of many nations have I made thee.

* This quotation agrees with the Septuagint, which also agrees with the Hebrew; excepting that the Greek translators have rendered *μιμνήσκω* (*mímnēskō*), deceive, by *πικρίας*, bitterness. Dr. Randolph and Mr. Scott conjecture that they read *πικρίας* (*mégarōtū*).

30. Gen. xv. 5. agrees with Rom. iv. 18.
 'Ουτως εσαι το σπερμα σου. Ουτως εσαι το σπερμα σου.
 So shall thy seed be. So shall thy seed be.
31. Psal. xlv. 22. Rom. viii. 36.
 'Οτι ἐνεκα σου θανατουμεθα ὅλην την ἡμεραν' ελογισθημεν ὡς προβατα σφαγῆς.
 'Οτι ἐνεκα σου θανατουμεθα ὅλην την ἡμεραν' ελογισθημεν ὡς προβατα σφαγῆς.
 For, for thy sake we are killed all the day long, and accounted as sheep for the slaughter.
 For thy sake we are killed all the day long ;
 We are accounted as sheep for the slaughter.
32. Gen. xxi. 12. Rom. ix. 7.
 'Οτι εν Ισαακ κληθησεται σοι σπερμα. Αλλ' εν Ισαακ κληθησεται σοι σπερμα.
 For in Isaac shall thy seed be called. But, in Isaac shall thy seed be called.
33. Gen. xxv. 23. Rom. ix. 12.
 Και ὁ μειζων δουλευσει τῷ ελασσονι. 'Ο μειζων δουλευσει τῷ ελασσονι.
 The elder shall serve the younger. The elder shall serve the younger.
34. Mal. i. 2, 3. Rom. ix. 13.
 Και ηγαπησα τον Ιακωβ, τον και Ησαῦ εμισησα. Τον Ιακωβ ηγαπησα, τον δε Ησαῦ εμισησα.
 Yet I loved Jacob, and hated Esau. Jacob have I loved, but Esau have I hated.
35. Exod. xxxiii. 19. Rom. ix. 15.
 Και ελεησω ὃν αν ελεῶ, και οικτειρησω ὃν αν οικτειρῶ. Ελεησω ὃν αν ελεῶ, και οικτειρησω ὃν αν οικτειρῶ.
 I will have mercy on whom I please to have mercy; and I will have compassion on whomsoever I compassionate. I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.
36. Hos. i. 10. Rom. ix. 26.
 Και εσαι, εν τῷ τοπω, ὃυ ἐρῶθη αυτοις, Ου λαος μου ὑμεις, κληθησονται και αυτοι υἱοι Θεου ζῶντος. Και εσαι, εν τῷ τοπω ὃυ ἐρῶθη αυτοῖς, Ου λαος μου ὑμεις, εκεῖ κληθησονται υἱοι Θεοῦ ζῶντος.
 But it shall come to pass that, in the place where it was said, 'Ye are not my people,' they shall be called children of the living God. And it shall come to pass, that in the place where it was said unto them, 'Ye are not my people : there shall they be called the children of the living God.'

37. Isa. i. 9. agrees with Rom. ix. 29.
 Και ει μη Κυριος Σαβαωθ εγκατελιπεν ἡμιν σπερμα, ὡς Σοδομα αν εγενηθημεν, και ὡς Γομορρα αν ὠμοιωθημεν.
 Had not the Lord of Hosts left us a seed, we should have been as Sodom, and made like Gomorrah.
 Ει μη Κυριος Σαβαωθ εγκατελιπεν ἡμῖν σπερμα, ὡς Σοδομα αν εγενηθημεν, και ὡς Γομορρα αν ὠμοιωθημεν.
 Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrah.
38. Lev. xviii. 5. Rom. x. 5.
 Ἄ ποιήσας αυτα ανθρωπος, ζησεται εν αυτοις.
 Which, if a man do, he shall live thereby.
 Ὁ ποιήσας αυτα ανθρωπος ζησεται εν αυτοῖς.
 The man which doeth those things shall live by them.
39. Psal. xix. 4. Rom. x. 18.
 Εις πασαν την γῆν εξῆλθεν ὁ φθογγος αυτῶν, και εις τα περατα τῆς οικουμενης τα ῥήματα αυτῶν.
 To every land their sound is gone forth, and their doctrines to the limits of the world.
 Εις πασαν την γῆν εξῆλθεν ὁ φθογγος αυτῶν, και εις τα περατα τῆς οικουμενης τα ῥήματα αυτῶν.
 Their sound went into all the earth, and their words unto the ends of the world.
40. Deut. xxxii. 21. Rom. x. 19.
 Κάγω παραζηλωσω αυτους επ' ουκ εθνει, επι εθνει ασυνετω παροργιω αυτους.
 I will provoke them by what is not a nation,
 By a foolish nation will I vex them.
 Εγω παραζηλωσω ὑμᾶς επ' ουκ εθνει, επι εθνει ασυνετω παροργιω ὑμᾶς.
 I will provoke you to jealousy by them that are no people, and by a foolish nation will I anger you.
41. Isa. lxxv. 1, 2. Rom. x. 20, 21.
 Εμφανης εγενηθην τοις εμε μη επερωτωσιν, εὔρεθην τοις εμε μη ζητουσιν—Εξεπετασα τας χειρας μου ὅλην την ἡμεραν προς λαον απειδουντα και αντιλεγοντα.
 I became manifest to them who inquired not for me; I was found by them who sought me not.—I stretched out my hands all the day long to a disobedient and gainsaying people.
 Εὔρεθην τοῖς εμε μη ζητοῦσιν, εμφανης εγενομην τοῖς εμε μη επερωτῶσι—Ὅλην την ἡμεραν εξεπετασα τας χειρας μου προς λαον απειδουντα και αντιλεγοντα.
 I was found of them that sought me not; I was made manifest unto them that asked not after me.—All day long I have stretched forth my hands unto a disobedient and gainsaying people.

42. Prov. xxv. 21, 22. agrees with Rom. xii. 20.
 - Εαν πεινᾷ ὁ ἐχθρὸς σου, ψωμιζε αὐτον· εαν διψᾷ, ποτιζε αὐτον· Τουτο γαρ ποιῶν ἀνδρακας πυρος σαρρευσεις ἐπὶ τὴν κεφαλὴν αὐτου.
 If thine enemy hunger, feed him; if he be thirsty, give him drink; for by doing thus, thou wilt heap coals of fire upon his head.
- Εαν ουν πεινα ὁ ἐχθρὸς σου, ψωμιζε αὐτον· εαν διψᾷ, ποτιζε αὐτον· τουτο γαρ ποιῶν ἀνδρακας πυρος σαρρευσεις ἐπὶ τὴν κεφαλὴν αὐτου.
 Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing, thou shalt heap coals of fire on his head.
43. Psal. lxi. 9. Rom. xv. 3.
 Οἱ ονειδισμοὶ τῶν ονειδίζοντων σε ἐπέπεσον ἐπ' ἐμε.
 On me have fallen the reproaches of them that reproached thee.
- Οἱ ονειδισμοὶ τῶν ονειδίζοντων σε ἐπέπεσον ἐπ' ἐμε.
 The reproaches of them that reproached thee, fell on me.
44. Psal. xviii. 49. Rom. xv. 9.
 Δια τοῦτο ἐξομολογησομαι σοι ἐν ἔθνεσι, Κυριε, και τῷ ὀνοματι σου ψαλῶ.
 For this cause I will praise thee, O Lord, among the nations; and sing melodiously unto thy name.
- Δια τοῦτο ἐξομολογησομαι σοι ἐν ἔθνεσι, και τῷ ὀνοματι σου ψαλῶ.
 For this cause will I confess to thee among the Gentiles, and sing unto thy name.
45. Deut. xxxii. 43. Rom. xv. 10.
 Ευφρανθητε εθνη μετα του λαου αυτου.
 Rejoice, O nations, with his people
- Ευφρανθητε εθνη μετα του λαου αυτου.¹
 Rejoice, ye Gentiles, with his people.
46. Psal. cxvii. 1. Rom. xv. 11.
 Αινειτε τον Κυριον παντα τα εθνη, επαινεσατε αυτον παντες οι λαοι.
 Praise the Lord, all ye nations; Praise him, all ye peoples.
- Αινειτε τον Κυριον παντα τα εθνη, και επαινεσατε αυτον παντες οι λαοι.
 Praise the Lord, all ye Gentiles; and laud him, all ye people.

¹ This is an exact quotation from the Septuagint. The clause, which we have given, occurs in the *middle* of the verse; which some writers not having observed, they have supposed that the Septuagint is not quoted. The preceding words of this verse in the Septuagint

Ευφρανθητε ουρανοι αμα αυτω,
 Και προσκυνησατωσαν αυτω παντες αγγελοι Θεου.

Rejoice, O heavens, with him,
 And let all the angels of God worship him—

are not in the Hebrew; and the clause, quoted from the Septuagint, evidently gives the genuine meaning of the Hebrew, though, in the abrupt language of poetry, the preposition signifying *with* is omitted.—(Scott.)

47. Isa. lii. 15. agrees with Rom. xv. 21.
 Ὅτι οἷς οὐκ ἀνηγγελη περὶ αὐτοῦ, οὐφονται, καὶ οἱ οὐκ ἀκηκοασί, συνήσουσι.
 Because they, to whom no publication was made concerning him, shall see; and they, who had not heard, will understand.
48. Deut. xxv. 4. 1 Cor. ix. 9.
 Οὐ φιμώσεις βούν αλοῶντα.
 Thou shalt not muzzle an ox treading out corn.
 Οὐ φιμώσεις βούν αλοῶντα.
 Thou shalt not muzzle the *mouth* of the ox that treadeth out the corn.
49. Exod. xxxii. 6. 1 Cor. x. 7.
 Καὶ ἐκαθίσεν ὁ λαὸς φαγεῖν καὶ πιεῖν, καὶ ἀνεσησαν παιζεῖν.
 And the people sat down to eat and drink, and rose up to play.
 Ἐκαθίσεν ὁ λαὸς φαγεῖν καὶ πιεῖν, καὶ ἀνεσησαν πωιζεῖν.
 The people sat down to eat and drink, and rose up to play.
50. Psal. xxiv. 1. 1 Cor. x. 26.
 Του Κυρίου ἡ γῆ, καὶ τὸ πληρωμα αὐτῆς.
 The earth is the Lord's, and the fulness thereof.
 Του γὰρ Κυρίου ἡ γῆ, καὶ τὸ πληρωμα αὐτῆς.
 For the earth is the Lord's, and the fulness thereof.
51. Psal. viii. 6. 1 Cor. xv. 27.
 Πάντα ὑπέταξας ὑποκατω τῶν ποδῶν αὐτοῦ.
 Thou hast put all things under his feet.
 Πάντα γὰρ ὑπέταξεν ὑπο τοὺς ποδας αὐτοῦ.
 For he hath put all things under his feet.
52. Isa. xxii. 13. 1 Cor. xv. 32.
 Φαγωμεν καὶ πιωμεν· αὐριον γὰρ ἀποθνησκομεν.
 Let us eat and drink, for to-morrow we die.
 Φαγωμεν καὶ πιωμεν· αὐριον γὰρ ἀποθνησκομεν.
 Let us eat and drink, for to-morrow we die.
53. Psal. cxvi. 10. 2 Cor. iv. 13.
 Ἐπισευσά, διὸ ἐλαλησα.
 I believed; therefore I spake.
 Ἐπισευσά, διὸ ἐλαλησα.
 I have believed, therefore have I spoken.
54. Isa. xlix. 8. 2 Cor. vi. 2.
 Καιρῷ δεκτῷ ἐπηκουσα σου, καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησα σοί.
 In an acceptable time I have hearkened to thee; and in a day of salvation helped thee.
 Καιρῷ δεκτῷ ἐπηκουσα σου, καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησα σοί.
 I have heard thee in a time accepted, and in the day of salvation have I succoured thee.

55. Psal. cxii. 9. agrees with 2 Cor. ix. 9.

Εσκορπισεν, ἔδωκε τοῖς πενη-
σιν· ἡ δικαιοσύνη αὐτοῦ μένει εἰς
τον αἰῶνα του αἰῶνος.

He hath dispersed; he hath given
to the needy; his righteousness shall
endure for ever.

Εσκορπισεν, ἔδωκε τῷς πε-
νησιν· ἡ δικαιοσύνη αὐτοῦ μένει εἰς
τον αἰῶνα.

He hath dispersed abroad, he hath
given to the poor: his righteousness
endureth for ever.

56. Isa. liv. 1.

Ευφρανθητι σείρα ἡ οὐ τικτου-
σα· ῥῆξον καὶ βοήσον ἡ οὐκ ὠδι-
νουσα· ὅτι πολλὰ τὰ τέκνα τῆς
ἐρημου μᾶλλον ἢ τῆς ἐχουσης τον
ἀνδρα.

Rejoice thou barren, who bearest
not: break forth with shouts of joy,
thou who sufferest not the pangs of
child-birth: for many more are the
children of the desolate than of her
who hath an husband.

Gal. iv. 27.

Ευφρανθητι σείρα ἡ οὐ τικτου-
σα· ῥῆξον καὶ βοήσον, ἡ οὐκ ὠδιου-
σα· ὅτι πολλὰ τὰ τέκνα τῆς ἐρη-
μου μᾶλλον ἢ τῆς ἐχουσης τον ἀν-
δρα.

Rejoice, *thou* barren that bearest
not: break forth and cry, thou that
travailest not: for the desolate hath
many more children than she which
hath an husband.

57. 2 Sam. vii. 14.

Ἐγὼ εσομαι αὐτῷ εἰς πατέρα,
καὶ αὐτος εσται μοι εἰς υἱόν.

I will be to him a father, and he
shall be to me a son.

Heb. i. 5.

Ἐγὼ εσομαι αὐτῷ εἰς πατε-
ρα, καὶ αὐτος εσται μοι εἰς υἱόν.

I will be to him a father, and he
shall be to me a son.

58. Deut. xxxii. 43.

Καὶ προσκυνησατωσαν αὐτῷ
πάντες ἀγγελοὶ Θεοῦ.

And let all the angels of God wor-
ship him.

Heb. i. 6.

Καὶ προσκυνησατωσαν αὐτῷ
πάντες ἀγγελοὶ Θεοῦ.¹

And let all the angels of God wor-
ship him.

59. Psal. civ. 4.

Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ
πνεύματα, καὶ τοὺς λειτουργοὺς
αὐτοῦ πῦρ φλεγόν.

Who maketh winds his messengers,
and flaming fire his ministers.

Heb. i. 7.

Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ
πνεύματα, καὶ τοὺς λειτουργοὺς
αὐτοῦ πῦρος φλογα.

Who maketh his angels spirits, and
his ministers a flame of fire.

60. Psal. xlv. 6, 7.

Ὁ θρόνος σου, ὁ Θεός, εἰς αἰῶνα
αἰῶνος· ῥάβδος ἐνδυτήτος ἢ ῥαβ-
δος τῆς βασιλείας σου· Ἠγάπησας
δικαιοσύνην, καὶ ἐμίσησας ἀνομι-
αν· διὰ τοῦτο ἐχρῖσε σε ὁ Θεός, ὁ

Heb. i. 8, 9.

Ὁ θρόνος σου, ὁ Θεός, εἰς τον
αἰῶνα του αἰῶνος· ῥάβδος ἐνδυ-
τήτος ἢ ῥάβδος τῆς βασιλείας σου·
Ἠγάπησας δικαιοσύνην, καὶ ἐμι-
σησας ἀνομίαν· διὰ τοῦτο ἐχρῖσε σε

¹ It will be seen that these words are quoted exactly from the Septuagint of Deut. xxxii. 43. But there is nothing answering to them in the Hebrew. Some other additions are made to the same verse which are not in the Hebrew.—(Scott.)

Θεος σου, ελαιον αγαλλιασεως παρα τους μετοχους σου.

Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a sceptre of rectitude. Thou didst love righteousness and hate iniquity; therefore God, thy God, hath anointed thee with the oil of joy above thy associates.

61. Psal. cii. 25—27.

Κατ' αρχας την γην συ, Κυριε, εθεμελιωσας, και εργα των χειρων σου εισιν οι ουρανοι. Αυτοι απολουνται, ου δε διαμενεις· και παντες ως ιματιον παλαιωθησονται, και ωσει περιβολαιον ελιξεις αυτους, και αλλαγησονται· Συ δε ο αυτος ει, και τα ετη σου ουκ εκλειψουσιν.

Thou, Lord, in the beginning, didst lay the foundations of the earth; and the heavens are the work of thy hands. They shall perish, but thou wilt endure: they shall all wax old like a garment; and like a mantle thou wilt fold them up, and they shall be changed. But thou art the same, and thy years shall have no end.

62. Psal. viii. 4—7.

Τι εσιν ανθρωπος, οτι μιμνησκη αυτοῦ; η υιος ανθρωπου οτι επισκεπη αυτον; Ηλατῶσας αυτον βραχυ τι παρ' αγγελους, δοξη και τιμη εσεφανωσας αυτον, και κατεσησας αυτον επι τα εργα των χειρων σου· παντα υπεταξας υποκατω των ποδων αυτου.

What is man, that thou shouldest be mindful of him? or the son of man that thou shouldest visit him?

ὁ Θεος, ὁ Θεος σου, ελαιον αγαλλιασεως παρα τους μετοχους σου.

Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

agrees with Heb. i. 10—12.

Συ κατ' αρχας, Κυριε, την γην εθεμελιωσας, και εργα των χειρων σου εισιν οι ουρανοι. Αυτοι απολουνται, συ δε διαμενεις· και παντες ως ιματιον παλαιωθησονται, και ωσει περιβολαιον ελιξεις αυτους, και αλλαγησονται· Συ δε ο αυτος ει, και τα ετη σου ουκ εκλειψουσι.¹

Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands. They shall perish, but thou remainest: and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

Heb. ii. 6—8.

Τι εσιν ανθρωπος, οτι μιμνησκη αυτοῦ; η υιος ανθρωπου, οτι επισκεπη αυτον; Ηλατῶσας αυτον βραχυ τι παρ' αγγελους· δοξη και τιμη εσεφανωσας αυτον, και κατεσησας αυτον επι τα εργα των χειρων σου· παντα υπεταξας υποκατω των ποδων αυτου·

What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest

¹ This quotation is taken from the Septuagint, which agrees exactly with the Hebrew, only for: *ἡλατῶσας*, (*thou shalt change*) is put *ἑλιξεις*, (*thou shalt fold up*). Some manuscripts of this epistle have *ἀλλάξεις*, (*thou shalt change*), which is also the reading of the Vulgate version. Dr. Randolph therefore thinks it probable that the original reading, both in the psalm and this epistle was *ἀλλάξεις*. It is so in the Alexandrian edition of the Septuagint, and in the clause immediately following, all copies read *ἀλλαγησονται*. On the Quotations, p. 42.

Thou madest him a little lower than angels; with glory and honour hast thou crowned him, and set him over the works of thy hands. Thou hast put all things under his feet.

him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet.

63. Gen. ii. 3.

agrees with

Heb. iv. 4.

Και ευλογησεν ὁ Θεὸς τὴν ἡμέραν τὴν ἐβδόμην, καὶ ἡγιασεν αὐτὴν· ὅτι ἐν αὐτῇ κατεπαυσεν ἀπο παντων τῶν ἐργων αὐτου, ὧν ἤρξατο ὁ Θεὸς ποιῆσαι.

Και κατεπαυσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἀπο παντων τῶν ἐργων αὐτου.¹

And God did rest the seventh day from all his works.

And God blessed the seventh day, and hallowed it; because on it he rested from all these works of his, which God had taken occasion to make.

64. Psal. cx. 4.

Heb. v. 6.

Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδεκ.

Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδεκ.

Thou art a priest for ever, after the order of Meschisedek.

Thou art a priest for ever after the order of Melchisedec.

65. Gen. xxii. 16, 17.

Heb. vi. 13, 14.

Λεγων, Κατ' ἐμαυτου ὠμοσα, λεγει Κυριος·—Ἡ μὴν ευλογῶν ευλογησω σε, καὶ πληθυνων πληθυνῶ τὸ σπερμα σου.

Θεὸς ὠμοσε καθ' εαυτοῦ, λεγων· 'Ἡ μὴν ευλογῶν ευλογησω σε, καὶ πληθυνων πληθυνῶ σε.

Saying, By myself have I sworn, saith the Lord,—with blessings, I will indeed bless thee; and I will multiply thy seed abundantly.

God sware by himself, saying, Surely, blessing, I will bless thee; and multiplying, I will multiply thee.

66. Deut. xxxii. 36.

Heb. x. 30.

Ὅτι κρινει Κυριος τὸν λαον αὐτοῦ.

Κυριος κρινει τὸν λαον αὐτοῦ.
The Lord shall judge his people.

Because the Lord will judge his people.

67. Hab. ii. 3, 4.

Ὅτι ἐρχομενος ἤξει, καὶ οὐ μὴ χρονησῃ. Ἐὰν ὑποσειληται, οὐκ εὐδοκει ἡ ψυχη μου ἐν αὐτῷ· ὁ δὲ δικαιος ἐκ πίστεως μου ζησεται.

Heb. x. 37, 38. (and see Rom. i. 17. Gal. iii. 11.)

'Ὁ ἐρχομενος ἤξει, καὶ οὐ χρονησει. 'Ὁ δὲ δικαιος ἐκ πίστεως ζησεται· καὶ ἐὰν ὑποσειληται, οὐκ εὐδοκει ἡ ψυχη μου ἐν αὐτῷ.²

For he will assuredly come, and will not fail. If any one draw back,

For yet a little while, and he that shall come, will come, and will not

¹ This is an abridgment both of the Septuagint and the Hebrew.

² This quotation is nearly from the Septuagint; both the Apostle's citation and that version differ considerably from the Hebrew text; yet the general meaning is the same.—(Scott.)

my soul hath no pleasure in him.
But the just shall live by faith in me.

tarry. Now the just shall live by
faith: but if *any man* draw back, my
soul shall have no pleasure in him.

68. Gen. xlvii. 31.

agrees with

Heb. xi. 21.

Και προσεκυνησεν Ισραηλ ἐπι
το ακρον του ραβδου αυτοῦ.

Και προσεκυνησεν ἐπι το ακρον
τῆς ραβδου αυτοῦ.¹

And Israel bowed down on the
head of his staff.

And worshipped, *leaning* upon the
top of his staff.

69. Prov. iii. 11.

Heb. xii. 5.

Ἵγιε, μη ολιγωρει παιδειας Κυ-
ριου, μηδε εκλυου υπ' αυτοου ελεγ-
χομενος.

Ἵγιε μου, μη ολιγωρει παιδει-
ας Κυριου, μηδε εκλυου υπ' αυτοῦ
ελεγχομενος.

My son, slight not the correction
of the Lord; nor faint when re-
proved by him.

My son, despise not thou the
chastening of the Lord, nor faint
when thou art rebuked of him.

70. Deut. xxxi. 8.

Heb. xiii. 5.

Ουκ ανησει σε, ουδε μη σε εγ-
καταλιπη.

Ου μη σε ανῶ, ουδ' ου μη σε
εγκαταλιπω.

(The Lord) . . . will not leave
thee, nor forsake thee.

I will never leave thee, nor forsake
thee.

71. Psal. cxviii. 6.

Heb. xiii. 6.

Κυριος εμοι βοηθος, και ου φοβη-
θησομαι τι ποιησει μοι ανθρωπος.

Κυριος εμοι βοηθος, και ου
φοβηθησομαι τι ποιησει μοι αν-
θρωπος.

The Lord *is* my helper, and I will
not fear what man can do unto me.

The Lord *is* my helper, and I will
not fear what man can do unto me.

72. Hos. xiv. 2.

Heb. xiii. 15.

Και ανταποδωσομεν καρπον
χειλεων ημων.

Δι' αυτοου ουν αναφερωμεν θυ-
σιαν αινεσεως δια παντος τῷ Θεῷ,
τουτεσι, καρπον χειλεων ὁμολο-
γουντων τῷ ονοματι αυτοου.²

And we will render to thee the
fruit of our lips.

By him therefore let us offer the
sacrifice of praise to God conti-
nually, that is, the fruit of *our* lips,
confessing (*marginal rendering*) to
his name.

73. Exod. xix. 6.

1 Pet. ii. 9.

Ἵμεις δε εσεσθε μοι βασιλειον
ιερατευμα, και εθνος αγιον.

Ἵμεις δε . . . βασιλειον ιερα-
τευμα, εθνος αγιον.

And ye shall to me a royal priest-
hood, and an holy nation.

But ye *are* . . . a royal priesthood,
a holy nation.

¹ See the note in p. 368, *supra*.

² See the note in p. 402, *supra*.

74. Isa. liii. 5. agrees with 1 Pet. ii. 24.

Τῶ μωλωπι αὐτοῦ ἡμεῖς ἰαθη-
μεν.

By his bruises we are healed.

Οὗ τῶ μωλωπι αὐτοῦ ἰαθητε.
By whose stripes ye were healed.

75. Psal. xxxiv. 12—16.

1 Pet. iii. 10—12.

Τίς ἐστὶν ἀνδρῶπος ὁ θελων
ζωην, αγαπῶν ἡμερας ἰδειν αγα-
θας; Παῦσον τὴν γλῶσσαν σου
ἀπο κακοῦ, καὶ χεῖλη σου τοῦ μη
λαλῆσαι δολον· ἐκκλινον ἀπο
κακοῦ, καὶ ποιησον αγαθον· ζη-
τησον εἰρηνην, καὶ διωξον αὐτην.
Ὀφθαλμοὶ Κυρίου ἐπὶ δικαιοῦς,
καὶ ὠτα αὐτοῦ εἰς δεησιν αὐτῶν·
προσωπον δε Κυρίου ἐπὶ ποιουντας
κακα.

Ὁ γὰρ θελων ζωην αγαπᾶν,
καὶ ἰδεῖν ἡμερας αγαθας, παυσα-
τω τὴν γλωσσαν αὐτοῦ ἀπο κα-
κοῦ, καὶ χεῖλη αὐτοῦ τοῦ μη λα-
λῆσαι δολον· ἐκκλινατω ἀπο κα-
κοῦ, καὶ ποιησατω αγαθον· ζητη-
σατω εἰρηνην, καὶ διωξατω αὐτην.
Ὅτι οἱ ὀφθαλμοὶ Κυρίου ἐπὶ δικαιο-
ους, καὶ ὠτα αὐτοῦ εἰς δεησιν αὐ-
τῶν· προσωπον δε Κυρίου ἐπὶ
ποιουντας κακα.

What man soever desireth life, and
loveth to see good days? Keep thy
tongue from evil, and thy lips from
speaking guile. Depart from evil
and do good; seek peace and pursue
it. The eyes of the Lord are upon
the righteous; and his ears are open
to their prayer. But the face of the
Lord is against them that do evil.

For he that will love life and see
good days, let him refrain his tongue
from evil, and his lips that they
speak no guile. Let him eschew evil
and do good; Let him seek peace
and ensue it. For the eyes of the
Lord are over the righteous, and his
ears are open unto their prayers:
but the face of the Lord is against
them that do evil.

II. *Quotations taken from the Septuagint, but with some variation.*

These variations, however, are immaterial, consisting occasionally,—1. Of additions of words, to render the sense more explicit to the Gentiles;—2. Of omissions of words, where the insertion of them was not necessary to prove the point for which they were adduced;—3. Of synonymous changes, substituting other words of the same import for the exact words of the Septuagint,—which might easily be done, citing, as the Apostles sometimes did, from memory;—4. Of transpositions of words;—5. Of changes of proper names into appellatives;—and, 6. Of occasional alterations in the divisions of sentences. But in all these sentences the sense is invariably given.

1. Isa. vii. 14.

Matt. i. 23.

Ἴδου ἡ παρθενος ἐν γαστρὶ ληψε-
ται, καὶ τεξεταὶ υἱον, καὶ κα-
λεσεῖς τὸ ὄνομα αὐτοῦ Ἐμμανουηλ.

Ἴδου ἡ παρθενος ἐν γαστρὶ ἔξει,
καὶ τεξεταὶ υἱον, καὶ καλεσοῦσι
τὸ ὄνομα αὐτοῦ Ἐμμανουηλ.

Behold the virgin shall conceive and bear a son, and thou shalt call his name Emmanuel.

Behold, a virgin shall be with child, and shall bring forth a son; and they shall call his name Emmanuel.

2. Psal. xci. 11, 12.

Matt. iv. 6.

Ὅτι τοῖς ἀγγελοῖς αὐτοῦ ἐντελείται περὶ σοῦ, τοῦ διαφυλάξαι σε ἐν πᾶσαις ταῖς ὁδοῖς σου· Ἐπὶ χειρῶν ἀρουῖσι σε, μὴ ποτε προσκοψῆς πρὸς λίθον τὸν ποδὰ σου.

Ὅτι τοῖς ἀγγελοῖς αὐτοῦ ἐντελείται περὶ σου, καὶ ἐπὶ χειρῶν ἀρουσι σε, μὴ ποτε προσκοψῆς πρὸς λίθον τὸν ποδὰ σου.

For he will give his angels a charge concerning thee, to keep thee in all thy ways. With their hands they shall bear thee up, lest thou shouldst at any time strike thy foot against a stone.

For . . . he shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

3. Deut. vi. 13.

Matt. iv. 10.

Κυριον τον Θεον ου φοβηθηση; και αυτω μονω λατρευσεις.

Κυριον τον Θεον σου προσκυνησεις, και αυτω μονω λατρευσεις.

Thou shalt fear the Lord thy God, and serve him alone.

Thou shalt worship the Lord thy God, and him only shalt thou serve.

4. Isa. vi. 9—11.

Matt. xiii. 14, 15. Acts xxviii. 26, 27. Mark iv. 12. Luke viii. 10.

Ἀκοῆ ἀκουσετε, και ου μη συνῆτε, και βλεποντες βλεψετε, και ου μη ιδητε. Ἐπαχυνθη γαρ ἡ καρδια τοῦ λαοῦ τούτου, και τοῖς ὠσιν αὐτῶν βαρεως ηκουσαν, και τους οφθαλμους εκαμμουσαν, μηποτε ιδωσι τοῖς οφθαλμοῖς, και τοῖς ὠσιν ακουσωσι, και τῇ καρδια συνῶσι, και επισρεψωσι, και ιασομαι αυτους.

Ἀκοῆ ἀκουσετε, και ου μη συνῆτε· και βλεποντες βλεψετε, και ου μη ιδητε. Ἐπαχυνθη γαρ ἡ καρδια τοῦ λαοῦ τούτου, και τοῖς ὠσι βαρεως ηκουσαν, και τους οφθαλμους αὐτῶν εκαμμουσαν, μηποτε ιδωσι τοῖς οφθαλμοῖς, και τοῖς ὠσιν ακουσωσι, και τῇ καρδια συνῶσι, και επισρεψωσι, και ιασωμαι αυτους.

By hearing, ye shall hear, though ye may not understand; and seeing, ye shall see, though ye may not perceive. For the heart of this people is stupefied, and their ears are dull of hearing; and they have shut their eyes, that for a while they may not see with their eyes, and hear with their ears, and understand with their hearts, and return that I may heal them.

By hearing ye shall hear, and shall not understand: and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them

5. Isa. xxix. 13.

Εγγιζει μοι ὁ λαος ουτος εν τῷ σωματι αυτοῦ, και εν τοις χειλεσιν αυτῶν τιμῶσι με, ἡ δε καρδια αυτῶν πορῶω απεχει απ' εμου· ματην δε σεβονται με, διδασκοντες ενταλματα ανθρωπων και διδασκαλιας.

This people draw near to me with their mouth; and with their lips they honour me, but their heart is far from me: And in vain do they worship me, teaching the commands and doctrines of men.

6. Gen. ii. 24.

Ἐνεκεν του του καταλειψει ανθρωπος τον πατερα αυτοῦ και την μητερα, και προσκολληθησεται προς την γυναικα αυτοῦ· και εσονται οἱ δυο εις σαρκα μιαν.

Therefore a man shall leave his father and mother, and shall cleave to his wife; and they two shall be one flesh.

7. Zech. xi. 13.

Καδες αυτους εις το χωνευτηριον, και σκεφομαι ει δοκιμον εσιν, ὃν τροπον εδοκιμασθην ὑπερ αυτῶν· και ελαβον τους τριακοντα αργυρους, και ενεβαλον αυτους εις τον οικον Κυριου, εις το χωνευτηριον.

Put them into the smelting furnace, and I will see whether it is proof, in like manner as I have been proved by them. So I took the thirty pieces of silver, and threw them down in the house of the Lord, for the smelting furnace.

Matt. xv. 8, 9.

Εγγιζει μοι ὁ λαος ουτος τω σωματι αυτῶν, και τοις χειλεσι με τιμᾶ· ἡ δε καρδια αυτῶν πορῶω απεχει απ' εμου· ματην δε σεβονται με, διδασκοντες διδασκαλιας, ενταλματα ανθρωπων. ¹

This people draweth nigh unto me with their mouth and honoureth me with their lips: but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men.

Matt. xix. 5.

Ενεκεν τουτου καταλειψει ανθρωπος τον πατερα και την μητερα, και προσκολληθησεται τη γυναικι αυτου· και εσονται οἱ δυο εις σαρκα μιαν.

For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh.

Matt. xxvii. 9, 10.

Και ελαβον τα τριακοντα αργυρια, την τιμην του τιμημενου, ὃν ετιμησαντο απο υιῶν Ισραηλ. Και εδωκαν αυτα εις τον αγρον του κεραμεως, καδα συνεταξε μοι Κυριος. ²

And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value: and gave them for the potter's field, as the Lord appointed me.

¹ The quotation in this passage of St. Matthew's Gospel approaches nearer to the Septuagint than to the Hebrew text, especially in the clause *ματην σεβονται με*—*in vāin do they worship me*; which is found in the Septuagint, but not in the Hebrew, and is retained by the Evangelist. The verbal differences, however, shew, that an exact quotation was not intended.—(Scott.)

² See note in p. 385, *supra*.

8. Isa. lxi. 1, 2.

Πνεῦμα Κυρίου ἐπ' ἐμε, οὐ ἔνε-
κεν ἐχρίσε με· Εὐαγγελιζέσθαι
πτωχοῖς ἀπεσάλκε με, ἰασασθαι
τούς συντετριμμένους τὴν καρδι-
αν, κηρυξάι ἀιχμαλωτοῖς ἀφῆσιν,
καὶ τυφλοῖς ἀναβλεψίν· Καλεσαί
ἐνιαυτὸν Κυρίου δεκτὸν.

The Spirit of the Lord *is* upon me, for the business for which he hath anointed me. He hath sent me to preach the Gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to proclaim the acceptable year of the Lord.

9. Psal. lxxviii. 24.

Καὶ ἄρτον οὐρανοῦ ἔδωκεν αὐ-
τοῖς.

And he gave them the bread of heaven.

10. Exod. xii. 46.

Καὶ ὀσὺν οὐ συντριψέτε ἀπ' αὐτοῦ.

And ye shall not break a bone thereof.

11. Joel. ii. 28—32.

Καὶ ἔσαι μετὰ ταῦτα, καὶ ἐκχεῶ
ἀπο τοῦ πνεύματος μου ἐπιπα-

Luke iv. 18, 19.

Πνεῦμα Κυρίου ἐπ' ἐμε, οὐ ἔνε-
κεν ἐχρίσε με· εὐαγγελιζέσθαι
πτωχοῖς· ἀπεσάλκε με ἰασασθαι
τούς συντερίμμένους τὴν καρδίαν,
κηρυξάι ἀιχμαλωτοῖς ἀφῆσιν, καὶ
τυφλοῖς ἀναβλεψίν, ἀποσειλαί
τετραυσμένους ἐν ἀφῆσει· Κηρυξάι
ἐνιαυτὸν Κυρίου δεκτὸν.¹

The Spirit of the Lord *is* upon me, because he hath anointed me to preach the Gospel to the poor, he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

John vi. 31.

Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν
αὐτοῖς φαγεῖν.

He gave them bread from heaven to eat.

John xix. 36.

Ὁσὺν οὐ συντριβήσεται αὐτοῦ.²

A bone of him shall not be broken.

Acts ii. 17—21. (See Rom. x. 11.)

Καὶ ἔσαι ἐν ταῖς ἐσχάταις
ἡμεραῖς (λέγει ὁ Θεός), ἐκχεῶ

¹ This quotation is made exactly from the Septuagint, as far as the words *αἰχμαλωτοῖς ἀφῆσιν*, deliverance to the captives: and it accords with the Hebrew (see p. 396, *supra*, No. 3.), except that the word Jehovah twice occurs there, which is omitted in the Septuagint and by the Evangelist. But, instead of the Hebrew clause, translated *the opening of the prison to them that are bound*, we read *τυφλοῖς ἀναβλεψίν*, recovering of sight to the blind; which words are adopted by St. Luke, who adds, *ἀποσειλαί τετραυσμένους ἐν ἀφῆσει*, setting at liberty them that are bruised, which words do not appear in the Septuagint. Dr. Owen is of opinion that they are either a different version of the Hebrew, and inserted from the margin of the evangelical text, or else that they are a gloss upon it, taken from Isa. lviii. 6, where the very words occur in the Greek, though the Hebrew text is very different. The Arabic version agrees nearly with the Evangelist. The Hebrew appears formerly to have contained more than we now find in the manuscripts and printed editions. (Scott, Randolph.)

² This gives the sense both of the Septuagint and the Hebrew, except that it expresses in the passive voice what is there spoken in the active. Or it may be taken from Psal. xxxiv. 20. where it is expressed passively, thus: *Τα ὀσα αὐτῶν: ἐν ἐξ αὐτῶν οὐ συντριβήσεται*. He keepeth all their bones; not one of them shall be broken.—Randolph, p. 52.

σαν σαρκᾶ, καὶ προφητεύουσιν οἱ υἱοὶ ὑμῶν, καὶ αἱ θυγατέρες ὑμῶν, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνια ἐνυπνιασθήσονται, καὶ οἱ νεανίσκοι ὑμῶν ὄρασεις ὄψονται. Καὶ ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύματος μου. Καὶ ὀψω τεράτα ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ. Ὁ ἥλιος μεταστραφῆσεται εἰς σκοτός, καὶ ἡ σελήνη εἰς αἷμα, πρὶν ελθεῖν τὴν ἡμέραν Κυρίου τὴν μεγάλην, καὶ ἐπιφανῆ. Καὶ ἔσαι, πᾶς ὅς ἀν ἐπικαλεσθῆται τὸ ὄνομα Κυρίου σωθήσεται.

And it shall come to pass after those things, that I will pour out a portion of my spirit upon all flesh; and your sons and your daughters shall prophesy; and your old men shall dream dreams; and your young men shall see visions. And on my servants and on my handmaids in those days I will pour out a portion of my spirit. And I will exhibit wonders in the heavens and on the earth, blood, and fire, and smoky vapour. The sun shall be turned into darkness, and the moon into blood, before the coming of the great and illustrious day of the Lord. And it shall come to pass that whosoever shall call on the name of the Lord shall be saved.

ἀπὸ τοῦ πνεύματος μου ἐπὶ πᾶσαν σαρκᾶ καὶ προφητεύουσιν οἱ υἱοὶ ὑμῶν, καὶ αἱ θυγατέρες ὑμῶν, καὶ οἱ νεανίσκοι ὑμῶν ὄρασεις ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνια ἐνυπνιασθήσονται. Καὶ γὰρ ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου, ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύματος μου, καὶ προφητεύουσι. Καὶ ὀψω τεράτα ἐν τῷ οὐρανῷ ἀνω, καὶ σημεῖα ἐπὶ τῆς γῆς κατω, αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ. Ὁ ἥλιος μεταστραφῆσεται εἰς σκοτός, καὶ ἡ σελήνη εἰς αἷμα, πρὶν ἢ ελθεῖν τὴν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ. Καὶ ἔσαι, πᾶς ὅς ἀν ἐπικαλεσθῆται τὸ ὄνομα Κυρίου, σωθήσεται.

And it shall come to pass in the last days (saith God), I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens, I will pour out in those days of my spirit; and they shall prophesy. And I will show wonders in heaven above, and signs in the earth beneath, blood and fire, and vapour of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come. And it shall come to pass that whosoever shall call on the name of the Lord shall be saved.

12. Gen. xxii. 18.

Καὶ εὐελογηθήσονται ἐν τῷ σπέρματι σου πάντα τὰ ἔθνη τῆς γῆς.

And in thy seed shall all the nations of the earth be blessed.

Acts iii. 25.

Καὶ τῷ σπέρματι σου εὐελογηθήσονται πᾶσαι αἱ πατριαὶ τῆς γῆς.

And in thy seed shall all the kindreds (i. e. nations, as being derived from one common ancestor) of the earth be blessed.

13. Gen. xii. i.

Ἐξέλθε ἐκ τῆς γῆς σου καὶ ἐκ

Acts vii. 3.

Ἐξέλθε ἐκ τῆς γῆς σου, καὶ ἐκ

τῆς συγγενείας σου, και εκ τοῦ οἴκου του πατρος σου· και δεῦρο εις την γῆν, ἣν αν σοι δεῖξω.

Depart from thy land, and from thy kindred, and from the house of thy father, and come to the land which I will show thee.

14. Amos v. 25, 26.

Μη σφαγια και θυσιας προσηνεγκατε μοι, οἶκος Ισραηλ, τεσσαρακοντα ετη εν τῇ ερημῳ; Και ανελαβετε την σκηνην του Μολοχ, και το ασρον του θεου ὑμῶν Ραιφαν, τους τυπους αυτῶν ους εποιησατε εαυτοῖς· και μετοικιῶ ὑμᾶς επεκεινα Δαμασκου.

Did you, O house of Israel, offer to me burnt offerings and sacrifices forty years in the wilderness? You have, indeed, taken up the tent of Moloch, and the star of your god Raiphan—those types of them which you have made for yourselves. Therefore I will remove you beyond Damascus.

15. Isa. liii. 7.

Ὡς προβατον επι σφαγην ηχθη, και ὡς αμνος εναντιον τοῦ κειροντος αφωνος, ουτως ουκ ανοιγει το στομα. Εν τῇ ταπεινωσει ἡ κρισις αυτου ηρθη· την γενεαν αυτου τις διηγησεται; ὅτι αιρεται απο τῆς γῆς ἡ ζων αυτου.

τῆς συγγενείας σου, και δεῦρο εις γῆν, ἣν αν σοι δεῖξω.

Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee.

Acts vii. 42, 43.

Μη σφαγια και θυσιας προσηνεγκατε μοι ετη τεσσαρακοντα εν τη ερημῳ, οἶκος Ισραηλ; Και ανελαβετε την σκηνην του Μολοχ, και το ασρον του θεου ὑμῶν Ρεμφαν, τους τυπους ους εποιησατε προσκυνειν αυτοις· και μετοικιῶ ὑμᾶς επεκεινα Βαβυλωνος.¹

O ye house of Israel, have ye offered to me slain beasts and sacrifices, forty years in the wilderness? Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them, and I will carry you away beyond Babylon.

Acts viii. 32, 33.

Ὡς προβατον επι σφαγην ηχθη, και ὡς αμνος εναντιον του κειροντος αυτον αφωνος, ουτως ουκ ανοιγει το στομα αυτου. Εν τῇ ταπεινωσει αυτου ἡ κρισις αυτου ηρθη· την δε γενεαν αυτου τις διηγησεται; ὅτι αιρεται απο τῆς γῆς ἡ ζων αυτου.²

¹ This seems to be taken from the Septuagint, though with some variation. The only considerable difference is that we here read Βαβυλωνος, *Babylon*, instead of Δαμασκου, *Damascus*, in the Septuagint. The Hebrew, and all the ancient versions read Damascus, as also do one or two manuscripts; and this seems to be the true reading. The Septuagint agrees in sense, though not literally, with the Hebrew. 'Ραιφᾶν, or Ρεμφᾶν, was the name of the same idol in Egypt, which was called ܩܝܘܢ (CHION) in Syria, and represented the planet Saturn. See Hammond, *Lud. de Dieu*, Annot. Lowth on Amos, v. 25. Spencer de Leg. Heb. l. iii. c. 3. Michaelis Supplem. ad Lex. Heb. p. 1225, (Randolph, p. 34.). The apparent variance between the prophet and Stephen is of no moment; as the prophecy was fulfilled by Salmaneser, king of Assyria, carrying the people of Israel, both beyond Damascus and Babylon, into the cities of the Medes. See 2 Kings xvii. 6.

² The quotation is here made from the Septuagint with no material variation; the pronouns αυτον and αυτου (*him* and *his*) are added by the sacred historian; the latter twice. The variation from the present Hebrew text (see p. 397. No. 4.) is greater, but not so great as to affect the general import of the passage. (Scott, Randolph).

He was led as a sheep to the slaughter, and as a lamb before its shearer is dumb, so he openeth not his mouth. In his humiliation his legal trial was taken away. Who will declare his manner of life? Because his life was taken from the earth.

He was led as a sheep to the slaughter, and like a lamb dumb before his shearer, so opened he not his mouth. In his humiliation his judgment was taken away, and who shall declare his generation? for his life is taken from the earth.

16. Isa. lv. 3.

Και διαδησομαι ὑμῖν διαθηκην αιωνιον τα ὅσια Δαυιδ τα πιστα.

And I will make with you an everlasting covenant,—the *gracious* promises to David, which are faithful.

Acts xiii. 34.

Δωσω ὑμιν τα ὅσια Δαβιδ τα πιστα.

I will give you the sure mercies of David.

17. Hab. ii. 4.

Ὁ δε δικαιος εκ πιστεως μου ζησεται.

But the just shall live by faith in me.

Rom. i. 17.

Ὁ δε δικαιος εκ πιστεως ζησεται.

The just shall live by faith.

18. Isa. lii. 5.

Δι' ὑμᾶς δια παντος το ονομα μου βλασφημεται εν τοῖς εθνεσι.

On your account my name is continually reviled among the nations.

Rom. ii. 24.

Το γαρ ονομα του Θεου δι' ὑμᾶς βλασφημεται εν τοῖς εθνεσι.¹

For the name of God is blasphemed among the Gentiles through you.

19. Psal. xiv. 1—3.

Ουκ εστι ποιων χρησοτητα, ουκ εστιν ἕως ἑνος. Κυριος εκ του ουρανοῦ διεκυψεν επι τους υιους των ανθρωπων, του ιδειν ει εστι συνιων, η εκζητων τον Θεον. Παντες εξεκλιναν, αμα ηχρειωθησαν ουκ

Rom. iii. 10—12.

Ουκ εστι δικαιος, ουδε εις ουκ εστιν ο συνιων, ουκ εστιν ο εκζητων τον Θεον. Παντες εξεκλιναν, αμα ηχρειωθησαν ουκ εστι ποιων χρησοτητα, ουκ εστιν ἕως ἑνος.²

There is not one righteous; no,

¹ In this quotation from the Septuagint, του Θεου (*of God*), is substituted for μου (*my*); and the words εν τοῖς εθνεσι (*among the nations*) are added to the Hebrew in the Septuagint. (Scott, Randolph.)

² The former part of this quotation is an abridgment of the Septuagint, but agreeing in meaning with the Hebrew. It is rather an abridgment. The latter part is exactly from the Septuagint. The Hebrew word rendered in our version, *they are become filthy* (see p. 388. No. 13. *supra*), and which signifies *to be loathsome or putrid*, in the Septuagint rendered ηχρειωθησαν, *they are become unprofitable*. This the apostle retains. It is not so forcible as the Hebrew, but is sufficient for his argument; and it cannot be supposed that many of the Christians at Rome had any other Scriptures except the Septuagint. (Scott.)

ἐσι ποιῶν χρησότητα, οὐκ ἐσιν ἕως ἔνως.

There is none who doeth good: no, not one. The Lord looked down from heaven on the children of men, to see if any had understanding, or were seeking God. They had all gone aside, they were altogether become vile. There is none who doth good, no, not one.

20. Exod. ix. 16.

Και ἐνεκεν τούτου διετηρηθῆς; ἵνα ἐνδείξωμαι ἐν σοὶ τὴν ἰσχυρὸν μου, καὶ ὅπως διαγγελή το ὄνομα μου ἐν πάσῃ τῇ γῆ.

But thou hast been preserved for this purpose, that by thee I might display my power, and that my name may be celebrated throughout all the earth.

21. Isa. viii. 14.

Καὶ οὐκ ὡς λίθου προσκομματι συναντήσεσθε, οὐδὲ ὡς πέτρας πλώματι.

And ye shall not run against a stumbling stone, nor as under a falling rock.

Isa. xxviii. 16.

Ἰδοῦ, ἐγὼ ἐμβαλλῶ εἰς τὰ θεμέλια Σιών λίθον πολυτελεῆ, ἐκλεκτον, ἀκρογωνιαιον, ἐντιμον, εἰς τὰ θεμέλια αὐτῆς, καὶ ὁ πιστευων οὐ μὴ καταίσχυνη.

Behold, I lay for the foundation of Zion a stone of inestimable worth,—a chosen precious corner-stone for the foundations of it: and he who believeth shall not be ashamed.

Rom ix. 17.

Εἰς αὐτὸ τοῦτο ἐξηγεῖρα σε, ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δυνάμιν μου, καὶ ὅπως διαγγελή το ὄνομα μου ἐν πάσῃ τῇ γῆ.

For this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.

Rom. ix. 33.

Ἰδοῦ, τιθῆμι ἐν Σιών λίθον προσκομματος, καὶ πέτραν σκανδαλου· καὶ πᾶς ὁ πιστευων ἐπ' αὐτῶ οὐ καταίσχυνησεται.¹

Behold I lay in Zion a stumbling stone, and rock of offence: and whosoever believeth on him shall not be ashamed.

See also Rom. x. 11. and 1 Pet. ii. 6, 7.

¹ This is taken from the two passages of the prophet Isaiah above given; to which the apostle refers, in order to prove that the Jews in general should be cast off, and only those among them who believed should be saved. Of these passages he quotes such parts as were sufficient to prove his point. The first citation agrees with the Hebrew (See No. 28. p. 375, *supra*), from which the Septuagint differs widely. The other citation agrees nearly with the Septuagint. It differs from the Hebrew, only in reading with the Septuagint *καταίσχυνησεται*, shall be ashamed, which is also the reading of the Arabic version. They seem to have read in the original *יבין* (*YABISH*) instead of *יחין* (*YACHISH*). Dr. Randolph, p. 56.

22. Psal. lxi. 22, 23.

Γενηθητω ἡ τραπέζα αὐτῶν ἐνωπιον αὐτῶν εἰς παγίδα, καὶ εἰς ἀνταποδοσιν, καὶ εἰς σκανδαλον. Σκοτισθητωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ τον νῶτον αὐτῶν δια παντός συγκαμψον.

Let their table before them become a snare, and a recompence, and a stumbling block. Let their eyes be darkened, that they may not see, and bow down their neck continually.

23. Isa. lix. 20, 21. (and see Isa. xxvii. 9.)

Ἡξεῖ ἐνεκεν Σίων ὁ ῥυομενος, καὶ ἀποσρεψεῖ ἀσεβείας ἀπο Ἰακωβ. Καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη.

For the sake of Sion, the Deliverer will come, and turn away ungodliness from Jacob. And this shall be my covenant with them.

24. Isa. xi. 10.

Ἐσαι ἐν τῇ ἡμέρᾳ ἐκείνῃ ἡ ρίζα τοῦ Ἰεσσαί, καὶ ὁ ἀνισαμενος ἀρχεῖν ἐθνῶν, ἐπ' αὐτῷ ἐθνη ἐλπιούσι.

There shall be in that day the root of Jesse, even he who riseth up to rule nations; in him nations will put their trust.

25. Isa. xxix. 14.

Καὶ ἀπολωῖ την σοφίαν τῶν σοφῶν, καὶ την συνεσιν τῶν συνετων κρυψω.

Rom. xi. 9, 10.

Γενηθητω ἡ τραπέζα αὐτῶν εἰς παγίδα, καὶ εἰς θήραν, καὶ εἰς σκανδαλον, καὶ εἰς ἀνταποδομα αὐτοῖς. Σκοτισθητωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ τον νῶτον αὐτῶν δια παντός συγκαμψον.

Let their table be made a snare and a trap, and a stumbling block, and a recompence unto them. Let their eyes be darkened that they may not see, and bow down their back alway.

Rom. xi. 26, 27.

Ἡξεῖ ἐκ Σίων ὁ ῥυομενος, καὶ ἀποσρεψεῖ ἀσεβείας ἀπο Ἰακωβ. Καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη, ὅταν ἀφελωμαι τὰς ἀμαρτίας αὐτῶν.

And the Redeemer shall come to Sion, and unto them that turn from transgression, saith the LORD. As for me, this is my covenant with them, saith the LORD.

Rom. xv. 12.

Ἐσαι ἡ ρίζα τοῦ Ἰεσσαί, καὶ ὁ ἀνισαμενος ἀρχεῖν ἐθνῶν, ἐπ' αὐτῷ ἐθνη ἐλπιουσιν.

There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

I Cor. i. 19.

Ἀπολωῖ την σοφίαν τῶν σοφῶν, καὶ την συνεσιν τῶν συνετων ἀθετησω.

¹ This quotation is taken from the Septuagint, except only that the apostle reads ἐκ instead of ἐνεκεν. Perhaps the copy of the Septuagint which he used had it so, or possibly the text of the apostle may have been altered by transcribers: the word ἐνεκεν (*for the sake of*), comes nearer to the Hebrew, and answers better the apostle's purpose. And again, at the end the apostle adds ὅταν ἀφελωμαι τὰς ἀμαρτίας αὐτῶν,—*when I shall take away their sins*. This may possibly be taken from Isa. xxvii. 9. where we read in the Septuagint καὶ τούτῳ ἐστὶν ἡ εὐλογία αὐτοῦ, ὅταν ἀφελωμαι τὴν ἀμαρτίαν αὐτοῦ—*and this is to him a subject of thanksgiving, when I take away his sin*. It is not easy to discover how the Septuagint translators read the Hebrew.

And I will destroy the wisdom of the wise, and will hide the understanding of the prudent.

26. Isa. xl. 13.

Τις εγνω νου Κυριου; και τις αυτοῦ συμβουλος εγενετο, ὅς συμβιβᾶ αυτον;

Who hath known the mind of the Lord? and who hath been of his counsel to teach him?

27. Psal. xciv. 11.

Κυριος γινωσκει τους διαλογισμους τῶν ανθρωπων, ὅτι εἰσι ματαιοι.

The Lord knoweth the thoughts of men, that they are vain.

28. Deut. xxxii. 17.

Εθυσαν δαιμονιοις, και ου Θεῶ.

They sacrificed to demons, and not to God.

29. Gen. ii. 7.

Και εγενετο ὁ ανθρωπος εἰς ψυχην ζῶσαν.

And man became a living soul.

30. Hos. xiii. 14.

Που ἡ δικη σου, θανατε; που το κεντρον σου, ἀδη;

O death, where is thy punishment? Where thy sting, O grave?

31. Lev. xxvi. 11, 12.

Και θησω την σκηνην μου εν ὑμιν—Και εμπεριπατησω εν ὑμιν

I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

1 Cor. ii. 16. (See also Rom. xi. 34.)

Τις γαρ εγνω νου Κυριου, ὅς συμβιβασει αυτον;

For who hath known the mind of the Lord, that he may instruct him?

1 Cor. iii. 20.

Κυριος γινωσκει τους διαλογισμους των σοφων, ὅτι εἰσι ματαιοι.¹

The Lord knoweth the thoughts of the wise, that they are vain.

1 Cor. x. 20.

Αλλ' ὅτι ἅ θυει τα εθνη, δαιμονιοις θυει, και ου Θεῶ.²

But the things which the Gentiles sacrifice, they sacrifice to devils and not to God.

1 Cor. xv. 45.

Εγενετο ὁ πρωτος ανθρωπος Αδαμ εἰς ψυχην ζῶσαν.³

The first man, Adam, was made a living soul.

1 Cor. xv. 55.

Που σου, θανατε, το κεντρον; Που σου, ἀδη, το νικος;⁴

O death, where is thy sting? O grave, where is thy victory?

2 Cor. vi. 16.

Ὅτι ενοικησω εν αυτοις, και εμπεριπατησω και εσομαι αυτῶν

¹ This quotation agrees both with the Septuagint and with the Hebrew; except that it substitutes *σοφων*, of the wise, for *ανθρωπων*, of men, which however does not alter the sense. (Dr. Randolph.)

² This does not appear to be any citation at all, though it agrees nearly both with the Septuagint and Hebrew of Deut. xxxii. 17. (Ibid.)

³ This is taken from the Septuagint, which translates the Hebrew literally; but the Apostle, by way of explanation, adds *πρωτος*—first, and *Αδαμ*—Adam. (Scott.)

⁴ See note 3. p. 401, *supra*.

και εσομαι υμων Θεος, και υμεις
εσεσθε μοι λαος.

And I will fix my tabernacle among you.—And I will walk about among you, and be your God, and ye shall be my people.

32. (See 2 Sam. vii. 14.)

Θεος, και αυτοι εσονται μοι
λαος.

I will dwell in them and walk in them; and I will be their God, and they shall be my people.

2 Cor. vi. 18.

Και εσομαι υμιν εις πατερα,
και υμεις εσεσθε μοι εις υιους και
θυγατρας, λεγει Κυριος παντο-
κρατωρ.¹

And I will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

2 Cor. viii. 15.

33. Exod. xvi. 18.

Ουκ επλεονασεν, ο το πολυ
και ο το ελαττον, ουκ ηλαττηθησεν.

He who gathered much had nothing over; and he who gathered little did not fall short.

34. Deut. xix. 15.

Επι σοματος δυο μαρτυρων,
και επι σοματος τριων μαρτυρων,
σησεται παν ρημα.

By the mouth of two witnesses, or by the mouth of three witnesses, every thing shall be established.

35. Gen. xii. 3. (and see Gen.
xviii. 18.)

Και ενευλογηθησονται εν σοι
πασαι αι φυλαι της γης.

And in thee shall all the tribes of the earth be blessed.

36. Gen. xxi. 10.

Εκβαλε την παιδισκην ταυτην,
και τον υιον αυτης· ου γαρ μη κλη-
ρονομησει ο υιος της παιδισκης
ταυτης μετα του υιου μου Ισαακ.

‘Ο το πολυ, ουκ επλεονασε· και
ο το ολιγον, ουκ ηλαττηθησεν.

He that had gathered much, had nothing over; and he that had gathered little, had no lack.

2 Cor. xiii. 1.

Επι σοματος δυο μαρτυρων
και τριων σαδησεται παν ρημα.²

In the mouth of two or three witnesses shall every word be established.

Gal. iii. 8.

‘Οτι ενευλογηθησονται εν σοι
παντα τα εθνη.

In thee shall all nations be blessed.

Gal. iv. 30.

Εκβαλε την παιδισκην, και
τον υιον αυτης· ου γαρ μη κληρο-
νομηση ο υιος της παιδισκης μετα
του υιου της ελευθερας.³

¹ We cannot say, certainly, whence this quotation is taken; we have the substance of it in several parts of Scripture, where God promises to be a father to Israel, and calls Israel his son: But it seems most probably to refer to 2 Sam. vii. 14. where the very words are spoken of Solomon—*I will be his father, and he shall be my son*; and this promise to David is introduced v. 8. Thus saith the Lord of Hosts, (in the Septuagint, *Κυριος παντοκράτωρ, the Lord Almighty*). The apostle applies this to Christians in general. (Dr. Randolph on the Quotations, p. 41.)

² This is a somewhat abridged quotation from the Alexandrian copy of the Septuagint, which agrees with the Hebrew.

³ This agrees with the Septuagint, except that the pronouns *ταυτην* and *ταυτης* (*this*)

Send away this girl and her son, for the son of this girl shall not inherit (or, be the heir) with my son Isaac.

37. Exod. xx. 12. (and see Deut. v. 16.)

Τιμα τον πατερα σου, και την μετερα σου, ινα ευ σοι γενηται, και ινα μακροχροnios γενη επι της γῆς.

Honour thy father and thy mother, that it may be well with thee, and that thou mayest live long in the land.

38. Psal. xxii. 22.

Διηγησομαι το ονομα σου τοῖς αδελφοῖς μου εν μεσω εκκλησιας ὑμνησω σε.

I will declare thy name to thy brethren: in the midst of the congregation I will sing praise to thee.

39. Isa. viii. 17, 18.

Και πεποιθως εσομαι επ' αυτω. Ιδου εγω και τα παιδια ἄ μοι εδωκεν ὁ Θεος.

And I will trust in him. Here am I, and the children whom God hath given me.

40. Psal. xcvi. 7—11.

Σημερον εαν τῆς φωνῆς αυτοῦ ακουσητε, μη σκληρυνητε τας καρδιας υμων, ὡς εν τῷ παραπικρασμῷ, κατα την ἡμεραν του πειρασμου εν τη ερημῳ. Οὐ επειρασαν με ὁι πατερες υμων, εδοκιμασαν, και ειδον τα εργα μου. Τεσσαρακοντα ετη προσωχθισα τη γενεᾷ εκεινη, και ειπα. Αει πλανωνται τη καρδια, και αυτοι ουκ εγνωσαν τας ὁδους μου. Ὡς ὠμοσα εν τῇ οργῇ μου, ει εισε-

Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman.

Eph. vi. 2, 3.

Τιμα τον πατερα σου και την μητερα—Ινα ευ σοι γενηται, και εση μακροχροnios επι τῆς γῆς.

Honour thy father and thy mother—that it may be well with thee, and that thou mayest live long upon the earth.

Heb. ii. 12.

Απαγγελῶ το ονομα σου τοῖς αδελφοῖς μου, εν μεσω εκκλησιας ὑμνησω σε.

I will declare thy name unto my brethren: in the midst of the church will I sing praise unto thee.

Heb. ii. 13.

Εγω εσομαι πεποιθως επ' αυτω—Ιδου εγω και τα παιδια ἄ μοι εδωκεν ὁ Θεος.

I will put my trust in him.—Behold I and the children which God hath given me.

Heb. iii. 7—10.

Σημερον εαν τῆς φωνῆς αυτοῦ ακουσητε, μη σκληρυνητε τας καρδιας υμων, ὡς εν τῷ παραπικρασμῷ, κατα την ἡμεραν του πειρασμου εν τη ερημῳ. Οὐ επειρασαν με ὁι πατερες υμων, εδοκιμασαν με, και ειδον τα εργα μου τεσσαρακοντα ετη. Διο προσωχθισα τη γενεᾷ εκεινη, και ειπον. Αει πλανωνται τη καρδια. αυτοι δε ουκ εγνωσαν τας ὁδους μου. Ὡς ὠμοσα εν τῇ οργῇ μου, ει

are omitted in the quotation; and that της ελευθερας (of the free woman) is substituted for μου Ισαακ (my son Isaac.) In both these respects the quotation varies from the Hebrew; though the sense is in no respect affected or altered by it. These alterations or accommodations were necessary to the apostle's argument. (Randolph, Scott.)

ΛΕΥΣΟΝΤΑΙ ΕΙΣ ΤΗΝ ΚΑΤΑΠΑΥΣΙΝ
ΜΟΥ.

To day, since ye have heard his voice, harden not your hearts as at the great provocation,—as in the day of the temptation in the desert, where your fathers tried me; they proved me, though they had seen my works. Forty years I was incensed with that generation, and said, They do always err in their heart, and have not known my ways. So I swear in my wrath, They shall not enter into my rest.

41. Exod. xxv. 40.

Ὅρα, ποιήσεις κατα τον τυπον τον δεδειγμενον σοι εν τῷ ὄρει.

See that thou make them according to the pattern shown thee on this mount.

42. Psal. xl. 6—9.

Θυσιαν και προσφοραν ουκ ηδελησας, σῶμα δε κατηρτισω μοι· Ὀλοκαυτωμα και περι αμαρτιας ουκ ητησας. Τότε ειπον· Ἰδου, ηκω (εν κεφαλιδι βιβλιου γεγραπται περι εμου) τοῦ ποιῆσαι το θελημα σου, ὁ Θεος μου, ηβουληθην, και τον νομον σου εν μεσω τῆς καρδιας μου.

Sacrifice and offerings thou didst not desire, but thou preparedst a body for me. Whole burnt offerings, and offerings for sin thou didst not require. Then I said, Behold I come (in the volume of a book it is written respecting me) to perform, O my God, thy will, I was determined, even that law of thine, within my heart.

ΕΙΣΕΛΕΥΣΟΝΤΑΙ ΕΙΣ ΤΗΝ ΚΑΤΑΠΑΥΣΙΝ ΜΟΥ.

To-day, if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their hearts; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest.

Heb. viii. 5.

Ὅρα γαρ, φησι, ποιήσης παντα κατα τον τυπον τον δειχθεντα σοι εν τῷ ὄρει.

For, See, saith he, that thou make all things according to the pattern showed to thee in the mount.

Heb. x. 5—7.

Θυσιαν και προσφοραν ουκ ηδελησας, σῶμα δε κατηρτισω μοι· Ὀλοκαυτωματα και περι αμαρτιας ουκ ευδοκησας. Τότε ειπον· Ἰδου, ηκω (εν κεφαλιδι βιβλιου γεγραπται περι εμου) του ποιῆσαι, ὁ Θεος, το θελημα σου.¹

Sacrifice and offering thou wouldst not, but a body hast thou prepared me. In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.

¹ This quotation is nearly from the Septuagint; but both of them vary from the Hebrew in substituting *Σωμα δε κατηρτισω μοι*.—But a body hast thou prepared for me, instead of the clause rendered in our version, *Mine ears hast thou opened*. This variation has afforded abundant scope for the critical acumen of learned men. The apostle's argument, however, (Mr. Scott justly remarks), does not at all depend on the words which differ from the Hebrew. Yet it must be allowed, that there is more reason to think that the Hebrew text is here corrupted, than in almost any other place quoted in the New Testament. This is also the opinion of Dr. Randolph. On the Quotations, p. 44.

43. Prov. iii. 34.

Κυριος ὑπερηφανοις ἀντιτασσεται, ταπεινοις δὲ δίδωσι χάριν.

The Lord resisteth the proud, but he giveth grace unto the humble.

James iv. 6.

Ὁ Θεος ὑπερηφανοις ἀντιτασσεται, ταπεινοις δὲ δίδωσι χάριν. ¹

God resisteth the proud, but giveth grace unto the humble.

44. Isa. xl. 6—8.

Πᾶσα σαρκὶ χορτος, καὶ πᾶσα δόξα ἀνθρώπου ὡς ἀνθος χορτοῦ· Ἐξηρανθη ὁ χορτος, καὶ τὸ ἀνθος ἐξεπέσε· Τὸ δὲ ῥῆμα τοῦ Θεοῦ ἡμῶν μένει εἰς τὸν αἰῶνα.

All flesh is grass; and all the glory of man as a flower of grass. The grass is withered, and the flower fallen; but the word of our God endureth for ever.

1 Pet. i. 24, 25.

Διοτι πασα σαρκὶ ὡς χορτος, καὶ πασα δόξα ἀνθρώπου ὡς ἀνθος χορτοῦ· Ἐξηρανθη ὁ χορτος, καὶ τὸ ἀνθος αὐτοῦ ἐξεπέσε· Τὸ δὲ ῥῆμα Κυρίου μένει εἰς τὸν αἰῶνα.

For all flesh is as grass, and all the glory of man, as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever.

45. Isa. xxviii. 16.

δοῦ, ἐγὼ ἐμβαλλῶ εἰς τὰ θεμέλια Σίων λίθον πολυτελεῆ, ἐκλεκτον, ἀκρογωνιαιον, ἐντιμον, εἰς τὰ θεμέλια αὐτῆς· καὶ ὁ πιστευων οὐ με καταισχυνηθῆ.

Behold, I lay for the foundation of Sion, a stone of inestimable worth, a chosen precious corner-stone for the foundations of it: and he who believeth shall not be ashamed.

1 Pet. ii. 6. (and see Rom. ix. 33.)

Ἰδοῦ, τιθημι ἐν Σίων λίθον ἀκρογωνιαιον, ἐκλεκτον, ἐντιμον· καὶ ὁ πιστευων ἐπ' αὐτῷ οὐ μεταισχυνηθῆ.

Behold I lay in Sion a chief corner-stone, elect, precious; and he that believeth on him shall not be confounded.

46. Isa. liii. 9.

Ἀνομιαν οὐκ ἐποίησεν, οὐδὲ δόλον ἐν τῷ στόματι αὐτοῦ.

He committed no iniquity, nor practised guile with his mouth.

1 Pet. ii. 22.

Ὁς ἄμαρτιαν οὐκ ἐποίησεν, οὐδὲ εὐρεθῆ δόλος ἐν τῷ στόματι αὐτοῦ.

Who did no sin, neither was guile found in his mouth.

47. Isa. viii. 12, 13.

Τὸν δὲ φόβον αὐτοῦ οὐ με φο-

1 Pet. iii. 14, 15.

Τὸν δὲ φόβον αὐτῶν μὴ φοβη-

¹ This is taken from the Septuagint, only putting Ὁ Θεός instead of Κύριος. They differ from the Hebrew, with which the Vulgate agrees, *illudet illusores*—he will scorn the scorers: The Arabic version agrees with the Septuagint—*resistet superbis*, he will resist the proud. The Syriac version renders it *destruet irrisores*, he will destroy the scorers; and the Chaldee paraphrase—*illusores propellet*, he will drive away the scorers. It is not easy to account for this difference; nor is it worth while to attempt it: the sense is much the same, as the *proud* and the *scorners* are equivalent expressions in scripture language. Dr. Randolph, p. 46.

ἐθῆτε, οὐδὲ μὴ ταραχθῆτε. Κυ-
ριον αὐτον ἁγιασατε.

Be not ye terrified with the fear of
him, nor dismayed. Hallow the
Lord himself.

θῆτε, μὴδὲ ταραχθῆτε. Κυριον
δε τον Θεον ἁγιασατε.¹

And be not afraid of their terror,
neither be troubled, but sanctify the
Lord God in your hearts.

III. *Quotations agreeing with the Septuagint in SENSE, but NOT in Words.*

1. Jer. xxxi. 15.

agrees in sense, but
not in words, with

Matt. ii. 18.

Φωνὴ ἐν Ραμαῖ ἠκουσθῆ θρη-
νου, καὶ κλαυθμοῦ, καὶ οδυρμού·
Ραχὴλ ἀποκλαιομένη οὐκ ἠθέλε
παυσασθαι ἐπὶ τοῖς υἱοῖς αὐτῆς, ὅτι
οὐκ εἰσιν.

There was heard at Rama, a sound
of lamentation, and weeping and
wailing: Rachel, weeping for her
children, refused to be comforted,
because they are not.

2. Isa. xl. 3—5.

Φωνὴ βοῶντος ἐν τῇ ἐρημῶ·
Ἐτοιμασατε τὴν ὁδὸν Κυρίου, ευ-
θείας ποιῆτε τὰς τρίβους τοῦ
Θεοῦ ἡμῶν. Πᾶσα φαραγὲ πλη-
ρωθήσεται, καὶ πᾶν ὄρος καὶ
βουνὸς ταπεινωθήσεται· καὶ ἐσαι
πάντα τὰ σκολία εἰς εὐθείαν, καὶ
ἡ τραχεῖα εἰς πεδία.² Καὶ ὀφθη-
σεται ἡ δόξα Κυρίου, καὶ ὀψεται
πᾶσα σαρξ τὸ σωτήριον τοῦ Θεοῦ,
ὅτι Κύριος ἐλάλησε.

A voice of one crying in the wil-
derness, Prepare the way of the
Lord; make straight the roads for
our God. Every valley shall be filled
up; and every mountain and hill
be levelled. And all the crooked
places shall be made a straight road,
and the rough way, smooth plains.
And the glory of the Lord will ap-
pear; and all flesh shall see the sal-
vation of God.

Φωνὴ ἐν Ραμαῖ ἠκουσθῆ, θρηῆνος
καὶ κλαυθμός, καὶ οδυρμός πολυς,
Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς,
καὶ οὐκ ἠθέλε παρακληθῆναι, ὅτι
οὐκ εἰσι.

In Rama was there a voice heard,
lamentation, and weeping, and great
mourning, Rachel weeping for her
children, and would not be com-
forted, because they are not.

Matt. iii. 3. Mark i. iii. Luke iii.
4—6.

Φωνὴ βοῶντος ἐν τῇ ἐρημῶ·
Ἐτοιμασατε τὴν ὁδὸν Κυρίου, ευ-
θείας ποιῆτε τὰς τρίβους αὐτοῦ.
Πᾶσα φαραγὲ πληρωθήσεται, καὶ
πᾶν ὄρος καὶ βουνὸς ταπεινωθήσε-
ται· καὶ ἐσαι τὰ σκολία εἰς εὐθεῖ-
αν, καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας.
Καὶ ὀψεται πᾶσα σαρξ τὸ σω-
τήριον τοῦ Θεοῦ.

The voice of one crying in the
wilderness, Prepare ye the way of
the Lord, make his paths straight.
Every valley shall be filled, and every
mountain and hill shall be brought
low, and the crooked shall be made
straight, and the rough ways shall be
made smooth; and all flesh shall see
the salvation of God.

¹ Both this quotation and the Septuagint give the meaning of the Hebrew; but the word *αὐτων* (*their*), which is used by St. Peter, seems to give the sense better than the singular *αὐτου* (*his*) of the Septuagint. The original Hebrew (which is *יהוה אלהי שבת*, Lord of Hosts), will admit of either, (Scott.)

² ὁδοὺς λείας. (Alex.)

3. Psal. lxxviii. 2.

agrees in sense, but
not in words, with

Matt. xiii. 35.

Ανοιξω εν παραβολαις το στομα μου, φθεγγομαι προβληματα απ' αρχης.

I will open my mouth in parables;
I will utter dark sayings of old.

Ανοιξω εν παραβολαις το στομα μου, ερευξομαι κεκρυμμενα απο καταβολης κοσμου.

I will open my mouth in parables;
I will utter things which have been kept secret from the foundation of the world.

4. Deut. vi. 5.

Αγαπησεις Κυριον τον Θεον σου εξ ολης της διανοιας σου, και εξ ολης της ψυχης σου, και εξ ολης της δυναμειως σου.

Thou shalt love the Lord thy God with thy whole understanding, and with thy whole soul, and with thy whole might.

Matt. xxii. 37. Mark xii. 30.

Luke x. 27.

Αγαπησεις Κυριον τον Θεον σου ολη τη καρδια σου, και εν ολη τη ψυχη σου, και εν ολη τη διανοια σου.¹

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

5. Isa. liii. 12.

Και εν τοις ανομοις ελογισθη.

And he was numbered among the transgressors.

Mark xv. 28. Luke xxii. 37.

Και μετα ανομων ελογισθη.

And he was numbered with the transgressors.

6. Exod. xiii. 2.

Αγιασον μοι παν πρωτοκογον πρωλογενες διανοιγον πασαν μητραν.

Consecrate to me every first born, that openeth every womb.

Luke ii. 23.

Παν αρσεν διανοιγον μητραν αγιον τω Κυριω κληθησεται

Every male that openeth the womb shall be called holy to the Lord.

7. Lev. xii. 8.

Δυο τρυγονας η δυο νεοσσους περισερων.

Two turtle-doves or two young pigeons.

Luke ii. 24.

Ζευγος τρυγωνων η δυο νεοσσους περισερων.

A pair of turtle doves, or two young pigeons.

8. Isa. liv. 13.

Και παντας τους υιους σου διδακτους Θεου.

John vi. 45.

Και εσονται παντες διδακτοι του Θεου.

¹ The Vatican edition of the Septuagint here translates $\gamma\beta\beta$ (LEBEVER), by *της διανοιας σου*, (*thy understanding*.) But the Alexandrian edition renders it *της καρδιας σου*, (*thy heart*.) St. Matthew takes in both, but puts *ψυχη* (*soul*) between; he also puts *εν ολη* for *εξ ολης* agreeably to the Hebrew; and he leaves out the latter clause, *with all thy strength*. St. Mark and St. Luke agree entirely with St. Matthew, only they add the latter clause. (Dr. Randolph.) The variation from the Septuagint and Hebrew does not in the least affect the meaning. Mr. Scott thinks, with great probability, that the Evangelists, under the teaching of the Holy Spirit, gave the meaning of this first and great commandment in the most emphatical language, without intending either implicitly to quote the Septuagint, or literally to translate the Hebrew.

Even thy sons, all instructed of God. And they shall be all taught of God.

9. Zech. ix. 9. agrees in sense, but not in words, with John xii. 15. (See Matt. xxi. 5. p. 384, *supra*.)

Μη φοβοῦ, θυγατερ Σιων ἰδου, ὁ βασιλευς σου ερχεται, καθημενος ἐπι πῶλον ονου.¹

Fear not, daughter of Sion; behold thy king cometh, sitting on an ass's colt.

10. Psal. xli. 9.

John xiii. 18.

Ὁ ἐσθίων ἄρτους μου ἐμεγαλυνεν ἐπ' ἐμε πτερισμον.

Ὁ τρωγων μετ' ἐμου τον ἄρτον, ἐπήρην ἐπ' ἐμε την πτερναν ατου.

He, who ate of my bread, hath lifted up his heel against me.

He that eateth bread with me, hath lifted up his heel against me.

11. Psal. cix. iii.

John xv. 25.

Ἐπολεμησαν με ὄψεαν.

Ἐμισησαν με ὄψεαν.²

They fought against me without cause.

They hated me without a cause.

12. Zech. xii. 10.

John xix. 37.

Ἐπιβλεψονται πρὸς με, ἀνθ' ὧν κατωρχησαντο.

Ὁψονται εἰς ὃν ἐξεκεντησαν.³

They will look to me instead of the things, concerning which (or against which) they have contemptuously danced.

They shall look on him whom they pierced.

13. Psal. lxix. 25.

Acts i. 20.

Γενηθητω ἡ ἐπαυλις αὐτῶν ἡρημωμενη, καὶ ἔν τοις σκηνωμασιν αὐτῶν μὴ ἐσω ὁ κατοικῶν.

Γενηθητω ἡ ἐπαυλις αὐτοῦ ἡρημωμος, καὶ μὴ ἐσω ὁ κατοικῶν ἐν αὐτῇ.⁴

¹ This differs both from the Septuagint and the Hebrew, and also from the citation in Matt. xxi. 5. The evangelist either followed some other translation, or chose to express briefly the sense, but not the words of the prophet. (Dr. Randolph.)

² This quotation agrees both with the Septuagint and with the Hebrew, except that what the former renders *ἐπολεμησαν* (*fought against*), is by the evangelist rendered *ἐμισησαν* (*they hated*). Or possibly the passage intended to be cited may be Psal. xxxiv. (xxxv. of English Bible) 19. where the psalmist speaks of those who were his enemies wrongfully:—*μισουντις με ὄψεαν*,—*who hate me without cause*. (Randolph, Scott.)

³ This quotation cannot be made from the Septuagint, which is unintelligible. It is an exact translation of the Hebrew, excepting that the evangelist substitutes the *first* for the *third* person.

⁴ This agrees in sense, although not in words, with the Septuagint which is a literal translation of the Hebrew. The only difference is that the apostle applies to a particular person, what was spoken by David of his enemies in the plural. (Dr. Randolph.)

Let their tent (or habitation) be desolate, and in their dwellings no inhabitant.

Let his habitation be desolate, and let no man dwell therein.

14. Deut. xviii. 15. 19. agrees in sense, but not in words, with Acts iii. 22, 23.

Προφητην εκ τῶν ἀδελφῶν σου, ὡς εμε, ἀνασησει σοι Κυριος ὁ Θεος σου· αὐτοῦ ἀκουσεσθε—Και ὁ ἀνθρωπος ὅς εαν μη ἀκουση ὅσα ἀν λαληση ὁ προφητης ἐκεινος ἐπι τῷ ὀνοματι μου, ἐγὼ ἐκδικησω ἐξ αὐτοῦ.

The Lord thy God will raise up for thee, from among thy brethren, a prophet like unto me; to him shall ye hearken.—And whosoever will not hearken to what that prophet shall speak in my name, I will execute vengeance on him.

Προφητην ὑμιν ἀνασησει Κυριος ὁ Θεος ὑμῶν εκ των ἀδελφῶν ὑμῶν, ὡς εμε· αὐτοῦ ἀκουσεσθε κατὰ παντὰ ὅσα ἀν λαληση πρὸς ὑμᾶς. Ἐσαι δε, πᾶσα ψυχη, ἣτις ἀν μη ἀκουση τοῦ προφητου ἐκεινου, ἐξολοθρευθησεται ἐκ τοῦ λαοῦ.¹

A prophet shall the Lord your God raise up unto you, of your brethren, like unto me: him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people.

15. Gen. xv. 13, 14.

Acts vii. 6, 7.

Παροικον ἐσαι το σπερμα σου ἐν γῆ οὐκ ἰδια, καὶ δουλωσουσιν αὐτους, καὶ κακωσουσιν αὐτους, καὶ ταπεινωσουσιν αὐτους τετρακοσια ἐτη. Το δε ἐθνος ὡ εαν δουλευσουσι, κρινῶ ἐγὼ· μετα δε ταῦτα, ἐξελευσονται ὡδε μετα ἀποσκευῆς πολλῆς.

Thy seed shall sojourn in a land not their own. And they shall be enslaved and afflicted, and humbled, four hundred years. But the nation which they shall serve I will judge; and after that they shall come out hither with much wealth.

Ὅτι ἐσαι το σπερμα αὐτου παροικον ἐν γῆ ἄλλοτρια, καὶ δουλωσουσιν αὐτο, καὶ κακωσουσιν ἐτη τετρακοσια. Καὶ το ἐθνος, ὡ εαν δουλευσωσι, κρινῶ ἐγὼ, εἶπεν ὁ Θεος· καὶ μετα ταῦτα ἐξελευσονται, καὶ λατρευσουσι μοι ἐν τῷ τόπῳ τούτῳ.²

That his seed should sojourn in a strange land, and that they should bring them into bondage, and entreat them evil four hundred years. And the nation, to whom they shall be in bondage, will I judge, said God: and after that shall they come forth, and serve me in this place.

16. Isa. lxi. 1, 2.

Acts vii. 49, 50.

Οὕτως λεγει Κυριος, Ὁ ουρανὸς μου θρονος, καὶ ἡ γῆ ὑποποδι-

Ὁ ουρανὸς μοι θρονος, ἡ δε γῆ ὑποποδιον τῶν ποδῶν μου· ποῖον

¹ This expresses the sense both of the Hebrew and the Septuagint, but not the words; it may possibly be taken from some other translation or paraphrase. (Dr. Randolph.)

² This passage is not a direct quotation, either from the Hebrew or the Septuagint. Stephen's design was, to give a short outline of God's dealings with the children of Israel; and in doing this he does not confine himself to the words of Moses, but abridges his history, and sometimes adds a clause by way of explanation. (Dr. Randolph, Scott.)

ον τῶν ποδῶν μου· ποιον οικον οικοδομησετε μοι; και ποιος τοπος τῆς καταπαυσεως μου; Παντα γαρ ταῦτα εποιησεν ἡ χειρ μου.

Thus saith the Lord, The heaven is my throne, and the earth, my footstool. What sort of an house will ye build me? And of what sort shall be the place of my rest? For, all these things my hand hath made.

17. Amos ix. 11, 12.

Εν τῇ ἡμερα εκεινη ανασησω την σκηνην Δαυιδ την πεπλωκυϊαν, και ανοικοδομησω τα ωπελωκοτα αυτῆς, και τα κατεσκαμμενα αυτῆς ανασησω, και ανοικοδομησω αυτην, καθως αι ἡμεραι τοῦ αιῶνος· Ὅπως εκζητησωσιν οἱ καλαλοιποι τῶν ανθρωπων, και παντα τα εθνη, εφ' ους επικεκληται το ονομα μου επ' αυτους, λεγει Κυριος ο ποιων παντα ταῦτα.

In that day I will raise up the tabernacle of David, which hath fallen; I will rebuild those parts of it which have fallen to decay, and repair what have been demolished. I will indeed rebuild it as in the days of old, that the rest of mankind may seek [*the Lord*], even all the nations who are called by my name, saith the Lord, who doth all these things.

18. Isa. lix. 7, 8.

Οἱ δε ποδες αυτων εωπι πονηριαν τρεχουσι, ταχινοι εκχεται αιμα—Συντριμμα και ταλαιπωρια εν ταις οδοις αυτων. Και οδον ειρηνης ουκ οιδασι.

Their feet run to evil, they are

οικον οικοδομησετε μοι; λεγει Κυριος· ἡ τις τοπος τῆς καταπαυσεως μου; Ουχι η χειρ μου εποιησε ταῦτα παντα;

Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? Hath not my hand made all these things?

agrees in sense, but not in words, with

Acts xv. 16, 17.

Μετα ταῦτα ανασρεψω, και ανοικοδομησω την σκηνην Δαυιδ την ωπετωκυϊαν, και τα κατεσκαμμενα αυτῆς ανοικοδομησω, και ανορθωσω αυτην· Ὅπως αν εκζητησωσιν οἱ καταλοιποι τῶν ανθρωπων τον Κυριον, και παντα τα εθνη εφ' ους επικεκληται το ονομα μου επ' αυτους, λεγει Κυριος ο ποιων ταῦτα παντα.¹

After this I will return and build again the tabernacle of David, which is fallen down; and I will build up again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things.

Rom. iii. 15—17.

Οξεις οἱ ποδες αυτων εκχεται αιμα. Συντριμμα και ταλαιπωρια εν ταις οδοις αυτων· Και οδον ειρηνης ουκ εγνωσαν.

Their feet are swift to shed blood. Destruction and misery are in their

¹ This quotation, in general, seems to be taken from the Septuagint, but with several verbal variations. The passage, however, varies more materially from the Hebrew, especially in the clause, *That the residue of men may seek after the Lord*; which, in the authorised English version from the Hebrew is rendered, *That they may possess the remnant of Edom*. The Septuagint translators evidently read יִשְׂרָאֵל (YIDROSNU), not יִשְׂרָאֵל (YIROSNU), and אָדָם (ADAM), not אֶדְוִם (EDOM); and the quotation of it by the apostle or the evangelical historian, according to that reading, gives great sanction to it. (Scott).

swift to shed blood.—Destruction and misery are in their ways, and the way of peace they do not know.

ways; and the way of peace they have not known.

19. Gen. xviii. 10.

agrees in sense, but not in words, with

Rom. ix. 9.

Ἐπαναστρεφῶν ἤξω πρὸς σε κατὰ τὸν καιρὸν τοῦτον εἰς ὥρας, καὶ ἔξει υἱὸν Σαρῶρα ἢ γυνῆ σου.

Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι, καὶ ἔξει αὐτῇ Σαρῶρα υἱός. ¹

I will return to thee about this time twelvemonth; and Sarah, thy wife, shall have a son.

At this time will I come, and Sara shall have a son.

20. Hos. ii. 23.

Rom. ix. 25.

Καὶ ἀγαπήσω τὴν οὐκ ἠγαπημένην, καὶ ἐρῶ τῷ οὐ λαῷ μου, Λαὸς μου εἰ σύ.

Καλέσω τὸν οὐ λαὸν μου, λαὸν μου· καὶ τὴν οὐκ ἠγαπημένην, ἠγαπημένην.

And I will love her who was not beloved; and to them who were not my people I will say, Thou art my people.

I will call them my people, which were not my people; and her beloved, which was not beloved.

21. Isa. x. 22, 23.

Rom. ix. 27, 28.

Καὶ εἰαν γενηταὶ ὁ λαὸς Ἰσραὴλ ὡς ἡ ἀμμος τῆς θαλάσσης, τὸ καταλειμμα αὐτῶν σωθήσεται. Λογὸν συντελῶν καὶ συντεμνων ἐν δικαιοσυνῇ· ὅτι λογὸν συντελειμμενον Κύριος ποιήσει ἐν τῇ οἰκουμένῃ ὅλη.

Εἰαν ἢ ὁ ἀριθμὸς τῶν υἱῶν, Ἰσραὴλ ὡς ἡ ἀμμος τῆς θαλάσσης, τὸ καταλειμμα σωθήσεται· Λογὸν γὰρ συντελῶν καὶ συντεμνων ἐν δικαιοσυνῇ· ὅτι λογὸν συντελειμμενον ποιήσει Κύριος ἐπὶ τῆς γῆς. ²

Though the people of Israel be as the sand of the sea, a remnant of them shall be saved. He is closing an account, and making a deduction with saving goodness. Because with the whole land the Lord will make a reckoning from which a deduction hath been made.

Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: for he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.

¹ St. Paul here seems to have made use of some other translation, different from any we now have; it agrees in sense both with the Septuagint and the Hebrew. The most remarkable difference from the Hebrew is, that יְהוָה יִבְרָא is rendered κατὰ τὸν καιρὸν τοῦτον. They seem to have read it יְהוָה as the same thing is expressed Gen. xvii. 21. The Samaritan agrees with the Hebrew. The Vulgate, Syriac, and Arabic versions agree with the Septuagint. However the sense of the prophecy, both ways, is much the same, that Sarah should have a son at the time of life, or at the return of time next year. (Dr. Randolph on the Quotations, p. 36.)

² This agrees nearly with the Septuagint, and still more nearly with the Arabic version. They differ in several particulars from the Hebrew, but the general sense is the same: the prophet foretels a great destruction of the children of Israel, but not a total one: *a remnant should return and be saved.* The Apostle very aptly applies this to the times of the Gospel, when some few of the Jews believed, and were saved, and a signal destruction came upon the rest: it is observable the expressions here in Isaiah are the same as we find Dan. ix. where the destruction of Jerusalem is foretold. (Ibid. p. 36.)

22. 1 Kings xix. 14. agrees in sense, but not in words, with Rom. xi. 3.

Τα θυσιασθρια σου καθειλαν, και τους προφητας σου απεκτειναν εν ρομφαια· και υπολελειμμαι εγω μονωατος, και ζητοῦσι την ψυχην μου λαβειν αυτην.

They have demolished thy altars, and slain thy prophets with the sword; and I only am left, and they seek my life to take it.

Κυριε, τους προφητας σου απεκτειναν, και τα θυσιασθρια σου κατεσκαψαν· κἀγω ὑπελειφθην μονος, και ζητοῦσι την ψυχην μου.¹

Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

23. Isa. xxix. 10. (and see Isa. vi. 9. Ezek. xii. 2.)

Ὅτι πεποτικεν ὑμᾶς Κυριος πνευματι κατανουξεως, και καμμυσει τους οφθαλμους αυτῶν.

For the Lord hath drenched you with the spirit of stupefaction, and will close up the eyes of them.

Rom. xi. 8.

Εδωκεν αυτοις ὁ Θεος πνεῦμα κατανουξεως, οφθαλμους του μη βλεπειν, και ωτα του μη ακουειν.

God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear.

24. Isa. xlv. 23.

Κατ' εμαυτου ὀμνυω, εἰ μη εξελυσεται εκ του σωματος μου δικαιοσυνη, οἱ λογοι μου ουκ αποσραφθσονται· ὅτι εμοι καμψει πᾶν γονυ, και ομειται πᾶσα γλωσσα τον Θεον.

By myself I swear (righteousness shall proceed from my mouth; my words shall not be reversed), that to me every knee shall bow, and every tongue shall swear with respect to God.

Rom. xiv. 11.

Ζῶ εγω, λεγει Κυριος, ὅτι εμοι καμψει πᾶν γονυ, και πᾶσα γλωσσα ἐξομολογησεται τῷ Θεῷ.²

As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

25. Job v. 13.

Ὁ καταλαμβανων σοφους ἐν τῇ φρονησει.

Who entangleth the wise in their wisdom.

1 Cor. iii. 19.

Ὁ δρασομενος τους σοφους ἐν τῇ πανουργια αυτων.

He taketh the wise in their own craftiness.

¹ This agrees in meaning both with the Septuagint and with the Hebrew; but it is not a quotation from the former, nor an exact translation from the latter. (Scott.)

² This does not exactly agree either with the Septuagint or with the Hebrew. Instead of Κατ' εμαυτου ὀμνυω,—By myself I swear,—the apostle gives us an equivalent expression often used in Scripture, Ζῶ ἐγώ,—As I live. The rest of the citation agrees exactly with the Alexandrine copy of the Septuagint, which translates εὐβηθ by ἐξομολογισαι, shall confess. The Vatican translates it more literally,—ὀμνυται, shall swear; but both of them agree in joining הוהיב, in the following verse, with ושל in this, leaving out ו and י,—and to this the Arabic version agrees. (Dr. Randolph on the Quotations, p. 58.)

26. Isa. lii. 11, 12. agrees in sense, but not in words, with 2 Cor. vi. 17.

Αποσητε, αποσητε, εξελθατε εκειθεν, και ακαθαρτου μη άψηθε, εξελθετε εκ μεσου αυτης, αφορισθητε — και ο επισυναγων υμας Θεος Ισραηλ.

Depart, depart; come out thence, and touch no polluted thing. Come out of the midst of her, be clean. And the God of Israel will bring up your rear.

27. Deut. xxvii. 27. (26 of English version.)

Επικαταρατος πας ανθρωπος ος ουκ εμμενει εν πασι τοις λογοις του νομου τουτου ποιησαι αυτους.

Cursed be every man who will not persevere in all the words of this law to do them.

28. Deut. xxi. 23.

Κεκατηραμενος υπο Θεου πας κρεμαμενος επι ξυλου.

Every one that is hanged on a tree [gibbet], is accursed of God.

29. Jer. xxxi. 31—34.

Ιδου, ημεραι ερχονται, φησι Κυριος, και διαθησομαι τω οικω Ισραηλ και τω οικω Ιουδα διαθηκην καινην ου κατα την διαθηκην ην διαδεμην τοις πατρασιν αυτων, εν ημερα επιλαβομενου μου της χειρος αυτων, εξαγαγειν αυτους εκ γης Αιγυπτου· οτι αυτοι ουκ ενεμειναν εν τη διαθηκη μου, και εγω ημελησα αυτων, φησι Κυριος·

Διο εξελθετε εκ μεσου αυτων, και αφορισθητε, λεγει Κυριος· και ακαθαρτου μη απτεσθε· καγω εισδεξομαι υμας.¹

Wherefore, come out from among them, and be ye separate, saith the Lord: and touch not the unclean thing, and I will receive you.

Gal. iii. 10.

Επικαταρατος πας ος ουκ εμμενει εν πασι τοις γεγραμμενοις εν τω βιβλιω του νομου, του ποιησαι αυτα.²

Cursed is every one, that continueth not in all things, which are written in the book of the law, to do them.

Gal. iii. 13.

Επικαταρατος πας ο κρεμαμενος επι ξυλου.³

Cursed is every one that hangeth on a tree.

Heb. viii. 8—12.

Ιδου, ημεραι ερχονται, λεγει Κυριος, και συνελεσω επι τον οικον Ισραηλ και επι τον οικον Ιουδα διαθηκην καινην ου κατα την διαθηκην ην εποιησα τοις πατρασιν αυτων, εν ημερα επιλαβομενου μου της χειρος αυτων, εξαγαγειν αυτους εκ γης Αιγυπτου· οτι αυτοι ουκ ενεμειναν εν τη διαθηκη μου, καγω ημελησα αυτων,

¹ The general sense of the prophet cited is given in this passage; but it is neither made from the Septuagint, nor is it a translation of the Hebrew, which see in p. 390, *supra*. The Septuagint is, *verbally*, much more according to the Hebrew.

² Both the apostle's quotation and the Septuagint version give the grand meaning of the Hebrew; but neither of them is a literal translation; and it is evident that the apostle did not studiously quote the Septuagint. (Scott.)

³ Neither the apostle nor the Septuagint gives a literal translation of the Hebrew. The word *πας*, *every one*, is inserted, which has no corresponding word in the Hebrew; and the words *υπο Θεου*, *of God*, of the Septuagint, are omitted. (Scott.) Dr. Rando'ph thinks that they are probably a corruption of the text.

‘Οτι αὕτη ἡ διαθηκὴ μου, ἣν διαθησομαι τῷ οἴκῳ Ἰσραὴλ, μετὰ τὰς ἡμέρας ἐκεῖνας, φησὶ Κύριος, δίδους δώσω νομοὺς μου εἰς τὴν διανοίαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν γράψω αὐτοὺς· καὶ ἔσομαι αὐτοῖς εἰς Θεόν, καὶ αὐτοὶ ἔσονται μοι εἰς λαόν. Καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πολιτὴν αὐτοῦ καὶ ἕκαστος τὸν ἀδελφόν αὐτοῦ, λέγων, Γινῶθι τὸν Κύριον· ὅτι πάντες εἰδησοῦσι με, ἀπὸ μικροῦ αὐτῶν ἕως μεγάλου αὐτῶν· ὅτι ἴλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν ἁμαρτιῶν αὐτῶν οὐ μὴ μνησθῶ ἐτι.

Behold, the days are coming, saith the Lord, when I will make a new covenant with the house of Judah; not according to the covenant which I made with their fathers, in the day when I took them by the hand to bring them out of Egypt. Because they did not abide by this covenant of mine, therefore I took no care of them, saith the Lord. For, this is my covenant, which I will make with the house of Israel: after those days, saith the Lord, I will adapt my laws to their understandings, and write them on their hearts, and I will be their God, and they shall be my people; and they shall no more teach every man his neighbour, and every man his brother, saying, Know the Lord; for all will know me from the greatest to the least of them; for I will be merciful to their iniquities, and no more remember their sins.

λεγει Κύριος· ‘Οτι αὕτη ἡ διαθηκὴ, ἣν διαθησομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκεῖνας, λεγει Κύριος· δίδους νομοὺς μου εἰς τὴν διανοίαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτοὺς· καὶ ἔσομαι αὐτοῖς εἰς Θεόν, καὶ αὐτοὶ ἔσονται μοι εἰς λαόν· Καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πλησίον αὐτοῦ, καὶ ἕκαστος τὸν ἀδελφόν αὐτοῦ, λέγων, Γινῶθι τὸν Κύριον· ὅτι πάντες εἰδησοῦσι με, ἀπὸ μικροῦ αὐτῶν ἕως μεγάλου αὐτῶν· ὅτι ἴλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν ἁμαρτιῶν αὐτῶν, καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἐτι. ¹

Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and the house of Judah: not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord. I will put my laws in their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour and every man his brother, saying, Know the Lord: for all shall know me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

¹ This long quotation is in general made from the Septuagint, though with several verbal differences, which will be easily observed on collation, but which do not affect the meaning, though they seem to imply, that the apostle did not confine himself to the Septuagint. It is, however, manifest that he had that translation in his thoughts, because he exactly quotes it, where it differs most materially from the Hebrew. The Septuagint is, almost throughout this passage, a close version of the Hebrew; but, instead of the clause, which in our authorised English, translation is rendered—*although I was a husband to them*, the Septuagint reads, *καὶ ἐγὼ ἠμελησα αὐτῶν*, *therefore I took no care of them*; which lection is followed by the apostle. Whether the Hebrew was then read differently, as Dr. Randolph and other learned men suppose, or whether the apostle did not think the difference so material as to interrupt his argument on account of it, others must determine. Another variation is, that the

30. Exod. xxiv. 8. agrees in sense, but not in words, with Heb. ix. 20.
 Ἰδοῦ το αἶμα τῆς διαθήκης, ἣς διεθετο Κύριος πρὸς ὑμᾶς. Τοῦτο το αἶμα τῆς διαθήκης, ἣς ἐνετείλατο πρὸς ὑμᾶς ὁ Θεός.
 Behold the blood of the covenant which the Lord hath made with you. This is the blood of the testament, which God hath enjoined unto you.
31. Hagg. ii. 6. Heb. xii. 26.
 Ἐτι ἅπαξ ἐγὼ σεισῶ τὸν οὐρανὸν, καὶ τὴν γῆν. Ἐτι ἅπαξ ἐγὼ σειῶ οὐ μόνον τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν.¹
 Yet once more, I will shake the heaven and the earth. Yet once more I shake, not the earth only, but also heaven.
32. Psal. ii. 9. Rev. ii. 27.
 Ποιμανεῖς αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ ὡς σκεῦος κεραμῆως συντριψεῖς αὐτοὺς. Καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ ὡς τὰ σκευὴ τὰ κεραμικὰ συντριβέται.²
 Thou shalt rule them with a rod of iron; thou shalt break them to pieces like a potter's vessel. And he shall rule with a rod of iron: as a potter's vessel, shall they be broken to shivers.

IV. Quotations differing from the Septuagint, but agreeing exactly, or nearly, with the Hebrew.

There are several instances of an evidently *intentional* renouncing of the Septuagint version, in order to adhere to the Hebrew original: these instances occur when the Septuagint so materially differs from the Hebrew, as to render the passage unsuitable to the purpose for which the sacred writer produced the quotation, or where it is palpably erroneous. The number of these departures from the Septuagint is *eleven*; viz.

1. Hos. xi. i. cited in Matt. ii. 15.
 Ἐξ Αἰγύπτου μετεκαλεσα τὰ τέκνα αὐτοῦ. Ἐξ Αἰγύπτου ἐκαλεσα τὸν υἱόν μου.

Hebrew has the preterite in one place, where the Septuagint has the future, *δίδους δασω*, *I will put*, &c. But the Hebrew should doubtless be read with what the grammarians term the *conversive vau*, and be understood in a future sense, as the context requires (which both before and after speaks of a new and future covenant); as it is also rendered in all the antient versions, and in the Chaldee paraphrase; and as twenty of the Hebrew manuscripts collated by Dr. Kennicott read it. See his *Dissertatio Generalis*, § 66. (Dr. Randolph, Scott.)

¹ The apostle seems purposely to have varied from the Septuagint, in order to render the quotation more emphatical and suited to his purpose. The Septuagint well translates the Hebrew, omitting the words rendered in our version, *It is a little while*. (Scott.)

² This is nearly a quotation of the Septuagint (which exactly translates the Hebrew), the person only being altered from the second to the third.—(Dr. Randolph, Scott.)

I called his children out of Egypt. Out of Egypt have I called my son.

2. Jer. xxxi. 15. cited in Matt. ii. 18.

See the passage, No. 1, p. , *supra*.

3. Isa. liii. 4. Matt. viii. 17.

Οὗτος τας ἀμαρτίας ἡμῶν φερεῖ,
καὶ περὶ ἡμῶν οδυῖται.

This man beareth away our sins,
and for us he is in sorrow.

Αὐτος τας ἀσθενείας ἡμῶν ἐλα-
βε, καὶ τας νοσοῦς ἐβάσασεν.

Himself took our infirmities, and
bare our sicknesses.

4. Zech. ix. 9. Matt. xxi. 5.

Χαιρε σφοδρὰ θυγατερ Σιών,
κηρυσσε θυγατερ Ἱερουσαλήμ·
ἰδοῦ, ὁ Βασιλεὺς σου ἐρχεται σοὶ
δικαίος καὶ σωζων, αὐτὸς ἄραυς,
καὶ ἐπιβέβηκως ἐπὶ ὑποζυγίου,
καὶ πῶλον νεόν.

Rejoice exceedingly, O daughter
of Sion; make proclamation, O
daughter of Jerusalem. Behold, thy
king is coming to thee; he is
righteous, and having salvation. He
is meek, and mounted on an ass, even
a young colt.

Εἰπατε τῇ θυγατρὶ Σιών· Ἰδοῦ,
ὁ Βασιλεὺς σου ἐρχεται σοὶ πρᾶϋς,
καὶ ἐπιβέβηκως ἐπὶ οἴνον, καὶ
πῶλον υἱὸν ὑποζυγίου.¹

Tell ye the daughter of Sion, Be-
hold thy king cometh unto thee,
meek and sitting upon an ass, and
(*more correctly*, even) a colt the foal
of an ass.

5. Psal. xxii. 1. Matt. xxvii. 46.

Ὁ Θεός, ὁ Θεός μου, προσχες
μοι, ἵνατι ἐγκατελίπες με;

O God, my God, attend to me!
Why hast thou forsaken me?

Ἡλι, Ἡλι, λαμα σαβαχθανι;
τουτ' ἐστὶ, Θεε μου, Θεε μου, ἵνατι
με ἐγκατελίπες;

Eli, Eli, lama sabachthani? That is
to say, My God, my God, why hast
thou forsaken me?

6. Isa. lii. 7. Rom. x. 15.

Ὡς ὥρα ἐπὶ τῶν ὄρεων, ὡς ποδὲς
εὐαγγελιζομένου ἀκοῆν εἰρηνης,
ὡς εὐαγγελιζόμενος ἀγαθά.

Like beauty on the mountains,—
like the feet of one proclaiming peace,
like one proclaiming glad tidings.

Ὡς ὥραῖοι οἱ ποδὲς τῶν εὐαγγε-
λιζομένων εἰρηνην, τῶν εὐαγγε-
λιζομένων τὰ ἀγαθά.

How beautiful are the feet of them
that preach the Gospel of Peace,
and bring glad tidings of good things!

7. 1 Kings xix. 18. Rom. xi. 4.

Καὶ καταλείψεις ἐν Ἰσραὴλ

Κατελιπὸν ἑμαυτῷ ἐπὶ λακί-

¹ See note 1. in p. 385. *supra*.

² The Septuagint is here extremely corrupted. This quotation agrees with the Hebrew, only omitting *upon the mountains*. (Dr. Randolph on the Quotations, p. 57.)

ἑπτα χιλιαδας ἀνδρῶν, παντα γονατα ἃ οὐκ ἀκλασαν γονου τῷ Βααλ.

And thou shalt leave in Israel seven thousand men, even all the knees which have not bowed to Baal.

8. Job v. 13. cited in

See the passage in p. 438, No. 25.

9. Isa. xxv. 8.

Κατεπιεν ὁ θανατος ισχυσας.
Mighty death had swallowed up.

10. Lev. xi. 44.

Και ἅγιοι εσεσθε, ὅτι ἅγιος εἰμι ἐγὼ Κύριος ὁ Θεὸς ὑμῶν.

And be ye holy, because I the Lord your God am holy.

11. Prov. x. 12.

Παντας δε τους μη φιλονεικουντας καλυπτει φιλια.

But friendship covereth all them who are not contentious.

σχιλιους ἀνδρας, ὅτινες οὐκ ἐκαμψαν γονου τῇ Βααλ.

I have reserved to myself seven thousand men who have not bowed the knee to the image of Baal.

2 Cor. iii. 19.

1 Cor. xv. 54.

Κατεποδη ὁ θανατος εἰς νίκος.
Death is swallowed up in victory.

1 Pet. i. 16.

Ἄγιοι γενεσθε, ὅτι ἐγὼ ἅγιος εἰμι.

Be ye holy, for I am holy.

1 Pet. iv. 8.

Ἐπι ἀγαπη καλυψει πλῆθος ἁμαρτιῶν.

For charity shall cover the multitude of sins.

V. Quotations which differ both from the Septuagint and from the Hebrew, and are probably taken from some other translation, or paraphrase, or were so rendered by the sacred writers themselves.

1. Micah v. 2. cited in

Matt. ii. 6.

Και συ Βηθλεεμ οικος Εφραθα, ὀλιγοσος εἰ ἐκ του εἶναι ἐν χιλιασιν Ἰουδα· ἐκ σου μοι ἐξελευσεται, του εἶναι εἰς ἀρχοντα τοῦ Ἰσραηλ.

But, as for thee, Bethlehem, thou house of Ephratha, art thou the least [or, too little], to become one of the thousands of Judah. Out of thee shall one come forth to me, to be the ruler of Israel.

Και συ Βεθλεεμ, γη Ἰουδα, οὐδαμῶς ἐλαχιστη εἰ ἐν τοῖς ἡγεμοσιν Ἰουδα· ἐκ σοῦ γὰρ ἐξελευσεται ἡγουμενος, ὅστις ποιμανει τον λαον μου τον Ἰσραηλ.

And thou, Bethlehem in the land of Juda, art not the least among the princes of Judah: for out of thee shall come a governor that shall rule my people Israel.

¹ This is a translation from the Hebrew, and widely different from the Septuagint; only for *all sins*, the apostle has *the multitude of sins*. The Septuagint, Syriac, and Arabic versions differ strangely from each other. (Dr. Randolph, Scott.)

2. Isa. xl. 3—6. cited in

See the passage in p. 432, No. 2. *supra*.

3. Isa. ix. 1, 2.

Χωρα Ζαβουλων ἢ γῆ Νεφθα-
λειμ, καὶ οἱ λοιποὶ οἱ τὴν παρα-
λιαν, καὶ περὶ τοῦ Ἰορδάνου
Γαλιλαία τῶν ἔθνῶν. Ὁ λαὸς ὁ
πορευόμενος ἐν σκοτει εἶδε φῶς
μεγαλόν· οἱ κατοικοῦντες ἐν χωρᾷ
σκιά θανάτου, φῶς λαμπρὸν ἐφ'
ὕμᾱς.

With regard to the region of Za-
bulon, the land of Nephthalim, and
the rest who inhabit the sea shore,
and beyond Jordan, Galilee of the
nations; ye people who walk in
darkness, behold a great light! and
ye who dwell in a region, the shade
of death, on you a light shall shine.

4. Mal. iii. 1.

Ἴδου ἐξαποστέλλω τὸν ἀγγε-
λόν μου, καὶ ἐπιθεύσεται ὁδὸν προ-
προσώπου μου.

Behold I send forth my messenger,
and he will examine the way before
me.

5. Isa. xlii. 1—4.

Ἰακωβ ὁ παῖς μου, ἀντιληψο-
μαι αὐτοῦ· Ἰσραὴλ ὁ ἐκλεκτός
μου, προσεδέξατο αὐτὸν ἢ ψυχὴν
μου, ἔδωκα τὸ πνεῦμα μου ἐπ'
αὐτὸν, κρίσιν τοῖς ἔθνεσιν ἐξοίσει.
Οὐ κεκραξεται, οὐδὲ ἀνησει, οὐδὲ
ἀκουσθήσεται ἔξω ἢ φωνῆ αὐτοῦ.
Καλαμὸν τεθλασμένον οὐ συν-
τριψεί, καὶ λινὸν καπνίζομενον οὐ
σβεσεί, ἀλλὰ εἰς ἀληθειαν ἐξοίσει
κρίσιν—Καὶ ἐπὶ τῷ ὀνόματι αὐτοῦ
ἔθνη ἐλπιοῦσιν.

Matt. iii. 3. Mark i. 3. Luke iii.
4—6.

Matt. iv. 15, 16.

Ἐν γῆ Ζαβουλων, καὶ ἐν γῆ Νεφθα-
λειμ, ὁδὸν θαλάσσης, περὶ τοῦ
Ἰορδάνου, Γαλιλαία τῶν ἔθνῶν.
Ὁ λαὸς ὁ καθήμενος ἐν σκοτει
εἶδε φῶς μέγα, καὶ τοῖς καθη-
μένοις ἐν χωρᾷ καὶ σκιά θανάτου
φῶς ἀνέτειλεν αὐτοῖς.

The land of Zabulon, and the
land of Nephthalim, by the way of the
sea, beyond Jordan, Galilee of the
Gentiles; the people which sat in
darkness saw great light: and to
them which sat in the region and
shadow of death, light is sprung up.

Matt. xi. 10. Mark i. 2.
Luke vii. 27.

Ἴδου, ἐγὼ ἀποστέλλω τὸν ἀγγε-
λόν μου προπροσώπου σου ὃς κα-
τασκευασεὶ τὴν ὁδὸν σου ἐμπρο-
σθεν σου.

Behold, I send my messenger be-
fore thy face, which shall prepare thy
way before thee.

Matt. xii. 18—21.

Ἴδου, ὁ παῖς μου, ὃν ἠρέτισα, ὁ
ἀγαπητός μου, εἰς ὃν εὐδόκησεν ἡ
ψυχὴ μου. θήσω τὸ πνεῦμα μου
ἐπ' αὐτὸν, καὶ κρίσιν τοῖς ἔθνεσιν
ἀπαγγελεῖ. Οὐκ ἐρισεῖ, οὐδὲ κραυ-
γασεῖ, οὐδὲ ἀκουσεῖ τις ἐν ταῖς
πλατείαις τὴν φωνὴν αὐτοῦ. Κα-
λαμὸν συντετριμμένον οὐ κατεαξεί,
καὶ λινὸν τυφομέμενον οὐ σβεσεί.
ἕως ἀν ἐκβάλῃ εἰς νίκην τὴν κρίσιν.
Καὶ ἐν τῷ ὀνόματι αὐτοῦ ἔθνη
ἐλπιοῦσιν.¹

¹ This quotation by no means agrees with the Septuagint version, whose authors have obscured this prophecy by adding the words *Jacob and Israel*, which are not in the original Hebrew. It is probably taken from some old translation agreeing very nearly with the Hebrew. The only difficulty is in the words *ὡς ἂν ἐκβάλῃ εἰς νίκην τὴν*

Jacob is my servant, I will uphold him; Israel is my chosen one, my soul hath embraced him. I have put my spirit upon him; he will publish judgment to the nations, he will not cry aloud, nor urge with vehemence, nor will his voice be heard abroad. A bruised reed he will not break, nor will he quench smoking flax, but will bring forth judgment unto truth,—and in his name shall the nations trust (or hope).

Behold my servant whom I have chosen, my beloved in whom my soul is well pleased. I will put my spirit upon him, and he shall show judgment to the Gentiles. He shall not strive nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust.

6. Zech. ix. 9. cited in
See p. 434, No. 9. and the note there.

John. xii. 15. (and see Matt. xxi. 5.)

7. Deut. xviii. 15. 19.
See the passage, in p. 435, No. 14, and the note there.

Acts iii. 22, 23.

8. Hab. i. 5.
Ιδετε οί καταφρονηται, και επιβλεψατε, και θαυμασατε θαυμασια, και αφανισθητε· διοτι εργον εγω εργαζομαι εν ταις ημεραις υμων, ο ου μη πισευσητε, εαν τις εκδιηγηται.

Acts xiii. 41.

Ιδετε οί καταφρονηται, και θαυμασατε, και αφανισθητε· οτι εργον εγω εργαζομαι εν ταις ημεραις υμων, εργον ω ου μη πισευσητε, εαν τις εκδιηγηται υμιν.

Behold, ye despisers, and view intently, and be amazed at wonderful things, and vanish (or perish). For in your days I am doing a work, which ye will not believe, though one tell you.

Behold ye despisers, and wonder and perish; for I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you.

9. Gen. xviii. 10.
See the passage in p. 457, No. 19.

Rom. ix. 9.

10. Hos. ii. 23.
See the passage in p. 437, No. 20.

Rom. ix. 25.

11. Isa. x. 22, 23.
See the passage in p. 437, No. 21.

Rom. ix. 27, 28.

12. 1 Kings xix. 14.
See the passage in p. 438, No. 22.

Rom. xi. 3.

κρίσιν. But if by צפח we understand the cause under trial, then to send forth his cause unto truth will be to carry the cause, and vindicate its truth; which agrees in sense with ἐκβάλλη εἰς νίκος πᾶν κρίσιν. (Dr. Randolph on the Quotations, p. 28.)

13. Deut. xxxii. 35. cited in

Ἐν ἡμέραις ἐκδικήσεως ἀνταποδῶσω.

In the day of vengeance I will requite.

14. Isa. lxiv. 4.

Ἀπο τοῦ αἰῶνος οὐκ ἤκουσαμεν, οὐδὲ οἱ ὀφθαλμοὶ ἡμῶν εἶδον Θεὸν πλὴν σου, καὶ τὰ ἔργα σου, ἃ ποιήσεις τοῖς ὑπομένουσιν ἐλεῶν.

Never have we heard, nor have our eyes seen a God, besides thee, nor works such as thine, which thou wilt do for them who wait for mercy.

15. Isa. xxviii. 11, 12.

Δια φαυλισμὸν χειλέων, δια γλωσσης ἑτέρας, ὅτι λαλήσουσι τῷ λαῷ τούτῳ—καὶ οὐκ ἤδηλησαν ἀκουεῖν.

On account of the mockery of their lips, because they will speak to this people with a strange tongue... yet they would not hear.

16. Deut. xxvii. 27.

See the passage in p. 439, No. 27.

17. Psal. lxxviii. 18.

Ἀναβὰς εἰς ὕψος, ἠχμαλωτεύσας αἰχμαλωσίαν· ἐλάβες δόματα ἐν ἀνδρωπῳ.

Rom. xii. 19. (and see Heb. x. 30.)

Ἐμοὶ ἐκδικήσις· ἐγὼ ἀνταποδῶσω, λέγει Κύριος.

Vengeance is mine (literally, *to me belongeth vengeance*); I will repay, saith the Lord.

1 Cor. ii. 9.

Ἄ ὀφθαλμὸς οὐκ εἶδε, καὶ οὐς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνδρωποῦ οὐκ ἀνέβη, ἃ ἠτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτὸν.¹

Eye hath not seen, nor ear heard, nor have entered into the heart of man, the things which God hath prepared for them that love him.

1 Cor. xiv. 21.

Ὅτι ἐν ἑτερογλωσσοῖς, καὶ ἐν χειλέσιν ἑτέροις, λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ' οὕτως εἰσακουσονται μοῦ, λέγει Κύριος.²

With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

Gal. iii. 10.

Eph. iv. 8.

Ἀναβὰς εἰς ὕψος, ἠχμαλωτεύσεν αἰχμαλωσίαν, καὶ ἔδωκε δόματα τοῖς ἀνδρωποῖς.

¹ This is a most difficult passage: It does not agree either with the Hebrew, or the Septuagint, or any other translation now extant: nor is it possible either to make sense of the Hebrew, or to reconcile the old versions, either with the Hebrew (which is given in No. 12. p. 398. *supra*), or with one another. In the apostle's citation the sense is easy and consistent, and agreeable to the context in the prophet. No sense can be made of the Hebrew, but by a very forced construction. Some critics have imagined that the quotation was taken from some apocryphal book: but it is so near to the Hebrew here, both in sense and words, that we cannot suppose it to be taken from any other passage. Nor in this case would the apostle (it is presumed) have introduced it with—as it is written. It is more reasonable to suppose that the Hebrew text has been here greatly corrupted, and that the apostle took his citation from some more correct copy. See Bishop Lowth's Note on Isa. lxiv. 4. and Dr. Kennicott's *Dissertatio Generalis*, § 84. 87. (Dr. Randolph on the Quotations, p. 39.)

² This is not quoted from the Septuagint, but agrees in substance with the Hebrew; excepting that it substitutes the first person for the third, and adds λέγει Κύριος,—saith the Lord.

Having ascended on high, thou hast led captivity captive, and received gifts in the manner of men.

When he ascended up on high, he led captivity captive, and gave gifts unto men.

18. Exod. xxiv. 8. cited in

Heb. ix. 20.

See the passage in p. 441, No. 30.

19. Deut. xxx. 12—14.

Rom. x. 6—8.

Οὐκ ἐν τῷ οὐρανῷ ἀνω ἐστὶ, λέγων, Τίς ἀναβήσεται ἡμῖν εἰς τὸν οὐρανόν, καὶ ληψεται ἡμῖν αὐτήν, καὶ ἀκουσάντες αὐτὴν ποιήσομεν; Οὐδὲ πέραν τῆς θαλάσσης ἐστὶ, λέγων, Τίς διαπερασεῖ ἡμῖν εἰς τὸ πέραν τῆς θαλάσσης, καὶ λαβὴ ἡμῖν αὐτήν, καὶ ἀκουσῆν ἡμῖν ποιήσῃ αὐτήν, καὶ ποιήσομεν; Ἐγγυς σου ἐστὶ τὸ ῥῆμα σφοδρὰ ἐν τῷ στόματι σου, καὶ ἐν τῇ καρδίᾳ σου, καὶ ἐν ταῖς χερσὶ σου ποιεῖν αὐτό.

Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου, Τίς ἀναβήσεται εἰς τὸν οὐρανόν; (τοῦτ' ἐστὶ, Χριστὸν καταγαγεῖν). Ἡ, τίς καταβήσεται εἰς τὴν ἀβυσσόν; (τοῦτ' ἐστὶ, Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν) ——— Ἐγγυς σου τὸ ῥῆμα ἐστίν, ἐν τῷ στόματι σου, καὶ ἐν τῇ καρδίᾳ σου.¹

It is not in heaven above, that thou shouldest say, Who will ascend for us into heaven, and bring it to us, that we may hear and do it? Nor is it beyond the sea, that thou shouldest say, Who will cross the sea for us, and bring it to us, and let us hear it, and we will do it? The word is very near thee, in thy mouth and in thy heart, and in thy hand.

Say not in thine heart, Who shall ascend into heaven? (that is to bring down Christ from above.) Or, who shall descend into the deep? (that is, to bring up Christ again from the dead.) . . . The word is nigh thee, even in thy mouth, and in thy heart.

VI. On a comparison of the quotations from the Old Testament in the New, it is obvious that in the *Epistles*, which were addressed generally to churches consisting of converted Hellenists, or Gentiles, or of both, the quotations are uniformly made

¹ This quotation is placed here, because it is not referable to either of the preceding classes. As the passage extracts from the words of Moses some thoughts or expressions, which St. Paul applied in a striking manner to those things which were appropriate to the Gospel, it would be unreasonable to expect either a regular quotation of the Septuagint, or a translation of the Hebrew. In Deut. xxx. 12—14. Moses, speaking of the covenant made with the children of Israel, expresses its easiness by proverbial phrases taken from the transactions of God with the children of Israel. *Who* (says he) *shall go up for us into heaven*, &c. alluding to the delivery of the law from heaven—*Who shall go over the sea for us*, &c. alluding to the passage of the Israelites over the Red Sea; the apostle makes use of the like phrases, only altering the latter so as to allude to the descent of Christ into the grave; this is a most beautiful allusion; and the latter part, in which the main stress of the argument lies, agrees both with the Septuagint and the Hebrew, only omitting a word or two. (Scott, Dr. Randolph.)

from the Septuagint version, or with express reference to it, except where some important reason induced the sacred writer to deviate from it: for the Septuagint was the only version generally known in those churches, whose members were mostly strangers to the Hebrew. There are however some apparent contradictions in the quotations from the Old Testament in the New, the reconciliation of which has much engaged the attention of learned men; who have assigned various causes to account for, or explain, such discrepancies. These it may be useful briefly to consider, before we discuss the mode in which the sacred writers of the New Testament apply their quotations from the Old Testament. The causes of the differences in these quotations may be reduced to three, viz. 1. Sophistications or corruptions of the Hebrew text;—2. Various readings, or differences in copies:—and 3. Our ignorance of the correct meaning of particular texts.

1. The instances of *Sophistication*, or corruption of the Hebrew text, are comparatively few, and are only nine in number, as we have already seen¹, the comparison of manuscripts and versions alone can enable the critic to determine the true reading.

2. *Various Readings* in the manuscript copies of the Greek Bible, used by the sacred writers of the New Testament, are another cause of the apparent contradictions in the quotations made in it from the Old Testament; and these manuscripts might differ from those which we have at present. Professor Michaelis likewise thinks it possible that, in those cases where the quotations are materially different, another translation might have been added in the Septuagint as a marginal note, in the same manner as we find in the Hexapla of Origen under the name of *αλλος*. The Proverbs of Solomon, he observes, present instances where the same Hebrew words are twice translated; which can be explained on no other supposition, than that one of them was originally a marginal note, which has insensibly crept into the text itself. And he adduces the following instance in which the Septuagint version is false, Prov. x. 12. *παντας τους μη φιλονεικουντας καλυψει φιλια*, a passage which is twice quoted in the New Testament, and both times with a more accurate translation: James v. 20. *καλυψει πληθος αμαρτιων*, and 1 Pet. iv. 8. *οτι η αγαπη καλυψει πληθος αμαρτιων*. The question may be asked, whether the Apostles found this reading in their Greek Bibles?—But, before we can speak with decision relative to the quotations from the Old Testament, we must wait for a more perfect edition of the Sep-

¹ See Sect. I. § VIII. p. 599. *supra*.

tuagint, collated from the best manuscripts; for, in the editions which we have at present, too little attention has been paid to the accuracy of the text; and the manuscripts which have been used are not only inconsiderable in number, but, though antient, precisely those which are least correct.¹

3. Another cause of the apparent discrepancy occurring in the quotations from the Old Testament in the New may arise from our not understanding particular Hebrew texts or words: a few such instances have already been noticed². But this is only a temporary cause—the researches of commentators and critics (which the preceding tables have tended to confirm) have shown that the writers of the New Testament express the true sense, though not the sense generally attributed to the Hebrew: and in proportion as such researches are more diligently prosecuted, and our knowledge of the original languages of the Scriptures is increased, these difficulties will gradually and certainly diminish.

4. It is further to be observed that the very same quotations are often *contracted* by some of the evangelists and as often enlarged by others. This difference in quoting may be accounted for by the different occasions on which they are introduced, and the different ends which they were intended to serve. Thus, Luke (who wrote his Gospel for the instruction of *Gentile* converts,) quotes not less than *three* verses from the prophet Isaiah³; while Matthew (iii. 3.) and Mark (i. 3.) quote only the *first* of them. But it was necessary to Luke's purpose that he should proceed so far, in order to assure the Gentiles, that they were destined to be partakers of the privileges of the Gospel, and to *see the salvation of God*. On the other hand, Matthew (xiii. 14, 15.) and Paul (Acts xxviii. 26, 27.) when reproving the Jews for their incredulity, which Isaiah had long before predicted, introduce the prophecy at full length, whereas Mark (iv. 11, 12.) and Luke (viii. 10.) only refer to it briefly⁴. Mark, whose Gospel was written for a mixed society of Jewish and Gentile converts, has many peculiarities belonging to him, which are not specified by the other evangelists. Of these peculiarities, we have an instance in his manner of citing the passage of Isaiah just noticed. The verse in his Gospel runs thus:

Τοις ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται· ἵνα βλέποντες βλέπωσι, καὶ μὴ ἴδωσι· καὶ ἀκούοντες ἀκούωσι, καὶ μὴ συνίωσι, μὴ ποτε ἐπιγερῶσι, καὶ ἀφεθῇ

¹ Marsh's Michaelis, vol. i. p. 235. The question above noticed will, most probably, be fully solved when the elaborate edition of the Septuagint, now printing at Oxford, shall be completed.

² See § VII. pp. 395—399. *supra*.

³ See the passages of Isaiah and Luke at length, in p. 432. No. 2.

⁴ The passage of Isaiah, above noticed, is given at length, in p. 432. No. 4. *supra*.

αυτοις τα αμαρτηματα. Unto them that are without all these things are done in parables : That, seeing they may see and not perceive ; and hearing, they may hear and not understand ; lest at any time they should be converted and their sins should be forgiven them.

In order to engage the Jews the more effectually to adopt and obey his Gospel, Mark has not only inserted in it more Hebrew or rather Syro-Chaldaic phrases than all the other evangelists together ; but in the verse here given, he has forsaken both the Hebrew and Greek of Isa. vi. 11. (in our translation truly rendered *and I will heal them*), and has quoted the Chaldee Paraphrase, which he translated for himself, και αφεδη αυτοις τα αμαρτηματα, and *their sins should be forgiven them* ; and which thus probably became more intelligible to the Gentiles also. Now these particular variations are so far from being disparagements to the Gospels, that they are in reality the excellencies and ornaments of them. They are such variations only, as these different converts, of different conceptions required to have made, for their obtaining a true and right knowledge of the Old Testament prophecies¹. A similar mode of citation is pursued by the illustrious apostle, Paul, who does not mention or allege the law and the prophets in one and the same manner to Jews and Gentiles. Thus, to Felix the Roman governor, he says of himself (Acts xxiv. 14.) *Believing all things which are written in the law and the prophets*. But to king Agrippa (xxvi. 22.) *Saying none other things than those which the prophets and Moses did say should come*. And thus he distinguishes in his Epistles. In that to the Hebrews are many passages from the Old Testament, but not a single instance in which it is quoted as *written*. But in his other epistles he rarely uses any other form than, *It is written*, or, *The Scripture saith*. Thus he cites it to the Romans ; the chief variations from which mode to that of *He saith*, are in the three chapters, ix, x, xi. which principally relate to the Jews : and even there he seldom fails to name the prophet whose words are adduced. To the Galatians, and in both Epistles to the Corinthians, with one or two exceptions, he urges the words of the Old Testament as *written*. To the Philippians, Colossians, and Thessalonians, if we mistake not, he makes no direct quotation from it. In the Epistle to the Ephesians he refers to it twice, and there indeed in both places under the form of *He saith*. But he himself had spent above two years in teaching them with the utmost diligence and attention (Acts xix. 8. 10.) and wrote his Epistle to them some years after ; when he might

¹ Dr. Owen, on the Modes of Quotation used by the evangelical writers, pp. 85—87.

have full assurance that he spoke to those *who knew the law*. A passage in this Epistle, compared with one similar in that to the Colossians, seems to prove, that he made a difference between them, and judged the Ephesians to be better versed in the sacred books. To these he proposes the precept of obedience to parents with a view to the Mosaic promise: (Eph. vi. 1—3.) *Children, obey your parents in the Lord; for this is right. HONOUR THY FATHER AND MOTHER; WHICH IS THE FIRST COMMANDMENT WITH PROMISE.* But he omits this reference to the words of the Decalogue, in giving the same precept to the Colossians; with whose proficiency in the Scriptures he was less acquainted, as having never been among them. He says only (Col. iii. 20.) *Children, obey your parents in all things: for this is well pleasing unto the Lord.*

Thus we see that St. Paul has one mode of citing the Old Testament to the Hebrews, and another to the churches of which the Gentiles were members; that in the former case he agrees with Matthew, in the latter with Mark and Luke. And in this respect there is so much uniformity of the Apostle and two Evangelists, that we may justly conclude, it was not accidental, but designed by him and them, for the same purpose of suiting their style to the small measure of scriptural knowledge which they might well suppose many of their readers to possess. By which means the unlearned or newly-converted Gentiles were instructed, that what was offered to them as the word of God *which came in old time*, was to be found in the books of Scripture; and, if Judaisers crept in and perplexed them with doctrines of an oral or traditionary law, they were furnished with this reply to such teachers: “When the Apostles and Evangelists, who have been our more immediate guides, propose to us any part of the Mosaic economy, they allege only what is *written*, and what they carefully inform us to be so.”¹

We have dwelt the longer on this subject, not only on account of its importance in illustrating the external form of the quotations of the Old Testament by the Evangelists and Apostles, but also because it furnishes us with an additional instance of those simple notes of authenticity, with which the New Testament abounds, and which the genius of forgery could *never* have devised.

Upon the whole, then, as it respects the external form of quotations from the Old Testament, it may be observed, that the writers of the New Testament did not make it a *constant* rule to cite from the Greek version, because there are many

¹ Dr. Townson's Discourses on the Four Gospels, disc. 4. sect. ii. (Works, vol. i. pp. 101, 102.)

places in which their quotations differ from that version, and agree with the Hebrew¹. And as their quotations now correspond with the Hebrew, very frequently in express words², and generally in the sense³; so it is highly probable that they uniformly agreed at first, and that, where the Hebrew was properly expressed in the Greek version, they used the words of that version. But where it materially varied from the meaning of the Hebrew Scriptures, they either gave the sense of the passage cited in their own words; or took as much of the Septuagint as suited their purpose, introducing the requisite alterations. Hence several passages are neither direct quotations from the Hebrew text, nor quotations from the Septuagint⁴: and some, as we have already seen, agree with the latter even where it varies from the former, but only where the deviation does not so affect the meaning of the passage, as to interfere with the pertinency of the quotation for the purpose intended. “All this accords to what ordinary writers, in similar circumstances, would have done, and in fact have been authorised to do: but the sacred penmen, being themselves divinely inspired, might take liberties which we must not; because their comments were equally the *Word of God* with the texts commented on.”⁵

¹ See § IV. pp. 441—443. *supra*.

² See § I. and II. pp. 358—383. *supra*.

³ See §§ III.—V. pp. 383—393. *supra*.

⁴ See § V. p. 393. *supra*.

⁵ The Rev. T. Scott, on the Authority of the Septuagint, in the *Christian Observer* for 1810, vol. ix. p. 102.

SECTION III.

ON THE INTERNAL FORM OF QUOTATIONS, OR THE MODE IN WHICH CITATIONS FROM THE OLD TESTAMENT ARE APPLIED IN THE NEW.

General observations on the Rabbinical and other modes of quoting the Old Testament—classification of the quotations in the New Testament;—I. Quotations from the Old Testament in the New, in which the predictions are literally accomplished;—II. Quotations, in which that is said to have been done, of which the Scriptures have not spoken in a literal, but in a spiritual sense;—III. Quotations that are accommodated by the sacred writers to particular events or facts;—IV. Quotations and other passages from the Old Testament which are alluded to in the New.

IN considering the passages of the Old Testament, which have been introduced by the apostles and evangelists into the writings of the New, “there is often a difficulty with respect to the *application* of such quotations; when they are applied to a purpose to which they *seem* to have no relation, according to their original design. 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.” An accurate distinction therefore must be made between such quotations as, being merely borrowed, are used as the words of the writer himself, and such as are quoted in proof of a doctrine, or the completion of a prophecy.

Michaelis¹ has remarked, that whenever a book is the subject of our daily reading, it is natural that its phrases should occur to us in writing—sometimes with a perfect recollection of the places whence they are taken, and at other times when the places themselves have totally escaped our memory. Thus, the lawyer quotes the maxims of the law; the scholar, his favourite classics; and the divine, the precepts of the Gospel. It is no wonder, therefore, if the same has happened to the writers of the New Testament; who being daily occupied in the study of the Old Testament, unavoidably adopted its modes of expression, and especially of the Greek Septuagint, which they have borrowed, and applied to their own use in various ways and for various purposes.

The quotations from the Old Testament in the New are generally introduced by certain formulæ, such as, *That it*

¹ Introduction to the New Testament, vol. i. pp. 200—203.

might be fulfilled—As it is written—Isaiah prophesied, &c.; and various rules have been framed, in order to account for their application. It has been observed by the same great philologist, that the writers of the New Testament quote in general like the Rabbins, without mentioning the place whence the quotation is taken; as they presuppose the reader to be so well acquainted with the Old Testament, as to be able to find it without particular direction. The Rabbins select some principal word out of each section, and apply that name to the section itself, in the same manner as the Mohammedans distinguish the *suras* or chapters of their Koran, saying, in Eli, in Solomon, when they intend to signify the sections where the names are mentioned, For instance, Rashi, in his remarks on Hosea ix. 9. (*They have deeply corrupted themselves, as in the days of Gibeah*), says—“Some are of opinion that this is Gibeah of Benjamin *in the concubine*,” that is, mentioned in the chapter of the concubine, or Judges xix. And in this manner quotations are sometimes made in the New Testament. Thus, in Mark xii. 26. and Luke xx. 37. ἐπι τῆς βَاτου (*in or at the bush*), signifies, “in the section relating to the burning bush,” which, according to the modern division, is the third chapter of Exodus. Again, in Rom. xi. 2. ἐν Ηλια, (*in Elias*) signifies “in the section in which the actions of Elias are recorded;” which at present forms the seventeenth, eighteenth, and nineteenth chapters of the first book of Kings.¹

Another very frequent practice of the Rabbins was, to produce only the initial words of a quoted passage, while those are omitted in which the force of the argument consists, or the absence of which destroys the connexion. Of this description are the quotations in Rom. vii. 7. and xiii. 9. (*Thou shalt not covet*), in which the apostle leaves us to supply the following words contained in Exod. xx. 17. *Thou shalt not covet thy neighbour's wife*, &c. Similar instances are to be found in Rom. xi. 27. and Heb. ii. 13.²

The formulæ (*as it is written, that it might be fulfilled, it hath been said*, &c. &c.) with which the quotations in the New Testament are generally introduced, have been supposed by

¹ Michaelis, vol. i. pp. 245, 244, 153, 154, 492. Upon the same rule, Michaelis thinks the supposed contradiction between Mark ii. 26. and 1 Sam. xxi. 1. may be explained “in the chapter of Abiathar,” or, in that part of the books of Samuel in which the history of Abiathar is related. This explanation, Rosenmüller very justly remarks, would be preferable to any other, if Mark had added the expression, *it is written*, or *the Scripture saith*. Scholia in N. T. tom. i. p. 573. edit. 1801. See also Kuinöel on Mark ii. 26. Comm. in Libros N. T. Historicos, tom. ii. p. 52.

² Michaelis, vol. 1. pp. 241—246.

Surenhusius¹, (to whose learned researches biblical students are most deeply indebted) to be the indications of the *modes* in which they are expressed: so that, by attending to these formulæ, we may easily know why the evangelists allege the subsequent words in one certain manner rather than in another; and why they depart more or less from the Hebrew text. Agreeably to this hypothesis, Surenhusius has, with infinite labour and industry, collected a great variety of rules² out of

¹ In the preface to his "*Βιβλος Καταλλαγης* : in quo, secundum veterum Theologorum Hebræorum Formulas allegandi et modos interpretandi, conciliantur loca ex Veteri in Novo Testamento allegata." 4to. Amst. 1715. The words of Professor Surenhusius are as follow: "*Etenim omni in loco ex V.T. in N. allegato recte conciliando, videndum est prius, quâ allegandi formulâ utantur Apostoli; ex qua statim dignoscere licet, quare sequentia verba hoc, et non alio modo, allegaverint, atque ad veterem Scripturam Hebræam plusve minusve attenderint. Sic alium sensuum involvit illa allegandi formula Ερηνη; alium, Γεραπται; alium, Ινα πληρωθη το ρηθην; alium, Επληρωθη η γραφη, &c.*"

² The following are the principal *theses* or rules laid down by Surenhusius, whose work, it may be proper to remark, deserves a place in the library of every biblical student, on account of its learned illustration of many passages of Scripture not immediately connected with the quotations from the Old Testament.

1. Sometimes the words are read, not according to the regular vowel-points, but agreeably to others substituted for them. Instances of this sort, Surenhusius is of opinion, are to be found in Acts iii. 22, 23. and vii. 42, &c. 1 Cor. xv. 54. and 2 Cor. viii. 15.

2. Sometimes letters are changed, as in Rom. ix. 33. 1 Cor. ix. 9, &c. Heb. viii. 9. and x. 5.

3. Sometimes both letters and vowel-points are changed, as in Acts xiii. 40, 41. and 2 Cor. viii. 15.

4. Sometimes words are added from a parallel passage, or are changed in the quotation, which words appear as if the whole occurred in the cited text, as in Rom. xi. 5. xv. 10. 1 Cor. xv. 45. 2 Cor. vi. 16. Eph. v. 14. and Heb. xii. 12, 13.

5. Sometimes additional words are inserted to complete the same, as in Matt. iv. 10. xxi. 5. John vi. 49. xii. 58. and Rom. x. 6.

6. Sometimes several passages are abridged together, in order to make the subject more clear; as in Matt. xxi. 5. Luke iv. 18, 19. John viii. 5, &c.

7. Sometimes the beginnings of verses are only added, for the sake of brevity, although the sacred writer refers to the whole passage, which he paraphrases. Instances of this sort occur in Acts i. 20. Rom. xi. 27. Heb. iii. iv. and x.

8. Some passages are cited, either allegorically, or by way of simple proof, in which case the subject cannot be proved, unless the passage cited be compared with others, and illustrated as in Rom. ix. 12, 13. x. 8. and Heb. iv. 5, 6.

9. Sometimes one and the same passage is cited to prove many things, and is applied to many persons, as in Matt. xiii. 14. compared with John xii. 40. Rom. ix. 33. and x. 11. compared with 1 Pet. ii. 6.

10. Sometimes a subject is intended to be proved by several passages, though one only is adduced, the reader being left to find them out, as in Acts xv. 15, 16.

11. The first and last clauses of a verse only are sometimes cited, the intermediate clauses being omitted. See Eph. v. 14. and 1 Pet. i. 24, 25.

12. Sometimes a passage is simply adduced without any formula of quotation, and then another intervenes parenthetically; which being cited, the sacred writer returns to the first quoted passage, which is illustrated in a variety of particulars. Thus St. Paul, in Heb. iii. 7. first cites Psal. xcvi. 7; then he interposes references to Exod. xvii. 2. Numb. xx. 15. xiv. 25. and Deut. i. 34; and at length, in the 15th verse, he returns to Psal. xcvi. 7. which he explains, as if all the intermediately quoted passages were contained in one and the same text. Similar instances occur in Heb. iv. 15. and 1 Cor. iii. 7. Surenhusii *Βιβλος Καταλλαγης*, pp. 1—56.

the Talmud and the Rabbinical writings, and has illustrated them with numerous extracts, in order to explain and justify all the quotations made from the Old Testament in the New. But what militates against this hypothesis is, that we find, that the very *same quotations*, expressed in the same words, and brought to prove the very same points, are introduced by *different* formulæ in different gospels. A further objection to the rules adduced by Surenhusius, is their number and their complexity, which render it difficult to refer all the quotations accurately to them. It is therefore not only more convenient, but more intrinsically useful, to refer the citations from the Old Testament in the New to the four following classes, which have been adopted, with some alteration, from Rosenmüller¹, after Gusset and Wolfius. According to these, the phrases, *that it might be fulfilled, as it is written, &c. &c.* may be properly applied in the New Testament;—

I. *When the thing predicted is literally accomplished.*

II. *When that is done, of which the Scripture has spoken, not in a literal, but in a spiritual sense.*

III. *When a thing is done, neither in a literal nor in a spiritual sense, according to the fact referred to in the Scriptures; but is similar to that fact. The passages thus cited may, briefly, be termed accommodated quotations.*

IV. *When the sacred writers have made simple allusions to passages in the Old Testament, for the sake of example or illustration.*²

In the following tables, the quotations are arranged under each class, to which they appear respectively to belong. Some of the references, perhaps, may be disputable; and in some, it is possible that the author may be mistaken: but as they are the result of a laborious and patient comparison of every prophecy or citation, in classifying which he could have but little assistance, he trusts he may be allowed to say, that he has exerted the best of his judgment, and to indulge the hope that he has not misapplied the quotations in any essential point.

I. *Of Quotations from the Old Testament in the New, in which the things predicted are literally accomplished.*

Direct prophecies are those which relate to Christ and the Gospel, and to them alone, and which cannot be taken in any other sense:

¹ Scholia in Nov. Test. tom. i. p. 25.

² The fourth class mentioned by Rosenmüller, Gusset, and Wolfius, is as follows:—When that which has, in the Old Testament, been mentioned as formerly done, is accomplished, in a larger and more extensive sense, in the New Testament. But as the citations which appear to belong to this class may be referred to the first and third, we have substituted the preceding in lieu of it.

and the Scripture is said to be *fulfilled* in the *literal sense*, when that event which it foretells is accomplished. The quotations from the Old Testament in the New, which belong to this class, are both numerous and highly important. Such are those which mention the calling of the Gentiles, and the everlasting kingdom of Messiah: such also is the 110th Psalm, which, it has been well remarked, is as plain as a prophetic description ought to be. It is applicable to Christ alone, and it sets forth his exaltation, his royal dignity, his priestly office, the propagation of his Gospel, the obedience of his subjects, the destruction of his enemies, and of the Roman emperors who persecuted his church.¹

Other examples of this description will be found in the following quotations, the references in which are made to the authorised English version of the Bible.²

Gen. xii. 3. xviii. 18. xxii. 18.	quoted in	Acts iii. 25. Gal. iii. 8.
Gen. xvii. 7. 19. xxii. 16, 17.	-	Luke i. 55. 72, 73, 74.
Deut. xviii. 15. 19.	- -	Acts iii. 22, 23.
Psal. ii. 1, 2.	- - -	Acts iv. 25, 26.
Psal. ii. 7.	- - -	Acts xii. 33. Heb. i. 5. v. 5.
Psal. viii. 2.	- - -	Matt. xxi. 16.
Psal. viii. 4—6.	- - -	Heb. ii. 6—8.
Psal. xvi. 8—11.	- - -	Acts ii. 25—28. 31.
Psal. xvi. 10.	- - -	Acts xiii. 35.
Psal. xxii. 1.	- - -	Matt. xxvii. 46. Mark xv. 24.
Psal. xxii. 18.	- - -	{ Matt. xxvii. 35. Mark xv. 34. Luke xxiii. 34. John xix. 24.
Psal. xxii. 22.	- - -	Heb. ii. 12.
Psal. xxxi. 5.	- - -	Luke xxiii. 46.
Psal. xli. 9.	- - -	John xiii. 18. Acts i. 16.
Psal. xlv. 6, 7.	- - -	Heb. i. 8, 9.
Psal. lxviii. 18.	- - -	Eph. iv. 7, 8.
Psal. lxix. 21.	- - -	{ John xix. 28, 29. Matt. xxvii. 48. Mark xv. 36. and Luke xxiii. 36.
Psal. lxix. 25. cix. 8.	- - -	Acts i. 20.
Psal. xc. 7—11.	- - -	Heb. iii. 7—11. iv. 3. 5—7.
Psal. cii. 25—27.	- - -	Heb. i. 10—12.
Psal. cx. 1.	- - -	{ Matt. xxii. 44. Mark xii. 36. Luke xx. 42. Acts ii. 34, 35. Heb. i. 13.
Psal. cx. 4.	- - -	Heb. v. 6.
Psal. cxviii. 22, 23.	- - -	{ Matt. xxi. 42. Mark xii. 10, 11. Luke xx. 17. Acts iv. 11.
Psal. cxviii. 25, 26.	- - -	Matt. xxi. 9. Mark xi. 9. John xii. 12.
Psal. cxxxii. 11. 17.	- - -	Luke i. 69. Acts ii. 30.
Isa. vii. 14.	- - -	Matt. i. 23.
Isa. ix. 1, 2.	- - -	Matt. iv. 15, 16.
Isa. ix. 7. (with Dan. vii. 14. 27.)	- - -	Luke i. 32. 33.
Isa. xi. 10.	- - -	Rom. xv. 12.
Isa. xxv. 8.	- - -	1 Cor. xv. 54.
Isa. xxvii. 9. and lix. 20, 21.	- - -	Rom. xi. 26, 27.
Isa. xxviii. 16. (with Joel ii. 32.)	- - -	Rom. ix. 33. and 1 Pet. ii. 6.

¹ Jortin's Remarks on Eccles. Hist. vol. i. p. 121. 2d edit. The best critical illustration of the prophetic sense of Psalm cx. is, perhaps, that given by Dr. Gregory Sharpe, in his "Second Argument in defence of Christianity, taken from the Ancient Prophecies," pp. 275—311.

² As the passages from the prophetic writings have already been given at full length, they are here designedly omitted.

Isa. xl. 3—5.	-	quoted in	Matt. iii. 3. Mark i. 3. Luke iii. 4—6.
Isa. xlii. 1—4.	-	-	Matt. xii. 17—21.
Isa. xlix. 6.	-	-	Acts xiii. 47, 48. and xxvi. 23. Luke ii. 32.
Isa. liii. 1.	-	-	John xii. 38. Rom. x. 16.
Isa. liii. 3—6.	-	-	Acts xxvi. 22, 23.
Isa. liii. 4—6, 11.	-	-	1 Pet. ii. 24, 25.
Isa. liii. 4.	-	-	Matt. viii. 17.
Isa. liii. 9.	-	-	1 Pet. ii. 22.
Isa. liii. 12.	-	-	Mark xv. 29. Luke xxii. 37.
Isa. liv. 13.	-	-	John vi. 45.
Isa. lv. 3.	-	-	Acts xiii. 34.
Jer. xxxi. 31—34.	-	-	Heb. viii. 8—12. x. 16, 17.
Hosea i. 10.	-	-	Rom. ix. 26.
Hosea ii. 23.	-	-	Rom. ix. 25. 1 Pet. ii. 10.
Joel ii. 28—32.	-	-	Acts ii. 16—21.
Amos ix. 11, 12.	-	-	Acts xv. 16, 17.
Micah v. 2.	-	-	Matt. ii. 5, 6. John vii. 42.
Habak. i. 5.	-	-	Acts xiii. 40.
Haggai ii. 6.	-	-	Heb. xii. 26.
Zech. ix. 9.	-	-	Matt. xxi. 4, 5. John xii. 14. 16.
Zech. xi. 13.	-	-	Matt. xxvii. 9, 10.
Zech. xii. 10.	-	-	John xix. 37.
Zech. xiii. 7.	-	-	Matt. xxvi. 31. 56. Mark xiv. 27. 50.
Mal. iii. 1.	-	-	Matt. xi. 10. Mark i. 2. Luke vii. 27.
Mal. iv. 5, 6.	-	-	{ Matt. xi. 13, 14. xvii. 10—13. Mark ix, 11—13. Luke i. 16, 17.

II. *Of Quotations from the Old Testament in the New, in which that is said to have been done, of which the Scriptures have not spoken in a literal, but in a spiritual sense.*

There are citations out of the Old Testament in the New, in a mediate and typical or spiritual sense, respecting Christ, and his mystical body the church. The Scripture is therefore said to be fulfilled, when that is accomplished in the antitype which is written concerning the type. Thus, in John xix. 36. we read, these things were done that the *Scripture should be fulfilled*,—"a bone of him shall not be broken." These words, which were originally written of the paschal lamb (Exod. xii. 46. Numb. ix. 12.), are said to be fulfilled in Christ, who is the antitype of that lamb. Additional examples of the same kind will be found in the annexed passages.

Gen. xiv. 19. 20.	cited and applied in	Heb. vii. 1—10.
Gen. xv. 5.	-	Rom. iv. 18.
Gen. xvi. 15.	-	Gal. iv. 22.
Gen. xvii. 4.	-	Rom. iv. 17.
Gen. xviii. 10.	-	Rom. ix. 9.
Gen. xxi. 1—3.	-	Gal. iv. 22, &c.
Gen. xxi. 12.	-	Rom. ix. 7.
Gen. xxv. 23.	-	Rom. ix. 10.
Exod. xvi. 13—15.	-	John vi. 31. 49. 1 Cor. x. 3.
Exod. xvii. 6. Numb. xx. 11.	-	1 Cor. x. 4.
Exod. xix. 6.	-	1 Pet. ii. 9.
Exod. xxiv. 8.	-	Heb. ix. 20.
Levit. xxvi. 11, 12.	-	2 Cor. vi. 16.
Numb. xxi. 8, 9.	-	John iii. 14.
Deut. xxi. 23.	-	Gal. iii. 13.
Deut. xxxii. 21.	-	Rom. x. 19.
2 Sam. vii. 14.	-	Heb. i. 5.
Psal. ii. 9.	-	Rev. ii. 27.

Psal. viii. 4—6.	cited and applied in	Heb. ii. 6—8.
Psal. viii. 6.	- - - -	1 Cor. xv. 27.
Psal. xviii. 49.	- - - -	Rom. xv. 9.
Psal. xxxv. 19. lxix. 4. and cix. 3.	- - - -	John xv. 25.
Psal. xl. 6—8.	- - - -	Heb. x. 5—7.
Psal. lxix. 9.	- - - -	John ii. 17.
Psal. civ. 4.	- - - -	Heb. i. 7.
Isa. xl. 6, 7.	- - - -	1 Pet. i. 24, 25.
Isa. lii. 7. and Nahum i. 15.	- - - -	Rom. x. 15.
Isa. liv. 1.	- - - -	Gal. iv. 27.
Isa. lxiv. 4.	- - - -	1 Cor. ii. 9.
Hosea xi. 1.	- - - -	Matt. ii. 15.
Jonah i. 17. ii. i. and iii. 5.	- - - -	Matt. xii. 40, 41. Luke xi. 30. 32.
Habak. ii. 3.	- - - -	Heb. x. 37.
Habak. ii. 4.	- - - -	Rom. i. 17. Gal. iii. 11. Heb. x. 38.

III. *Of Quotations from the Old Testament in the New, in which a thing is done neither in a literal nor in a spiritual sense, according to the fact referred to in the Scriptures, but is similar to that fact,—in other words, where the citation is accommodated.*

Accommodations are passages of the Old Testament, which are adapted by the writers of the New Testament to an occurrence that happened in their time, on account of some correspondence and similitude. These are not prophecies, though they are said sometimes to be fulfilled; for any thing may be said to be fulfilled when it can be pertinently applied. This method of explaining Scripture by accommodation will enable us to solve some of the greatest difficulties relating to the prophecies.

For the better understanding of this important subject, it should be recollected, that the writings of the Jewish Prophets, which abound in fine descriptions, poetical images, and sublime diction, were the classics of the later Jews: and, in subsequent ages, all their writers affected allusions to them, borrowed their images and descriptions, and very often cited their identical words, when recording any event or circumstance that happened in the history of the persons whose lives they were relating; provided it was *similar* and parallel to one that occurred in the times, and was described in the books of the ancient prophets. It was a familiar idiom of the Jews¹, when quoting the writings of the Old Testament, to say—*that it might be fulfilled, which was spoken by such and such a prophet*; not intending to be understood that such a particular passage in one of the sacred books was ever designed to be a *real prediction* of what they were then relating, but signifying only, that the words of the Old Testament might be properly adapted to express their meaning, and illustrate their ideas. And thus the Apostles, who were Jews by birth, and wrote and spoke in the Jewish idiom, have very frequently alluded to the sacred books, after the customary style of their nation; intending no more by this mode of speaking, than that the words of such an ancient writer are happily descriptive of what was transacted in their time, and might, with equal propriety, be adapted to characterise such a particular circum-

¹ The Talmud and Rabbinical writers abound with instances, great numbers of which are cited by Surenhusius, in the work already cited, p. 451. note¹.

stance as happened in their days ; that there was a *con-similarity* of cases and incidents ; and that the expressive style and diction of the old inspired prophets were as justly applicable to the occurrences recorded by the apostles, as they were suitable to denote those events and facts in their times which they had commemorated.

Thus, our Lord, speaking of the insurmountable prepossessions and perverseness of the Jews to whom he preached, says:—*Seeing they see not, and hearing they hear not, neither do they understand,*—that is, their stupidity is so gross, and their prejudices are so numerous, that though they have capacities proper for understanding and receiving my doctrine, they will neither understand nor receive it ; so that in them is fulfilled the prophecy of Isaiah,—his words are perfectly applicable to the present age, and descriptive of their moral character and condition :—*Hearing, ye shall hear, and shall not understand ; and seeing, ye shall see, and shall not perceive. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.* (Isa. vi. 9, 10. cited in Matt. xiii. 14, 15.) The same passage of the evangelical prophet is cited by St. Paul (Rom. xi. 8.), and applied to the invincible obstinacy of his countrymen,—not, indeed, as though they had then, and then only, received their precise accomplishment, but as beautifully expressive of the obduracy, determined infidelity, and impenitence of the Jews.

Again, the prophet Jeremiah, describing the miseries of captivity by a beautiful figure, represents Rachel as deploring the loss of her children, bathed in tears, piercing the air with loud lamentations, and indulging inconsolable grief. When Herod imbrued his hands in the blood of the innocents in Bethlehem and its vicinity, how applicable were the prophet's words to such a cruel scene, and how happily are they cited by the evangelist, to exhibit to his reader the mourning and lamentation caused by that sanguinary tyrant ! They are a beautiful quotation, and not a prediction of what then happened : and yet, upon the murder of these babes, the sacred historian says, according to the Jewish phraseology, when they cited Scripture :—*Then was fulfilled that which was spoken by the prophet Jeremiah ; in Ramah there was a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted because they are not.* (Jer. xxxi. 15. cited in Mat. ii. 17, 18.)

Once more,—our Lord having delivered several parables, the sacred historian, after remarking that Jesus Christ chose to convey his religious and moral instruction to the Jews by means of parables, with which all his public discourses abounded, says :—*That it might be fulfilled which was spoken by the prophet, " I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world."* (Psal. lxxviii. 2. quoted in Matt. xiii. 35.)¹

¹ This mode of accommodating passages was not confined to the inspired penmen. Pagan writers often cite passages from their old poets, to describe things of which these poets never thought ; and this, Dr. Jortin remarks, is no fault, but rather a beauty in writing : and a passage, applied justly in a new sense, is ever pleasing to an ingenious reader, who loves to see a likeness and pertinency where he expected none. (Rem. on

A similar instance of accommodation occurs in St. Paul's second Epistle to the Corinthians (vi. 2.) ; where he cites the saying of the Prophet Isaiah (xlix. 8.)—*I have heard thee in a time accepted, and in the day of salvation I have succoured thee.* In this passage the apostle does not mean to declare that the prophet had the Corinthians in view, but he cites it as a parallel case: intimating that they might collect from that saying that there was a certain *accepted time*, in which God would hear them, and which, therefore, it concerned them not to let pass without carefully improving it.

The following table presents a list of the passages thus accommodated from the Old Testament by the writers of the New:—

Gen. xv. 5.	-	-	cited in	Rom. iv. 18.
Gen. xv. 6.	-	-	-	Rom. iv. 3. Gal. iii. 6. and James ii. 23.
Gen. xviii. 10.	-	-	-	Rom. ix. 9.
Gen. xix. 15, 26.	-	-	-	Luke xvii. 28, 29. 32.
Gen. xxi. 12.	-	-	-	Rom. ix. 7.
Gen. xxv. 33.	-	-	-	Heb. xii. 16.
Gen. xxvii. 28, &c.	-	-	-	Heb. xi. 20. xii. 17.
Exod. ix. 16.	-	-	-	Rom. ix. 17.
Exod. xxxii. 6.	-	-	-	1 Cor. x. 7.
Exod. xxxiii. 19.	-	-	-	Rom. ix. 15.
Lev. xi. 45.	-	-	-	1 Pet. i. 16.
Lev. xviii. 5.	-	-	-	Rom. x. 5. Gal. iii. 12.
Deut. vi. 13.	-	-	-	Matt. iv. 10. Luke iv. 8.
Deut. vi. 16.	-	-	-	Matt. iv. 7. Luke iv. 12.
Deut. viii. 3.	-	-	-	Matt. iv. 4. Luke iv. 4.
Deut. xxv. 4.	-	-	-	1 Cor. ix. 9. 1 Tim. v. 18.
Deut. xxvii. 26.	-	-	-	Gal. iii. 10.
Deut. xxxii. 35.	-	-	-	Rom. xii. 19. Heb. x. 30.
Deut. xxxii. 36.	-	-	-	Heb. x. 30.
Deut. xxxii. 43.	-	-	-	Rom. xv. 10.
Josh. i. 5.	-	-	-	Heb. xiii. 5.
1 Sam. xxi. 6.	-	-	-	{ Matt. xii. 3, 4. Mark ii. 25, 26. Luke vi. 3, 4.
1 Kings xix. 14. 18.	-	-	-	Rom. xi. 3, 4.
Psal. v. 9. and cxl. 3.	-	-	-	Rom. iii. 13.
Psal. x. 7.	-	-	-	Rom. iii. 14.
Psal. xiv. 1—3. and liii. 1—3.	-	-	-	Rom. iii. 10—12.
Psal. xix. 4.	-	-	-	Rom. x. 18.
Psal. xxiv. 1.	-	-	-	1 Cor. x. 26.
Psal. xxviii. 16.	-	-	-	Rom. x. 11.
Psal. xxxji. 1, 2.	-	-	-	Rom. iv. 7, 8.
Psal. xxxiv. 12—16.	-	-	-	1 Pet. iii. 10—12.
Psal. xxxvi. 1.	-	-	-	Rom. iii. 18.
Psal. xliv. 22.	-	-	-	Rom. viii. 36.
Psal. li. 4.	-	-	-	Rom. iii. 4.
Psal. lxix. 9.	-	-	-	Rom. xv. 3.
Psal. lxix. 22, 23.	-	-	-	Rom. xi. 9, 10.
Psal. lxxviii. 2.	-	-	-	Matt. xiii. 35.
Psal. lxxxii. 6.	-	-	-	John x. 34.

Eccl. Hist. vol. i. p. 120.) In Ælian, Diogenes the Cynic philosopher is reported to have said, that “he *fulfilled* in himself all the curses of tragedy: and Olympiodorus, in his life of Plato, has this expression, “*that it might be true concerning him,*” and then cites the following verse from Homer:

Του και απο γλωσσης μελιτος γλυκιων ρειν αυδη.

Words sweet as honey from his lips distilled. POPE.

Which verse, however applicable to that great philosopher, is not to be considered as an oracle delivered by the poet, with a view to the particular use or accommodation of it by this biographer. (Sharpe's Second Argument in Defence of Christianity, p. 349.)

Psal. cxli. 9.	-	cited in	2 Cor. ix. 9.
Psal. cxvi. 10.	-	-	2 Cor. iv. 13.
Psal. cxvii. 1.	-	-	Rom. xv. 11.
Psal. cxviii. 6.	-	-	Heb. xiii. 6.
Prov. i. 16. Isa. lix. 7, 8.	-	-	Rom. iii. 15—17.
Prov. iii. 11, 12.	-	-	Heb. xii. 5, 6.
Prov. iii. 34.	-	-	James iv. 6.
Prov. x. 12.	-	-	1 Pet. iv. 8.
Prov. xxv. 21, 22.	-	-	Rom. xii. 20.
Prov. xxvi. 11.	-	-	2 Pet. ii. 22.
Isa. i. 9.	-	-	Rom. ix. 29.
Isa. vi. 9, 10.	-	-	} John xii. 40. Matt. xiii. 14, 15. Luke viii. 10. Rom. xi. 8.
Isa. viii. 12, 13.	-	-	
Isa. viii. 17, 18.	-	-	Heb. ii. 13.
Isa. x. 22, 23.	-	-	Rom. ix. 27, 28.
Isa. xxix. 10.	-	-	Rom. xi. 8.
Isa. xxix. 13.	-	-	Matt. xv. 8, 9. Mark vii. 6.
Isa. xxix. 14.	-	-	1 Cor. i. 19.
Isa. xxix. 16. and xlv. 9.	-	-	Rom. ix. 20, 21.
Isa. xlv. 23.	-	-	Rom. xiv. 11. Phil. ii. 10.
Isa. xlix. 8.	-	-	2 Cor. vi. 2.
Isa. lii. 5. with Ezek. xxxvi. 20.	-	-	Rom. ii. 24.
Isa. lii. 7. and Nahum i. 15.	-	-	Rom. x. 15.
Isa. lii. 11, 12.	-	-	2 Cor. vi. 17.
Isa. lii. 15.	-	-	Rom. xv. 21.
Isa. lvi. 7. (and Jer. vii. 11.)	-	-	Matt. xxi. 13. Mark xi. 17. Luke xix. 46.
Isa. lxi. 1, 2.	-	-	Luke iv. 18, 19.
Isa. lxi. 1, 2.	-	-	Rom. x. 20, 21.
Isa. lxi. 1, 2.	-	-	Acts vii. 49, 50.
Jer. xxxi. 15.	-	-	Matt. ii. 17, 18.
Jer. xxxi. 33. and xxxii. 38. (with 2 Sam. vii. 14.)	-	-	} 2 Cor. vi. 18.
Hab. ii. 4.	-	-	
Joel. ii. 32.	-	-	Rom. x. 13.
Mal. i. 2, 3.	-	-	Rom. ix. 13.

It cannot escape observation, that by far the larger portion of the preceding quotations is accommodated by the apostle Paul. Dr. John Taylor¹ has some useful remarks (of which the following are an abstract), on the various designs with which Saint Paul cited them:

1. Sometimes his intention goes no further than using the *same strong expressions*, as being equally applicable to the point in hand. Thus, in Rom. x. 6—8. he uses the words of Moses (Deut. xxx. 12—14.), not to prove any thing, nor as if he thought Moses spoke of the same subject; but merely as intimating that the strong and lively expressions, used by Moses concerning the doctrine he taught, were equally applicable to the faith of the Gospel. So, in Rom. x. 18. he quotes Psal. xix. 4. though it is not unlikely that those expressions were used by the antient Jews in application to the Messiah, as the apostle applies them.

2. Sometimes the design of the quotation is only to show that the *cases are parallel*: or that what happened in his times corresponded with what happened in former days. See Rom. ii. 24. viii. 36. ix. 27—29. xi. 2—5. 8—10. and xv. 21.

¹ In his Paraphrase and Notes on Saint Paul's Epistle to the Romans, p. 359, 4th edit. 1769.

3. Sometimes the quotation is only intended to *explain a doctrinal point*. See Rom. i. 17. iv. 7, 8. 18—21. ix. 20, 21. x. 15. and xv. 3.

4. Sometimes the quotation is designed to *prove a doctrinal point*. See Rom. iii. 4. 10—18. iv. 3—17. v. 12—14. ix. 7. 9. 12, 13. 15. 17. x. 5. 11. 13. xii. 20. and xiv. 11.

Lastly, when a passage of the Old Testament is quoted in the New, in order to prove a point of doctrine, the person or writer applies it, though not always in the precise words of the original, yet constantly according to its genuine sense as it stands there. Examples of such application will be found in Deut. viii. 3. compared with Matt. iv. 4.; Deut. vi. 16. compared with Matt. iv. 7.; Deut. xxxiii. 35. and Prov. xxv. 21, 22. compared with Rom. xii. 19, 20.—The expression in Hos. vi. 6. *mercy and not sacrifice* is applied to different purposes in Matt. ix. 13., but to both properly.

In applying the accommodated citations of the Old Testament, Turretin has suggested the three following rules, which claim the attention of the biblical student.

1. In applications of this kind, we must not neglect the literal sense, which is the first and only genuine sense of Scripture.

2. Such applications ought not to be forced, or far-fetched; for those which were made by the apostles, were simple, and easy to be apprehended.

3. Too much stress ought not to be laid on these applications; which, it should be considered, are merely illustrations adduced by the sacred writers further to explain the subjects under their discussion.

4. Such being the nature of these accommodations, it follows that no doctrines—at least such as are necessary to salvation—either can or ought to be deduced from them. †

IV. *Of Quotations, and other Passages from the Old Testament, which are alluded to in the New.*

Besides the passages mentioned in the preceding class, as accommodated by the writers of the New Testament, there is a fourth class, nearly allied to them, and comprising a few quotations, together with a larger number of other passages not distinctly cited from the Old Testament; but which, on comparing them with the New Testament, appear most evidently to have been present to the minds of the sacred writers, who have *alluded* to them by way of illustration or example. A careful inspection of such passages, with reference to their scope and context, together with an application of the rules above suggested

† Turretin, *De Sacr. Script. Interpretatione*, pp. 118, 119. see also pp. 107—117. The subject of accommodated passages of Scripture is more fully discussed by Dr. Sharpe (*Second Argument from Prophecy*, pp. 347—365); Dr. Hey (*Norrisian Lectures*, vol. i. pp. 260—262); Dr. Harwood (*Introduction to the New Test.* vol. i. p. 279—290); Rumpæus (*Comment Crit. ad Libros Nov. Test.* pp. 443, 449, 450); Bishop Kidder (in his *Demonstration of the Messiah*, chap. iii. *Boyle's Lectures*, vol. i. pp. 150—152); Dr. Nicholls (*Conference with a Theist*, part. iii. vol. ii. pp. 10—15. ed. 1698); and especially by Dr. Sykes (*On the Truth of the Christian Religion*, chapters xiii. xiv. and xv. pp. 206—296. edit. 1725.

by Turretin, will readily enable the student to judge of the allusions which he may meet with in the New Testament: and in addition to those rules, Dr. Gerard has remarked, that when the inspired writers quote a passage from the Old Testament, *merely in the way of allusion*, it is enough that the words which they borrow emphatically express their own meaning. It is not necessary that they be precisely the same with those of the passage alluded to, nor that they be there used, either of the same subject or of a similar subject¹. Thus, Deut. xxx. 12—14, which was originally written concerning the law, is by Saint Paul accommodated to the Gospel (Rom. x. 6—8.), with proper variations and explanations. The following table presents a list of the *principal* passages thus alluded to in the New Testament.

Gen. i. 6. 9.	alluded to in	2 Pet. iii. 5.
Gen. i. 27.	- - -	{ Matt. xix. 4. Mark x. 6. 1 Cor. xi. 7. James iii. 9.
Gen. ii. 2, 3.	- - -	Heb. iv. 4.
Gen. ii. 7.	- - -	1 Cor. xv. 45.
Gen. ii. 21, 22.	- - -	1 Cor. xi. 8. 1 Tim. ii. 13.
Gen. ii. 24.	- - -	{ Matt. xix. 5. Mark x. 7. 1 Cor. vi. 16. Eph. v. 31.
Gen. iii. 6.	- - -	1 Tim. ii. 14.
Gen. iii. 4, 13.	- - -	2 Cor. xi. 3.
Gen. iii. 16.	- - -	1 Cor. xiv. 34.
Gen. iv. 4.	- - -	Heb. xi. 4.
Gen. iv. 8.	- - -	{ Matt. xxiii. 35. Luke xi. 51. 1 John iii. 12. Jude verse 11.
Gen. v. 24.	- - -	Heb. xi. 5.
Gen. vi. vii.	- - -	{ Matt. xxiv. 37, 38. Luke xvii. 26, 27. Heb. xi. 7. 1 Pet. iii. 19, 20. 2 Pet. ii. 5. iii. 6.
Gen. xii. 1—4.	- - -	Acts vii. 5. Heb. xi. 8.
Gen. xiii. 15.	- - -	Rom. iv. 13.
Gen. xv. 13, 14.	- - -	Acts vii. 6, 7.
Gen. xvii. 10.	- - -	Acts vii. 8.
Gen. xviii. 3. xix. 2.	- - -	Heb. xiii. 2.
Gen. xviii. 10.	- - -	Heb. xi. 11.
Gen. xviii. 12.	- - -	1 Pet. iii. 6.
Gen. xix. 24.	- - -	2 Pet. ii. 6. Jude, verse 7.
Gen. xxi. 12.	- - -	Heb. xi. 18.
Gen. xlvi. 27.	- - -	Acts vii. 14.
Gen. xlvii. 31.	- - -	Heb. xi. 21.
Gen. l. 24.	- - -	Heb. xi. 22.
Exod. ii. 2, 11.	- - -	Heb. xi. 23—27. Acts vii. 20—29.
Exod. iii. 6.	- - -	Mark xii. 26. Acts vii. 31, 32. Heb. xi. 16.
Exod. xii. 12. 18.	- - -	Heb. xi. 28.
Exod. xiv. 22.	- - -	1 Cor. x. 2. Heb. xi. 29.
Exod. xix. 12. 16. 18, 19.	- - -	Heb. xii. 18—20.
Exod. xx. 12—16. Deut. v. 16—20.	- - -	{ Matt. xix. 18, 19. Mark x. 19. Luke xviii. 20. Rom. xiii. 9. James ii. 11.
Exod. xiii. 2. Numb. viii. 16, 17. xviii. 15, 17.	- - -	{ Luke ii. 23.
Lev. xiv. 3, 4. 10.	- - -	Matt. viii. 4. Mark i. 44. Luke v. 14.
Lev. xix. 12.	- - -	Matt. v. 33.
Lev. xix. 18.	- - -	Matt. v. 43. Gal. v. 14.
Numb. xi. 4.	- - -	1 Cor. x. 6.
Numb. xiv. 23. 29. 37. and xxvi. 64, 65.	- - -	Heb. iii. 16, 17. Jude, verse 5.
Numb. xxi. 4—6.	- - -	1 Cor. x. 9.

¹ Institutes of Biblical Criticism, p. 422. § 1155.

Numb. xxii. 23. 39.	-	alluded to in	2 Pet. ii. 15, 16. Jude verse 11.
Deut. xviii. 1.	-	-	1 Cor. ix. 13.
Deut. xxiv. 1.	-	-	Matt. v. 31. Mark x. 4. Luke xvi. 28.
Josh. ii. 1. vi. 22, 23.	-	-	Heb. xi. 31. James ii. 25.
Josh. vi. 20.	-	-	Heb. xi. 30.
Judges, the whole book, generally	-	-	Acts xiii. 20. Heb. xi. 32.
1 Sam. viii. 5. and x. 1.	-	-	Acts xiii. 21.
1 Sam. xiii. 14. xv. 23. xvi. 12, 13.	-	-	Acts xiii. 22.
1 Kings xvii. 1. and xviii. 42—45.	-	-	James v. 17, 18.
1 Chron. xxiii. 13.	-	-	Heb. v. 4.
Psal. xc. 4.	-	-	2 Pet. iii. 8.
Prov. xxvii. 1.	-	-	James iv. 13, 14.
Isa. xii. 3.	-	-	John vii. 38.
Isa. lxvi. 24.	-	-	Mark ix. 44.
Jer. vi. 16.	-	-	Matt. xi. 29.
Lam. iii. 45.	-	-	1 Cor. iv. 13.
Dan. iii. 23—25.	-	-	Heb. xi. 34.
Dan. ix. 27. xii. 11.	-	-	Matt. xxiv. 15. Mark xiii. 14.
Hos. xiii. 14.	-	-	1 Cor. xv. 55.
Hos. xiv. 2.	-	-	Heb. xiii. 15.
Amos v. 25, 26, 27.	-	-	Acts vii. 42, 43.

SECTION IV.

OF APOCRYPHAL PASSAGES, SUPPOSED TO BE QUOTED IN THE
NEW TESTAMENT—QUOTATIONS FROM PROFANE AUTHORS.

IT was a practice of the antient Hebrew divines to cite, not only the Scriptures, as we have seen in the preceding sections, but also to quote histories, facts, and apophthegms or sayings of their early sages, which they had received by *oral tradition* from the time of Moses, in order to supply those passages which are wanting in the Pentateuch. Of this method of quotation we have three instances in the New Testament. The first is 2 Tim. iii. 8. where we meet with the names of Jannes and Jambres as the two Egyptian magicians who opposed Moses. Schickard and some other learned men are of opinion that Saint Paul, being deeply conversant in Jewish literature, derived his knowledge of these names from the Targum or Chaldee Paraphrase of Jonathan Ben Uzziel, on Exod. vii. 11. But as there is reason to believe that this Targum is of too late a date to have been consulted by the apostle, it is most probable that he alluded to an antient and generally received tradition relative to those men. What corroborates the latter conjecture is, that their names are mentioned by some antient profane writers, as Numenius the Pythagorean¹, by Arta-

¹ Apud Origen contra Celsum, pp. 198, 199. edit. Spencer. and in Eusebius de Præp. Evang. l. 8. c. 8.

panus¹, and by Pliny². The Jews affirm that they were princes of Pharaoh's magicians, and that they greatly resisted Moses³. Origen, who flourished in the second century, informs us, that there was extant, in his time, an apocryphal book concerning these magicians, inscribed *Jannes et Mambres Liber*⁴. The other two instances alluded to are the 9th verse of the Epistle of Jude, which cites the story of Michael the archangel, contending with Satan about the body of Moses, and the 14th verse of the same epistle, in which he quotes an apocryphal prophecy of Enoch. The first of these is borrowed from traditional accounts then received by the Jews, with whom the apostle argues from their own authors and concessions⁵. The prophecy of Enoch is now known to have been cited from an apocryphal book, bearing that patriarch's name, which was extant at the time when Jude wrote, and of which we have already given a short notice⁶. The following is the passage, as translated by the Rev. Dr. Laurence from an Ethiopic version of this book.

“Behold, he comes with ten thousands of his saints, to execute judgment upon them, and to reprove all the carnal for every thing which the sinful and ungodly have done and committed against him.”⁷

Thus this much litigated point is now finally determined: but Jude's quotation of a single passage from the apocryphal book in question, will no more prove *his* approbation of the whole book, than Paul's quotations from certain heathen poets prove that apostle's approbation of every part of the compositions to which he referred.

On a reference to the passages of the Old Testament, which are accommodated by the evangelical writers⁸, it will be observed that by far the greater number of such accommodations has been made by Saint Paul. But the same great apostle of the Gentiles, becoming all things to all men, and being deeply versed in the works of heathen authors, as well as in the sa-

¹ In Eusebius, l. 9. c. 27.

² Pliny, Hist. Nat. l. 30. c. 1.

³ Surenhusius, *Βιβλος Καταλλαγης*, pp. 589, 590.

⁴ Tract 35. in Matt. cited by Dr. Whitby on 2 Tim. iii. 8.

⁵ Surenhusius (pp. 699—702.) has given a long extract from the Jalkut Rubeni, fol. 76. col. 2. which details the history of Michael's conflict with the devil. The same author (pp. 709—712.) has also referred to many Rabbinical writers who take notice of Enoch's prophecy.

⁶ See Vol. I. Appendix, No. V. Section I.

⁷ The Apocryphal Book of Enoch the Prophet, (London, 1821, 8vo.) ch. ii. p. 2. It is proper to add that this curious volume was not published till several months after the fourth volume of this work was printed off. On the subject of the apocryphal quotations by Jude, see further, pp. 535, 536. of that volume.

⁸ See pp. 457.458. *supra*.

cred writings, did not confine himself *exclusively* to the inspired books: and, accordingly, we have three instances in the New Testament of the fine taste and ability with which he accommodated passages from Pagan authors, when contending with the Gentiles, or writing to Gentile converts. The first is in Acts xvii. 28. where he cites part of a verse from the *Phænomena* of Aratus.

..... του γαρ και γενος εσμεν.
..... for we his offspring are.

The passage was originally spoken of the heathen deity Jupiter, and is dexterously applied to the true God by Paul, who draws a very strong and conclusive inference from it.

The second instance alluded to is in 1 Cor. xv. 33. in which passage the apostle quotes a senary iambic, which is supposed to have been taken from Menander's *lost* comedy of *Thais*.

Φθιρουσιν ηδη χρησθ' ομιλιαι κακαι :

rendered in our translation, *Evil communications corrupt good manners*.

The last instance to be noticed under this head is Titus i. 12. where Saint Paul quotes from Epimenides, a Cretan poet, the verse which has already been cited and illustrated in Vol. I. p. 214; to which the reader is referred.

CHAPTER X.

ON THE POETRY OF THE HEBREWS.

I. *A large portion of the Old Testament proved to be poetical;—Cultivation of Poetry by the Hebrews.*—II. *The Sententious Parallelism, the Grand Characteristic of Hebrew Poetry.—Its origin and varieties.*—1. *Parallel Lines gradational;—2. Parallel Lines antithetic;—3. Parallel Lines constructive;—4. Parallel Lines introverted.*—III. *The Poetical Dialect not confined to the Old Testament.—Reasons for expecting to find it in the New Testament.—Proofs of the existence of the poetical dialect there;—1. From simple and direct quotations of single passages from the poetical parts of the Old Testament;—2. From quotations of different passages, combined into one connected whole;—3. And from quotations mingled with original matter.*—IV. *Original Parallelisms occurring in the New Testament,*—1. *Parallel Couplets;—2. Parallel Triplets;—3. Quatrains;—4, 5, Stanzas of five and six lines;—6. Stanzas of more than six parallel lines.*—V. *Other examples of the poetical parallelism in the New Testament;—1. Parallel Lines gradational;—2. The Epanodos.*—VI. *Different kinds of Hebrew Poetry.*—1. *Prophetic Poetry;—2. Elegiac Poetry;—3. Didactic Poetry;—4. Lyric Poetry;—5. The Idyl;—6. Dramatic Poetry;—7. Acrostic or Alphabetical Poetry.*—VII. *General Observations for better understanding the compositions of the sacred poets.*

I. IT is obvious to the most cursory reader of the Holy Scriptures, that among the books of the Old Testament there is such an apparent diversity in style, as sufficiently discovers which of them are to be considered as poetical, and which are to be regarded as prose compositions. While the historical books and legislative writings of Moses are evidently prosaic in their composition, the book of Job, the Psalms of David, the Song of Solomon, the Lamentations of Jeremiah, a great part of the prophetic writings, and several passages occasionally scattered through the historical books, bear the most plain and distinguishing marks of poetical writing¹. We can have no reason to doubt that these were originally written in verse, or in some kind of measured numbers; though, as the antient

¹ In illustration of this remark, we may mention the song of Moses at the Red Sea, (Exod. xv.); the prophecy of Balaam, (Numb. xxiv. 18—24.); the song of Deborah, and Barak, (Jud. v.) Nor is it improbable that the *Book of the Wars of the Lord*, (Numb. xxi. 14.) and the *Book of Jasher*, (Josh. x. 13. 2 Sam. i. 18.) were written in poetic measures.

pronunciation of the Hebrew language is now lost, we can only, very imperfectly, ascertain the nature of the Hebrew verse.

From the manner, however, in which Josephus, Origen, and Jerome have spoken of the Hebrew poetry, it should seem that in their time its beauty and rules were well known. Josephus repeatedly affirms¹ that the songs composed by Moses are in heroic verse, and that David composed several sorts of verses and songs, odes and hymns, in honour of God; some of which were in trimeters or verses of three feet, and others in pentameters or verses of five feet. Origen and Eusebius are said to have espoused the same notion; and Jerome, probably influenced by the manner in which he found the poetical parts of the Old Testament exhibited in the manuscripts of the Septuagint version, fancied that he perceived iambic, alcaic, and sapphic verses in the psalms, similar to those occurring in the works of Pindar and Horace; hexameters and pentameters in the songs of Deuteronomy and Isaiah, the book of Job, and those of Solomon; and sapphic verses in the Lamentations of Jeremiah². Among modern writers, the nature and genius of Hebrew poetry have been warmly contested³; but by no one have these subjects been illustrated with more elegance and ability than by the late eminently learned Bishop of London, Dr. Robert Lowth. In the third of his justly admired Lectures on Hebrew Poetry⁴, he has collected much and very valuable information concerning the much litigated question, respecting the nature of Hebrew metre; but many of his arguments are successfully controverted by Mr. Archdeacon Jebb, in his

¹ Antiq. Jud. lib. ii. c. 16. § 4. lib. iv. c. 8. § 44. and lib. vii. c. 12. § 3.

² Hieronymi, Præfat. in Chronic. Epist. 155. ad Paul. Urb. et Epist. ad Paulin. Comment. in Ezek. c. 50.

³ Carpzov (Introduct. ad Libros Canonicos Vet. Test. pars ii. pp. 28, 29.) has given a list of ancient and modern writers who have treated on Hebrew poetry; and in pp. 2—27. he has noticed the various discordant opinions on this topic. The hypothesis of Bishop Hare on Hebrew metre was refuted by Bishop Lowth at the end of his lectures, and also in his "Larger Confutation," published in 1766, in 8vo, in answer to Dr. Edwards's Latin Letter in defence of Hare's system, published in the preceding year. The general opinion of the learned world has coincided with the arguments of Lowth.

⁴ The first edition of these lectures appeared in 1753, in 4to, under the title of "De Sacra Poësi Hebræorum Prælectiones Academicæ:" a second edition was printed by Bishop Lowth in 1763, in two volumes octavo; the second volume consisting of additions made by the celebrated Professor Michaelis, who had reprinted the Prælectiones at Göttingen. Several subsequent editions have issued from the Clarendon press; particularly a beautiful one in 1821, including (besides the additions of Michaelis) the further observations of Rosenmüller, (whose edition appeared at Leipsic in 1815,) Richter and Weiss. In 1787 the late Dr. George Gregory printed his excellent English translation of Bishop Lowth's Lectures, in two octavo volumes, with some very important additional notes; which was reprinted in 1816. In 1787 M. Herder pub-

Sacred Literature¹; to which work, and to the bishop's lectures, the reader is necessarily referred, as the discussion of this very difficult question would extend this chapter to an inordinate length. The construction, characteristics, and different kinds of Hebrew Poetry, including also the poetical style of the New Testament, are the subjects now to be considered: and our account of them is chiefly abridged from the Lectures of Bishop Lowth, and from his preliminary dissertation prefixed to his version of the prophet Isaiah, together with Mr. Jebb's elegant and instructive volume above cited.

The peculiar excellence of the Hebrew poetry will appear, when we consider that its origin and earliest application have been clearly traced to the service of religion. To celebrate in hymns and songs the praises of Jehovah—to decorate the worship of the Most High with all the charms and graces of harmony—to give force and energy to the devout affections—was the sublime employment of the sacred muses: and it is more than probable, that the very early use of sacred music in the public worship of the Hebrews, contributed not a little to the peculiar character of their poetry, and might impart to it that appropriate form, which, though chiefly adapted to this particular purpose, it nevertheless preserves on every other occasion. In the Old Testament we have ample evidence that music and poetry were cultivated from the earliest ages among the Hebrews. In the days of the Judges, mention is made of the schools or colleges of the prophets; in which the candidates for the prophetic office, under the direction of some superior prophet, being altogether removed from intercourse with the world, devoted themselves entirely to the exercises and study of religion: and, though the sacred history affords us but little information concerning their institutes and discipline, yet it is manifest from 1 Sam. x. 5—10, and xix. 20—24, that a principal part of their occupation consisted in celebrating the praises of Jehovah in hymns and poetry, with choral chants accompanied with various musical instruments. But it was

lished at Leipsic two octavo volumes *On the Spirit of Hebrew Poetry*; from which a selection was translated and published in 1801, under the title of *Oriental Dialogues*. Both these publications are distinguished by that bold criticism, which for the last fifty or sixty years has characterised too many of those German divines, to whose researches, in other respects, biblical literature is so largely indebted. Sir William Jones has a few observations on Hebrew metres in his *Poeseos Asiaticæ* Comment. cap. ii. (Works, vi. pp. 22—59).

¹ pp. 4—22. The title at length of this beautifully and correctly printed work is as follows:—"Sacred Literature: comprising a Review of the Principles of Composition, laid down by the late Robert Lowth, D. D. Lord Bishop of London, in his *Prælections* and *Isaiah*, and an application of the principles so reviewed to the Illustration of the New Testament. By John Jebb, A. M. London, 1820." 8vo.

during the reign of David, that music and poetry were carried to the greatest perfection. For the service of the tabernacle he appointed four thousand Levites, divided into twenty-four courses, and marshalled under several leaders, whose sole business it was to sing hymns, and to perform instrumental music in the public worship. Asaph, Heman, and Jeduthun were the chief directors of the music, and, from the titles of some of the psalms, we may infer that they also were excellent composers of hymns or sacred poems. In the first book of Chronicles (ch. xxv.) we have an account of the institutions of David; which were more costly, splendid, and magnificent than any that ever obtained in the public service of other nations.

II. According to Bishop Lowth there are four principal characteristics of Hebrew poetry, viz.—1. The acrostical or alphabetical commencement of lines or stanzas;—2. The admission of foreign words and certain particles, which seldom occur in prose composition, and which thus form a distinct poetical dialect;—3. Its sententious, figurative, and sublime expressions; and, 4. Parallelism, the nature of which is fully illustrated in a subsequent page. But the existence of the three first of these characteristics has been disproved by Mr. Jebb, who observes that the grand characteristic of Hebrew poetry does *not* appear to belong peculiarly to the original language of the Old Testament as contra-distinguished from that of the New. “It is not the acrostical, or regularly alphabetical commencement of lines or stanzas; for this occurs but in twelve poems of the Old Testament; it is not the introduction of foreign words, and of what grammarians call the paragogic, or redundant particles; for these licences, though frequent, are by no means universal, in the poetical books of Scripture; and they are occasionally admitted in passages merely historical and prosaic: it is not the rhyming termination of lines; for no trace of this artifice is discoverable in the alphabetical poems, the lines or stanzas of which are defined with infallible precision; and every attempt to force it on the text, has been accompanied by the most licentious mutilation of Scripture: and finally, this grand characteristic is not the adoption of metre, properly so called, and analogous to the metre of the heathen classics; for the efforts of the learned, to discover such metre in any one poem of the Hebrews, have universally failed; and, while we are morally certain, that, even though it were known and employed by the Jews, while their language was a living one, it is quite beyond recovery in the

dead and unpronounceable state of that language, there are also strong reasons for believing, that, even in the most flourishing state of their literature, the Hebrew poets never used this decoration.

Again, it is most certain, that the proper characteristic of Hebrew poetry is not elation, grandeur, or sublimity, either of thought or diction. In these qualities, indeed, a large portion of the poetical Scriptures, is not only distinguished, but unrivalled: but there are also many compositions in the Old Testament, indisputably poetical, which, in thought and expression, do not rise above the ordinary tone of just and clear conceptions, calmly, yet pointedly delivered.”¹

The grand, and indeed the sole characteristic of Hebrew Poetry, is what Bishop Lowth entitles *Parallelism*, that is, a certain equality, resemblance, or relationship, between the members of each period; so that in two lines, or members of the same period, things shall answer to things, and words to words, as if fitted to each other by a kind of rule or measure. This is the general strain of the Hebrew poetry; instances of which occur in almost every part of the Old Testament, particularly in the ninety-sixth psalm.

It is in a great measure owing to this form of composition that our admirable authorised version, though executed in prose, retains so much of a poetical cast: for, that version being strictly word for word after the original, the form and order of the original sentences are preserved; which, by this artificial structure, this regular alternation and correspondence of parts, makes the ear sensible of a departure from the common style and tone of prose.

The origin of this form of poetical composition among the Hebrews, Bishop Lowth has satisfactorily deduced from the manner in which they were accustomed to sing or chant their sacred hymns. They were accompanied with music, and were alternately sung by opposite choirs: sometimes one choir performed the hymn itself, while the other sang a particular distich, which was regularly interposed at stated intervals. In this manner we learn that Moses with the Israelites chanted the ode at the Red Sea (Exod. xv. 20. 21): and the same order is observable in some of the psalms which are composed in this form. On some occasions, however, the musical performance was differently conducted, one of the choirs singing a single verse to the other, while the other constantly added a verse in

¹ Jebb's Sacred Literature, pp. 4, 5.

some respect correspondent. Of this the following distich is an example:—

Sing praises to Jehovah, for he is good,
Because his mercy endureth for ever. (Psal. cxxxvi. 1).

Which Ezra informs us (iii. 10, 11.) was sung by the priests and Levites in alternate choirs, “after the ordinance of David, king of Israel;” as indeed may be collected from the hundred and thirty-sixth psalm itself, in which the latter verse sung by the latter choir forms a perpetual epode. Of the same nature is the song of the women concerning Saul and David (2 Sam. xviii. 7): and in the very same manner does Isaiah describe the seraphin as chanting the praises of Jehovah—“they cried one to another,” that is, alternately,

Holy, holy, holy, Jehovah God of hosts!
The whole earth is filled with his glory. (Isa. vi. 3).

But the fullest example perhaps of this style of composition is to be found in the twenty-fourth psalm, composed on occasion of the induction of the ark to mount Sion; the mode of performing which is particularly illustrated by Bishop Lowth¹, and must have had a most noble and impressive effect.

In determining the length of his lines, Bishop Lowth considers only that relation and proportion of one verse to another which arises from the correspondence of terms, and from the form of construction, whence results a rhythmus of propositions, and a harmony of sentences. From this correspondence of the verses one with another, arises a certain relation also between the composition of the verses, and the composition of the sentences, so that generally periods coincide with stanzas, members with verses, and pauses of the one with pauses of the other. This correspondence is called parallelism, the corresponding lines are called parallel lines, and the words or phrases answering one to another in the corresponding lines, parallel terms.

A single example will illustrate the above definition of parallelism:—In Luke i. 52, 53. we read, *He (God) hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things, and the rich he hath sent empty away.* In this passage the same *thing* is expressed, viz. that God changes the conditions of men: and this same *thing* is also expressed, in corresponding members that represent it in various points of view. Thus the Almighty changes adversity into prosperity, and prosperity into adversity. The

¹ Lecture xxvii. Bishop Horsley, in his translation of the Book of Psalms, has divided them so as to exhibit the construction of those divine compositions to the best possible advantage.

words answer to each other, the mighty—those of low degree; put down—exalted; the hungry (or poor)—the rich; filled with good things—sent empty away. Lastly, the *things or subjects stated answer to each other* by a contrast sufficiently obvious: the former (the powerful and rich) are depressed; the latter (the humble and poor) are exalted.

The nature of parallelism, thus defined and illustrated, is sometimes so evident as to strike even a careless reader, and sometimes so subtle and obscure as to require considerable practice, and some familiarity with the system, in order to distribute the pauses, and develop the different members of the sentences in probable order and connection. Thus, much doubt has arisen, not only as to what books, but as to what parts of books, are to be accounted poetical. Sometimes, according to Mr. Jebb, it is continuous and unmixed, as in the Psalms, Proverbs and Canticles; sometimes it characterises the main body of a work with a prosaic introduction and conclusion, as in the book of Job,—sometimes it predominates throughout a whole book with an occasional mixture of prose, as in most of the prophets; sometimes the general texture is prose, with an occasional mixture of verses, as in the historical books, and the book of Ecclesiastes.¹

This parallelism has hitherto been confined principally to the poetical books of the Old Testament; and to them chiefly in the former edition of this work, the author had restricted it. Mr. Jebb, however, has demonstrated that this grand characteristic of Hebrew poetry pervades the New Testament as well as the Old.

The poetical parallelism has much variety and many gradations, being sometimes more accurate and manifest, sometimes more vague and obscure: it may, however, on the whole, be said to consist of four species, viz. Parallel Lines *Gradational* ²,

¹ On the structure of the book of Ecclesiastes, see Vol. IV. p. 151, *infra*.

² Bishop Lowth has ranged the different kinds of parallelism under *three* classes only, viz. parallels synonymous, parallels antithetic, and parallels synthetic. The two last terms, it will be perceived, we have retained, and in lieu of parallels *synonymous* we have adopted the term *parallel lines gradational*. Mr. Jebb has assigned satisfactory reasons for changing the bishop's phraseology. According to Lowth, parallel lines synonymous are those which correspond one to another by expressing the same sentiment in different but nearly equivalent terms. But Mr. Jebb proves, from an examination of the bishop's examples, that this definition does not hold good: he therefore proposes that of *cognate parallels*, as preferably applicable to this kind of parallels. (*Sacred Literature*, pp. 34—50). A learned critic, however, has suggested the term *gradational parallelism*, as being most expressive, and also most applicable to the examples adduced by Bishop Lowth and Mr. Jebb. (*British Critic* for 1820, vol. xiv. pp. 585, 586.) We have therefore adopted this term in the present chapter. Mr. J. had further considered the *introverted parallel* as a variety of the Hebrew parallelism; but as the same critic has assigned good reasons for constituting it a *distinct* class, we have availed ourselves of his authority, and have accordingly adopted it.

Parallel Lines *Antithetic*, Parallel Lines *Synthetic*, and Parallel Lines *Introverted*.

1. *Parallel Lines Gradational* are those, in which the second or responsive clause so diversifies the preceding clauses, as generally to rise above it, sometimes by a descending scale in the value of the related terms and periods, but in all cases with a marked distinction of meaning. This species of parallelism is the most frequent of all: it prevails chiefly in the shorter poems, in many of the psalms, and very frequently in the prophecies of Isaiah. Three or four instances will suffice to shew the nature of parallel lines gradational. The first example shall be taken from the first psalm.

O the happiness of that man,
Who hath not walked in the counsel of the ungodly ;
And hath not stood in the way of sinners ;
And hath not sat in the seat of the scornful. (Psalm i. 1.)

“The exclamation with which the psalm opens, belongs equally to each line of the succeeding triplet. In the triplet itself, each line consists of three members; and the lines gradually rise, one above the other, not merely in their general sense, but specially, throughout their correspondent members. To *walk*, implies no more than casual intercourse; to *stand*, closer intimacy; to *sit*, fixed and permanent connection; the *counsel*, the ordinary place of meeting, or public resort; the *way*, the select and chosen foot-path; the *seat*, the habitual and final resting place; the *ungodly*, negatively wicked; *sinners*, positively wicked; the *scornful*, scoffers at the very name or notion of piety and goodness.”¹

The following passages will supply additional examples:—

Who shall ascend the mountain of Jehovah ?
And who shall stand within his holy place ?
The clean of hands, and the pure in heart. (Psalm xxiv. 3, 4.)

“To *ascend* marks progress; to *stand*, stability and confirmation: the *mountain of Jehovah*, the site of the divine sanctuary; *his holy place*, the sanctuary itself: and in correspondence with the advance of the two lines which form the first couplet, there is an advance in the members of the third line: *the clean of hands; and the pure in heart: the clean of hands, shall ascend the mountain of Jehovah: the pure in heart, shall stand within his holy place.*”²

O Jehovah, in thy strength the king shall rejoice;
And in thy salvation, how greatly shall he exult:
The desire of his heart, thou hast granted him;
And the request of his lips, thou hast not denied. (Psalm xxi. 1, 2.)

“The gradation of member above member, and line above line, in each couplet of this stanza, is undeniable: “salvation” is an advance upon “strength;” and “how greatly shall he exult,” an advance upon “he shall rejoice:” again, “the request of the lips,” is something

¹ Jebb's Sacred Literature, p. 41.

² Ibid., p. 40.

beyond "the desire of the heart,"—it is desire brought into act. The gradation in the last members of the last two lines may not be equally obvious; but it is by no means less certain: "thou hast granted;—thou hast not denied:" the negative form is here much stronger than the positive; for it is a received canon of biblical philology, that verbs of negation, or, what amounts to the same thing, adverbs of negation prefixed to verbs, have, in such cases, the force of expressing the opposite affirmative with peculiar emphasis:—for example; "the Lord *will not hold him guiltless*, who taketh his name in vain:" that is, WILL ASSUREDLY HOLD HIM GUILTY. Exod. xx. 7."

The prophetic muse is no less elegant and correct. Isaiah especially abounds in beautiful instances of this mode of gradation. Thus he says:

Seek ye Jehovah, while he may be found;
 Call ye upon him, while he is near;
 Let the wicked forsake his way;
 And the unrighteous man his thoughts;
 And let him return to Jehovah, and he will compassionate him;
 And unto our God, for he aboundeth in forgiveness. Isaiah lv. 6, 7.

In the first line, men are invited to seek Jehovah, not knowing where he is, and on the bare intelligence that he *may be found*; in the second line, having found Jehovah, they are encouraged to call upon him, by the assurance that he *is near*. In the third line, the wicked, the positive, and presumptuous sinner, is warned to forsake *his way*, his habitual course of iniquity; in the fourth line, the unrighteous, the negatively wicked, is called to renounce *the very thought of sinning*. While in the last line, the appropriate and encouraging title *OUR GOD*, is substituted for the awful name of *JEHOVAH*; and simple *compassion* is heightened into *overflowing mercy and forgiveness*.¹

In Isa. li. 1. 4. 7. there is another singularly fine example of moral gradation, which is admirably illustrated by Mr. Jebb² to whose sacred literature the reader is referred. But excellent as Isaiah confessedly is, he is not unrivalled in this kind of composition: the other prophets contain abundant examples; we shall however only adduce two instances. The first, which is from Hosea, is exquisitely pathetic, and will speak for itself:—

How shall I give thee up, O Ephraim?
 Abandon thee, O Israel?
 How shall I make thee as Admah,
 Place thee in the condition of Zeboim?
 My heart is turned upon me;
 My bowels yearn all together.
 I will not execute the fury of mine anger:
 I will not return to make destruction of Ephraim.
 For God I am, and not man;
 The Holy One in the midst of thee, although I am no frequenter of cities.
 Hosea xi. 8, 9. (Bp. Horsley's Translation.)

¹ Jebb's Sacred Literature, pp. 57—58.

² Ibid, pp. 46—49.

The other passage is from Joel, and is highly animated.

Like mighty men shall they rush on;
 Like warriors shall they mount upon the wall;
 And, every one in his way, shall they march;
 And they shall not turn aside from their paths.

Joel ii. 7.

The prophet is denouncing a terrible judgment on the land of Judah, by the devastation of locusts: and all naturalists and travellers, who have witnessed the desolation caused by those destructive insects, attest and confirm the fidelity of Joel's description of their progress and ravages.

2. *Parallel Lines Antithetic* are, when two lines correspond one with another, by an opposition of terms and sentiments; when the second is contrasted with the first, sometimes in expressions, sometimes in sense only. This is not confined to any particular form. Accordingly the degrees of antithesis are various, from an exact contraposition of word to word, sentiment to sentiment, singulars to singulars, plurals to plurals, down to a general disparity, with something of a contrariety in the two propositions.

This species of parallelism is of less frequent occurrence in the prophetic poems of the Old Testament, especially those which are elevated in the style, and more connected in the parts; but it is admirably adapted to adages, aphorisms, proverbs, and detached sentences. Much, indeed, of the elegance, acuteness, and force, of a great number of the Proverbs of Solomon, arises from the antithetic form, the opposition of diction and sentiment, as in the following examples:

A wise son rejoiceth his father:
 But a foolish son is the grief of his mother.

Prov. x. i.

Here every word has its opposite, the terms *father* and *mother* being relatively opposite:

The memory of the just is a blessing:
 But the name of the wicked shall rot.

Prov. x. 7.

In this instance there are only two antithetic terms, for *memory* and *name* are synonymous. See also Prov. xi. 24. xvi. 33. and xxix. 26.

But, though the antithetic parallel be of comparatively rare occurrence in the superior kinds of Hebrew poetry, it is not inconsistent with them. Thus, we have a beautiful instance of it in the thanksgiving ode of Hannah, 1 Sam. ii. 4—7., and in some of the Psalms, as in Psal. xx. 7, 8. xxx. 5. and xxxvii. 10, 11. Isaiah, also, by means of it, without depart-

ing from his usual dignity, greatly increases the beauty of his composition.

For the mountains shall be removed;
 And the hills shall be overthrown;
 But my kindness from thee shall not be removed;
 And the covenant of my peace shall not be overthrown.

Isa. liv. 10.

See likewise Isa. liv. 7, 8. ix. 10. and lxxv. 13. 14.

3. *Parallel Lines Constructive* are, when the parallelism consists only in the similar form of construction; in which word does not answer to word, and sentence to sentence, as equivalent or opposite; but there is a correspondence, and equality, between the different propositions, in respect of the shape and turn of the whole sentence, and of the constructive parts; such as noun answering to noun, verb to verb, member to member, negative to negative, interrogative to interrogative. This species of parallel includes all such as do not come within the two former classes. Accordingly, Bishop Lowth remarks, that the variety of this form is very great: sometimes the parallelism is more, sometimes less exact, and sometimes hardly at all apparent. The nineteenth psalm will furnish a beautiful instance of parallel lines constructive:

The law of JEHOVAH is perfect, restoring the soul;
 The testimony of JEHOVAH is sure, making wise the simple:
 The precepts of JEHOVAH are right, rejoicing the heart:
 The commandment of JEHOVAH is clear, enlightening the eyes:
 The fear of JEHOVAH is pure, enduring for ever;
 The judgments of JEHOVAH are truth, they are just altogether;
 More desirable than gold, or than much fine gold,
 And sweeter than honey, or the dropping of honey-combs.

Psal. xix. 8—11.

Additional instances of the constructive parallelism occur in Psalm cxlviii. 7—13. Job xii. 13—16. Isa. xiv. 4—9. and lviii. 5—8.

Respecting the three preceding species of parallelism, Mr. Jebb remarks that, separately, "each kind admits many subordinate varieties, and that, in combinations of verses, the several kinds are perpetually intermingled; circumstances which at once enliven and beautify the composition, and frequently give peculiar distinctness and precision to the train of thought." He has illustrated this observation by some instances of such subordinate varieties. The six following are taken partly from his volume, and partly from the nineteenth of Bishop Lowth's Lectures on Hebrew Poetry. Thus:

(1.) Sometimes the lines are *bi-membral*; that is, they consist each of

double members, or two propositions (or sentiments, as Lowth terms them):—For example,

The nations raged ; the kingdoms were moved ;
 He uttered a voice ; the earth was dissolved :
 Be still, and know that I am God ;
 I will be exalted in the nations ; I will be exalted in the earth.
 Psal. xli. 6, 10.

Bow thy heavens, O JEHOVAH, and descend ;
 Touch the mountains and they shall smöke ;
 Dart forth thy lightning, and scatter them ;
 Shoot out thine arrows and destroy them.

Psal. cxliv. 5, 6.

Isaiah has two striking instances of these bi-membral lines.

When thou passest through waters, I am with thee ;
 And through rivers, they shall not overwhelm thee :
 When thou walkest in the fire, thou shalt not be scorched ;
 And the flame shall not cleave to thee.

Isa. xliii. 2.

And they shall build houses, and shall inhabit them ;
 And they shall plant vineyards, and shall eat the fruit thereof :
 The shall not build, and another inhabit ;
 They shall not plant, and another eat.

Isa. lxxv. 21, 22.

(2.) “Parallels are sometimes formed by a repetition of part of the first sentence :—

My voice is unto God, and I cry aloud :
 My voice unto God, and he will hearken unto me ;
 I will remember the works of Jehovah ;
 Yea, I will remember thy works of old :—
 The waters saw thee, O God ;
 The waters saw thee ; they were seized with anguish.
 Psal. lxxvii. 1, 2. 16.

(3.) “Sometimes, in the latter line, a part is to be supplied from the former, to complete the sentence :—

The mighty dead tremble from beneath :
 The waters, and they that dwell therein.
 Job xxvi. 5.

(4.) “There are parallel triplets ; where three lines correspond together, and form a kind of stanza ; of which, however, only two lines are commonly synonymous :—

The wicked shall see it, and it shall grieve him ;
 He shall gnash with his teeth, and pine away ;
 The desire of the wicked shall perish.

Psal. cxii. 10.”¹

Another instance of parallel triplets occurs in Job iii. 4., and Micah vi. 15.

(5.) “There are parallels consisting of four lines ; two distiches being so connected together by sound and construction, as to make one stanza :

¹ Jebb's Sacred Literature, pp. 27, 28.

The ox knoweth his owner ;
 And the ass the crib of his lord :
 But Israel doth not know ;
 My people doth not consider.

Isa. i. 3. See also Psal. xxxvii. 1, 2.

In stanzas of four lines, sometimes the parallel lines answer to one another, alternately ; the first to the third, and the second to the fourth :—

As the heavens are high above the earth ;
 So high is his goodness over them that fear him :
 As remote as the east is from the west ;
 So far hath he removed from us our transgressions.

Psal. ciii. 11, 12." 1

Sometimes however, in the alternate quatrain, by a peculiar artifice in the distribution of the sentences, the third line forms a continuous sense with the first, and the fourth with the second :—

From the heavens JEHOVAH looketh down ;
 He seeth all the children of men :
 From the seat of his rest he contemplateth
 All the inhabitants of the earth.

Psal. xxxiii. 13, 14.

Isaiah with great elegance uses this form of composition :—

For thy husband is thy Maker ;
 JEHOVAH of host is his name :
 And thy Redeemer is the Holy One of Israel ;
 The God of the whole earth shall he be called.

Isa. liv. 5.

(6.) Some periods also may be considered as forming stanzas of five lines ; in which the odd line or member usually either comes in between two distiches ; or the line that is not parallel is generally placed between the two distiches ; or, after two distiches, makes a full close :

Who is wise, and will understand these things ?
 Prudent, and will know them ?
 For right are the ways of JEHOVAH :
 And the just shall walk in them ;
 And the disobedient shall fall therein.

Hos. xiv. 9.

Like as a lion growleth,
 Even the young lion over his prey ;
 Though the whole company of shepherds be called together against him :
 At their voice he will not be terrified,
 Nor at their tumult will he be humbled.

Isa. xxxi. 4.

Who establisheth the word of his servant ;
 And accomplisheth the council of his messenger ;
 Who sayeth to Jerusalem, Thou shalt be inhabited,
 And to the cities of Judah, Ye shall be built ;
 And her desolate places I will restore,

Isa. xlv. 26.

The preceding are the chief varieties of the parallel lines, gradational, antithetic, and constructive : a few others of less

¹ Jebb's Sacred Literature, p. 29.

note are discussed both by Bishop Lowth and Mr. Jebb, for which the reader is necessarily referred to their respective works. We now proceed to notice,

4. *Parallel Lines Introverted*.—These are stanzas so constructed, that, whatever be the number of lines, the first line shall be parallel with the last; the second with the penultimate or last but one; and so throughout, in an order that looks inward, or, to borrow a military phrase, from flanks to centre. This may be called the *introverted parallelism*.

Mr. Archdeacon Jebb has illustrated this definition with several apposite examples, from which we have selected the three following.

“ My son, if thy heart be wise ;
My heart also shall rejoice ;
Yea, my reins shall rejoice ;
When thy lips speak right things.

Prov. xxiii. 15, 16.

“ And it shall come to pass in that day ;
The great trumpet shall be sounded :
And those shall come, who were perishing in the land of Assyria ;
And who were dispersed in the land of Egypt ;
And they shall bow themselves down before Jehovah ;
In the holy mountain, in Jerusalem.

Isaiah, xxvii. 12, 13.”

“ In these two stanzas of Isaiah, figuratively in the first, and literally in the second, is predicted the return of the Jews from their several dispersions. The first line of each stanza is parallel with the sixth; the second with the fifth; and the third with the fourth: also, on comparing the stanzas one with another, it is manifest, that they are constructed with the utmost precision of mutual correspondence; clause harmonising with clause, and line respectively with line; the first line of the first stanza with the first line of the second, and so throughout.”

“ The idols of the heathen are silver and gold :
The work of men's hand ;
They have mouths but they speak not ;
They have eyes but they see not ;
They have ears but they hear not ;
Neither is there any breath in their mouths ;
They who made them are like unto them ;
So are all they who put their trust in them.

Psal. cxxxv. 15—18.”

The parallelisms here marked out are very accurate. In the first line of this example we have the idolatrous heathen;—in the eighth, those who put their trust in idols;—in the second line the fabrication;—in the seventh, the fabricators;—in the third line, mouths without articulation;—in the sixth, mouths without breath;—in the fourth line, eyes without vision; and, in the fifth line, ears without the sense of hearing.

The parallelism of the extreme members, Mr. Jebb proceeds

to state, may be rendered yet more evident, by reducing the passage into two quatrains; thus:

The idols of the heathen are silver and gold;
 The work of men's hand:
 They who make them, are like unto them;
 So are all they who put their trust in them.
 They have mouths, but they speak not;
 They have eyes, but they see not;
 They have ears, but they hear not;
 Neither is there any breath in their mouths.¹

III. Such is the nature, and such are the species of the parallelisms, which are variously distributed throughout the Old Testament. With the exception of a few partial failures, it is worthy of remark, that the character and complexion of Hebrew poetry have been very competently preserved in that body of Greek translations, composed at different times, by different persons, and known under the name of the Septuagint Version. Nor should it be omitted, that the Hebraic parallelism occurs also, with much variety, in the Apocrypha: the book of Ecclesiasticus, for example, is composed of pure parallelisms: the book of Wisdom, too, affords fine specimens of this manner, though it is commonly overlaid by the exuberant and vicious rhetoric of the Alexandrine Platonists; while, not to mention other parts of the apocryphal writings, in Tobit and the books of Maccabees there are examples both of lyric and didactic poetry, clothed in parallelisms which will hardly shrink from comparison with several in the genuine Hebrew Scriptures. One other fact remains: namely, that, in the sententious *formulae* of the Rabbinical writers, the manner of Hebrew poetry is frequently observed, with much accuracy, though with a manifest declension of spirit.²

Such being the fact, we are authorised by analogy to expect a similar parallelism in the New Testament, particularly when the nature of that portion of the Holy Scriptures is considered. It is a work supplementary to and perfective of the Old Testament; composed under the same guidance that superintended the composition of the latter; written by native Jews, Hebrews of the Hebrews,—by men whose minds were moulded in the form of their own sacred writings, and whose sole stock of literature (with the exception of Paul, and probably also of Luke and James) was comprised in those very

¹ Jebb's Sacred Literature, pp. 553, 4. 57, 58.

² Sacred Literature, p. 76. Mr. Jebb has illustrated the remarks in the text by numerous apposite examples from the apocryphal and rabbinical writings, for which the reader is referred to his work, pp. 84—90.

writings. Now, it is improbable in the extreme, that such men, when they came to write such a work, should, without any assignable motive, and in direct opposition to all other religious teachers of their nation, have estranged themselves from a manner, so pervading the noblest parts of the Hebrew Scriptures, as the sententious parallelism. But we are not left to analogical reasoning. The Greek style of the New Testament leads us to expect a construction similar to that which we find in the Old. The New Testament, as we have already shewn¹, is not written in what is termed strictly classical Greek, but in a style of the same degree of purity as the Greek which was spoken in Macedonia, and that in which Polybius wrote his Roman History. From the intermixture of Oriental idioms and expressions with those which are properly Greek, the language of the New Testament has been termed *Hellenistic* or *Hebraïc-Greek*. The difference in style and manner which subsists between the writers of the New Testament and the Greek classic authors is most strongly marked: and this difference is not confined to single words and combinations of words, but pervades the whole structure of the composition: and in frequent instances, a poetical manner is observable, which not only is not known, but would not be tolerated in any modern production, purporting to be prose. This poetical style has been noticed briefly by Boecler, Ernesti, Michaelis, Schleusner, Dr. Campbell, and other critics, and also by the author of this work, in the preceding edition: but none of these writers were aware, to how great an extent it pervades the New Testament. It was reserved for Mr. Jebb, to whose 'Sacred Literature' this chapter is so deeply indebted, to develop the existence of the poetical parallelism in the New Testament, and to place its numerous beauties in a point of view, equally novel and delightful to the biblical student.

The proofs of the existence of the poetical dialect in the New Testament, are disposed by this critic under the four following divisions, viz. 1. Simple and direct quotations, in the New Testament, of single passages from the poetical parts of the Old Testament;—2. Quotations of a more complex kind, when fragments are combined from different parts of the poetical scriptures, and wrought up into one connected whole; and, 3. Quotations mingled with original matter. We shall give one or two examples of each of these proofs.

¹ See pp. 18—25 of this volume, for an account of the Greek style of the New Testament.

1. *Simple and direct quotations of single passages from the poetical parts of the Old Testament, in which the parallelism has been preserved by the writers of the New Testament.*

και συ Βηθλεεμ, γη Ιουδα,
ουδαμως ελαχιστη ει εν τοις ηγεμοσιν Ιουδα.
εκ σου γαρ εξελευσεται ηγουμενος,
οςις ποιμανει τον λαον μου τον Ισραηλ.

And thou, Bethlehem, territory of Judah,
Art by no means least among the captains of Judah.
For from thee shall come forth a leader,
Who will guide my people Israel.

Matt. ii. 6. ¹

υιε μου, μη ολιγωρει παιδειας Κυριου,
μηδε εκλυου, υπ' αυτου ελεγχομενος :
ον γαρ αγαπα Κυριος, παιδευει
μασιγοι δε παντα υιον, ον παραδεχεται.

My son, despise not thou the chastening of the Lord ;
Nor faint, when thou art rebuked by him :
For whom the Lord loveth he chasteneth,
But scourgeth every son whom he receiveth.

Heb. xii. 5, 6.

This passage is taken from Proverbs iii. 11, 12. : thus rendered in our authorised translation :

My son, despise not the chastening of the Lord ;
Neither be weary of his correction :
For whom the Lord loveth, he correcteth ;
Even as a father the son *in whom* he delighteth.

In this last line the parallelism is completely spoiled. But Mr. Jebb shews, that Saint Paul's reading is afforded without altering a letter in the Hebrew text, by a slight departure from the Masoretic punctuation. The original passage in Prov. iii. 11, 12, therefore, may be thus rendered in strict conformity with the apostle.

The chastening of ΙΕΗΟΒΑΗ, my son do not despise ;
Neither be weary at his rebuking :
For, whom ΙΕΗΟΒΑΗ loveth, he chasteneth,
But scourgeth the son in whom he delighteth.

In the corrected version of this quatrain, the parallelism is not only preserved, but there is also a beautiful climax in the sense, both of which are excellently illustrated by Mr. Jebb. ²

2. *Quotations of a more complex kind, in which fragments are combined from different parts of the poetical Scriptures, and wrought up into one connected or consistent whole.*

¹ On the seeming contradiction between this quotation and the original passage of the prophet Micah, see note ¹, p. 396, *supra*.

² Sacred Literature, pp. 98. 109—113. In pp. 99—108, other examples are given, with suitable philological illustrations.

Of this class of quotations, the following is a short but a satisfactory specimen :

ὁ οἶκος μου, οἶκος προσευχῆς κληθήσεται πασι τοῖς ἔθνεσιν·
ὕμεις δὲ ἐποίησατε αὐτὸν σπηλαῖον ληστῶν.

My house shall be called the house of prayer for all the nations ;
But ye have made it a den of thieves.

Mark, xi. 17.

This antithetical couplet is composed of two independent passages, very remotely connected in their subject matter; of which the first stands in the Septuagint version of Isaiah lvi. 57. exactly as it is given above from Saint Mark's Gospel. The substance of the second line occurs in the prophet Jeremiah (vii. 11.)

μη σπηλαῖον ληστῶν ὁ οἶκος μου ;

Is my house a den of thieves ? ¹

ὡ βάθος πλουτου, καὶ σοφίας, καὶ γνωσεως Θεου·

ὡς ανεξερευνητα τα κριματα αυτου·

καὶ ανεξιχνιασοι αἱ ὁδοι αυτου ;

τις γαρ εγνω νουν Κυριου ;

ἢ τις συμβουλος αυτου εγενετο ;

ἢ τις προεδωκεν αυτω,

καὶ ανταποδοθησεται αυτω ;

O the depth of the riches, and the wisdom, and the knowledge of God !

How inscrutable are his judgments ;

And untraceable his ways !

For who hath known the mind of the Lord ?

Or who hath been his counsellor ?

Or who hath first given unto him,

And it shall be repaid him again ?

Rom. xi. 33—35.

On this passage Mr. Jebb remarks that, although the quotation is not always so uniformly direct as in the preceding example, yet the marks of imitation are unquestionable; the probable sources of imitation are numerous; the continuity of the parallelism is maintained unbroken; and the style, both of thought and of expression, is remarkable alike for elegance, animation, and profundity. He supposes the apostle to have had the following texts (which are given at length) present in his recollection, when composing this noble epiphonema; Psal. xxxvi. 6. Job xi. 7, 8, v. 9. xxxvi. 22, 23, Jer. xxiii. 18. Isa. xl. 13. 15. Job xxiii. 18. and xli. 2.

“The first line proposes the subject :

O the depth of the riches, and the wisdom, and the knowledge of God.

“The notion of depth, as a quality attributed alike to God's riches, and wisdom, and knowledge, is first expanded in the next couplet :

How inscrutable are his judgments ;

And untraceable his ways !

Riches, wisdom, and knowledge are then, in a fine epanodos, enlarged upon in the inverted order; first, knowledge :

¹ Sacred Literature, p. 114.

For who hath known the mind of the Lord ?

secondly, wisdom :

Or who hath been his counsellor ?

thirdly, riches :

Or who hath first given unto him,
And it shall be repaid him again ?

“Let, now, the most skilfully executed *cento* from the heathen classics, be compared with this finished scriptural mosaic of St. Paul : the former, however imposing at the first view, will, on closer inspection, infallibly betray its patch-work jointing, and incongruous materials ; while the latter, like the beauties of creation, not only bears the microscopic glance, but, the more minutely it is examined, the more fully its exquisite organisation is disclosed. The Fathers also, often quote and *combine* Scripture : let thei complex quotations be contrasted with those of the apostle ; the result may be readily anticipated.”¹

3. *Quotations, mingled with original matter, in which one or more passages, derived from the Hebrew Scriptures, are so connected and blended with original writing, that the compound forms one homogeneous whole ; the sententious parallelism equally pervading all the component members, whether original or derived.*

πας γαρ ὃς ἀν ἐπικαλεσηται τὸ ὄνομα Κυρίου σωθησεται :

πως οὖν ἐπικαλεσονται εἰς ὃν οὐκ ἐπίστευσαν ;

πως δὲ πιστευσουσιν, ὅτι οὐκ ἤκουσαν ;

πως δὲ ἀκουσουσι χωρὶς κηρυσσοντος ;

πως δὲ κηρυξουσιν εἰάν μὴ ἀποσταλῶσι ;

ὡς γεγραπται·

ὡς ὡραῖοι οἱ ποδες τῶν ευαγγελιζομενων εἰρηνην ;

τῶν ευαγγελιζομεων τὰ αγαθα ;

For whosoever will call on the name of the Lord, shall be saved :

But how shall they call on him, in whom they have not believed ?

And how shall they believe in him, of whom they have not heard ?

And how shall they hear without a preacher ?

And how shall they preach, if they be not sent ?

As it is written :

How beautiful the feet of those who bring good tidings of peace !

Who bring good tidings, of good things ! (Rom. x. 13—18.)

The first line of this passage is literally taken from the Septuagint version of Joel ii. 32, which is given in No. 11. p. 422. *supra*, the next quotation is original, and affords an exact, though somewhat peculiar, specimen of parallelism, its composition nearly resembling that of the logical *sorites*, in which the predicate of each preceding line becomes the subject of the line next in order. Similar instances of this logical construction occur in the prophetic writings, and abound in the epis-

¹ Sacred Literature, pp. 114, 117. 120. Other examples of complex quotations are given in pp. 121—123.

bles of Saint Paul. ¹ The last couplet is from Isa. lii. 7., the Septuagint rendering of which is both confused and inaccurate. Saint Paul, however, has quoted so much as it answered his purpose to quote, but has carefully maintained the parallelism uninjured.

λιθον ὃν ἀπεδοκιμασαν οἱ οἰκοδομουντες,
 οὗτος ἐγενηθεῖ εἰς κεφαλὴν γωνίας·
 παρὰ κυρίου ἐγενετο αὕτη,
 καὶ ἐστὶ θαυμασὴ ἐν ὀφθαλμοῖς ἡμῶν·
 διὰ τοῦτο λέγω ὑμῖν·
 ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ Θεοῦ.
 καὶ δοθήσεται ἐθνῶν ποιοῦντι τοὺς καρπούς αὐτῆς·
 καὶ ὁ πέσων ἐπὶ τὸν λίθον τοῦτον, συναθροθήσεται,
 ἐφ' ὃν δ' ἂν πῶσῃ, λικμησεί αὐτόν.

The stone which the builders rejected;
 The same is become the head of the corner:
 From the Lord hath this proceeded;
 And it is marvellous in our eyes;

Wherefore I say unto you:
 That from you shall be taken away the kingdom of God;
 And it shall be given to a nation producing the fruits thereof:
 And he who falleth upon this stone, shall be sorely bruised;
 But upon whomsoever it shall fall, it will grind him to powder.

Matt. xxi. 12—44.

The first four lines are literally taken from the Septuagint version of Psalm cxviii. 22, 23. The last four are original; and Mr. Jebb asks, with great reason, whether the parallelism is not more striking in the latter portion, than in the former. ²

IV. The preceding examples will sufficiently exemplify the *manner* in which the inspired writers of the New Testament were accustomed to cite, abridge, amplify, and combine passages from the poetical parts of the Old Testament; and also to annex to, or intermingle with, their citations, parallelisms by no means less perfect, of their own original composition. These examples further corroborate the argument from analogy for the existence of the grand characteristic of Hebrew poesy,—the sententious parallelism,—in the New Testament. We shall, therefore, now proceed to give a few examples of the *original parallelisms*, which pervade that portion of the Holy Scriptures. They are divided by Mr. Jebb into 1. Parallel couplets;—2. Parallel Triplets;—3. Quatrains of which the lines are either directly, alternately, or inversely parallel;—4, 5. Stanzas of five and six lines;—6. Stanzas of more than six parallel lines.

¹ Sacred Literature, p. 124. In p. 125, and also in his nineteenth section, (pp. 388—390.) Mr. Jebb has given several of the instances above referred to.

² *Ibid.* p. 127. In pp. 128—142, he has given additional examples of this class of mingled quotations; one of which (Acts, iv. 24—30) is particularly worthy of the reader's attention, on account of the very striking evidence which it affords (on the principles of sententious parallelism), of the supreme Deity of Jesus Christ.

1. Of *Parallel Couplets* the two following examples will give the reader an adequate idea :

τω αιτουντι σε, διδου*
και τον θελοντα απο σου δανεισθαι, με απος γραφης.

To him that asketh thee, give ;
And him that would borrow from thee, turn not away.

Matt. v. 42.

μεγαλυνει η ψυχη μου τον Κυριον*
Και ηγαλλιασε το πνευμα μου επι τω Θεω τω σωτηρι μου*

My soul doth magnify the Lord ;
And my spirit hath exulted in God my Saviour.

Luke i. 46, 47. ¹

“The second line of the latter couplet, it is well observed, clearly rises above the first in all its terms ; *μεγαλυνω* is simply to *magnify* to praise ; *αγαλλιαω* denotes *exultation* or *extacy* ; *ψυχη* is the *animal soul* ; *πνευμα* the *immortal spirit* ; *τον Κυριον* is the simplest and most general expression of the Godhead, the *Lord* of all men ; *τω Θεω τω σωτηρι μου* is a considerable amplification in terms, and personally appropriate in meaning, *the God who is my Saviour.*” ²

2. *Parallel Triplets* consist of three connected and correspondent lines, which are constructively parallel with each other, and form within themselves a distinct sentence or significant part of a sentence.

αι αλωπεκες φωλεους εχουσι*
και τα πετεινα του ουρανου κατασκηνωσεις*
ο δε υιος του ανθρωπου ουκ εχει που την κεφαλην κλινη.

The foxes have dens ;
And the birds of the air have nests ;
But the Son of man hath not where to lay his head.

Matt. viii. 20.

ο πιστευων εις τον υιον, εχει ζωνη αιωνιον*
ο δε απειθων τω υιω, ουκ οψεται ζωνη.
αλλ' η οργη του θεου μενει επ' αυτον.

He who believeth in the Son, hath life eternal ;
But he who disobeyeth the Son, shall not see life ;
But the wrath of God abideth on him.

John iii. 36.

In this passage, Mr. Jebb justly remarks, the translators of our authorised version “have not preserved the variation of the terms, *ο πιστευων*, *ο απειθων* : rendering the former, “he that believeth ;” the latter, “he that believeth not.” The variation, however, is most significant ; and should, on no account, be overlooked : as Dr. Doddridge well observes, “the latter phrase explains the former ; and shews, that the *faith* to which the promise of eternal life is annexed, is an effectual *principle* of sincere and unreserved *obedience.*”

¹ Sacred Literature, p. 145. In pp. 144—148. are given numerous other instances of parallel couplets.

² Ibid. p. 310.

The descending series is magnificently awful : he who, with his heart, *believeth in the Son*, is *already* in possession of eternal life : he, whatever may be his outward profession, whatever his theoretic or historical belief, who *obeyeth not the Son*, not only does not possess *eternal* life, he does not possess any thing worthy to be called *life at all* ; nor, so persisting, ever can *possess*, for he shall not even *see* it : but this is not the whole ; for, as eternal life is the *present possession* of the faithful, so the wrath of God is the *present and permanent* lot of the disobedient *it abideth on him.*"¹

3. In *Quatrains*, two parallel couplets are so connected as to form one continued and distinct sentence ; the pairs of lines being either directly, alternately, or inversely parallel :

ΕΑΝ ΤΑΣ ΕΝΤΟΛΑΣ ΜΟΥ ΤΗΡΗΣΗΤΕ,
ΜΕΝΕΙΤΕ ΕΝ ΤΗ ΑΓΑΠΗ ΜΟΥ*
ΚΑΘΩΣ ΕΓΩ ΤΑΣ ΕΝΤΟΛΑΣ ΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΤΕΤΗΡΗΚΑ,
ΚΑΙ ΜΕΝΩ ΑΥΤΟΥ ΕΝ ΤΗ ΑΓΑΠΗ.

If ye keep my commandments,
Ye shall abide in my love ;
Even as I have kept my Father's commandments,
And abide in his love.

John xv. 10.

ΤΙΣ ΓΑΡ ΟΙΔΕΝ ΑΝΘΡΩΠΩΝ, ΤΑ ΤΟΥ ΑΝΘΡΩΠΟΥ,
ΕΙ ΜΗ ΤΟ ΠΝΕΥΜΑ ΤΟΥ ΑΝΘΡΩΠΟΥ ΤΟ ΕΝ ΑΥΤΩ ;
ΟΥΤΩ ΚΑΙ ΤΑ ΤΟΥ ΘΕΟΥ ΟΥΔΕΙΣ ΟΙΔΕΝ,
ΕΙ ΜΗ ΤΟ ΠΝΕΥΜΑ ΤΟΥ ΘΕΟΥ.

For who of men, knoweth the depths of any man,
Save only the spirit of that man which is in him ?
Even so, the depths of God knoweth no person ;
Save only the spirit of God.²

1 Cor. ii. 11.

In this last cited passage, our authorised version reads *the things of a man ; the things of the spirit of God* ; an awkward mode of supplying the ellipsis, which ought to be filled up from the *τα βαδη* of the preceding verse. This ellipsis is supplied by Mr. Jebb from Dr. Macknight.

4. *Five lined stanzas* admit of considerable varieties of structure which it would exceed the limits of this work to specify. One or two instances must suffice to exemplify them.

ΟΥΧΙ ΔΩΔΕΚΑ ΕΙΣΙΝ ΩΡΑΙ ΤΗΣ ΗΜΕΡΑΣ ;
ΕΑΝ ΤΙΣ ΠΕΡΙΠΑΤΗ ΤΗ ΕΝ ΗΜΕΡΑ, ΟΥ ΠΡΟΣΚΟΠΤΕΙ*
ΟΤΙ ΤΟ ΦΩΣ ΤΟΥ ΚΟΣΜΟΥ ΤΟΥΤΟΥ ΒΛΕΠΕΙ :
ΕΑΝ ΔΕ ΤΙΣ ΠΕΡΙΠΑΤΗ ΕΝ ΤΗ ΝΥΚΤΙ, ΠΡΟΣΚΟΠΤΕΙ*
ΟΤΙ ΤΟ ΦΩΣ ΟΥΚ ΕΣΙΝ ΕΝ ΑΥΤΩ.

¹ Sacred Literature, pp. 149, 150. In pp. 151—167 are given numerous other examples, in which are interspersed some admirable quotations from the writings of the fathers.

² Ibid. p. 169. See also pp. 170—192. for further examples of the quatrain.

Are there not twelve hours in the day ?
 If a man walk in the day, he stumbleth not ;
 Because he seeth the light of this world :
 But if a man walk in the night he stumbleth ;
 Because the light is not in him.

John xi. 9, 10.

In this instance, the odd line or member (which commences the stanza) lays down a truth which is illustrated in the remaining four lines. A similar disposition is observable in the *first* of the two following stanzas, in which the odd line lays down the proposition to be illustrated, viz. *By their fruits ye shall thoroughly know them.* In the *second* stanza, on the contrary, the odd line makes a full close, re-asserting with authority the same proposition, as undeniably established by the intermediate quatrains.—*By their fruits, THEREFORE ye shall thoroughly know them.*

απο των καρπων αυτων επιγνωσεσθε αυτους*
 μητι συλλεγουσιν απο ακανθων σαφυλην ;
 η απο τριβωλων συκα ;
 ουτω παν δενδρον αγαθον καρπους καλους ποιει.
 το δε σαπρον δενδρον καρπους πονηρους ποιει :
 ου δυναται δενδρον αγαθον καρπους πονηρους ποιειν*
 ουδε δενδρον σαπρον καρπους καλους ποιειν :
 παν δενδρον μη ποιουν καρπον καλον,
 εκκοπτεται και εις πυρ βαλλεται :
 αραγε απο των καρπων αυτων επιγνωσεσθε αυτους.

By their fruits ye shall thoroughly know them :
 Do men gather from thorns the grape ?
 Or from thistles the fig ?
 Thus, every sound tree beareth good fruit ;
 But every corrupt tree beareth evil fruit :
 A sound tree cannot bear evil fruit ;
 Nor a corrupt tree bear good fruit :
 Every tree not bearing good fruit,
 Is hewn down and cast into the fire :
 By their fruits, therefore, ye shall thoroughly know them. †
 Matt. vii. 16. 20.

5. The *Six lined stanzas* likewise admit of a great variety of structure. Sometimes it consists of a quatrain, with a distich annexed : sometimes of two parallel couplets, with a third pair of parallel lines so distributed, that one occupies the centre, and the other the close : and occasionally, of three couplets alternately parallel ; the first, third, and fifth lines corresponding with one another ; and, in like manner, the second, fourth, and sixth. Of these six lined stanzas, Mr. Jebb has adduced numerous examples. We subjoin two.

† Sacred Literature, p. 195.

οψίας γενομένης, λεγετε, ευδια,
 πυρραζει γαρ ο ουρανός·
 και πρωι, σημερον χειμων,
 πυρραζει γαρ συγναζων ο ουρανός:
 υποκριται το μεν προσωπον του ουρανου γινωσκετε διακρινειν
 τα δε σημεια των καιρων ου δυνασθε.

When it is evening, ye say, "A calm!

"For the sky is red:"

And in the morning, "To-day a tempest:

"For the sky is red and lowering:"

Hypocrites! The face of the sky ye know how to discern:

But ye cannot [discern] the signs of the times!

Matt. xvi. 2, 3.

This Stanza consists of a quatrain with a distich annexed. In the following passage, the stanza begins and ends with parallel lines, a parallel triplet intervening.

εκεινος δε ο δουλος ο γνους το θελημα του κυριου εαυτου,
 και μη ετοιμασας μηδε ποιησας προς το θελημα αυτου,
 δαρησεται πολλας·
 ο δε μη γνους,
 ποιησας δε αξια πληγων,
 δαρησεται ολιγας.

And that servant who knew the will of his Lord,

And who prepared not, neither did according to his will,

Shall be beaten with many stripes:

And he who did not know,

And did things worthy of stripes,

Shall be beaten with few stripes.

Luke xii. 47, 48.

6. *Stanzas of more than six parallel lines.*—It frequently happens that more than six parallel lines are so connected by unity of subject or by mutual relationship, so as to form a distinct stanza. Of the numerous examples of this kind of distribution, given by Mr. Jebb, one specimen must suffice.

1 Sacred Literature pp. 201. 204. We cannot withhold from our readers Mr. Jebb's beautiful remarks on the last cited passage. "The antithesis in this passage has prodigious moral depth: he who sins *against* knowledge, though his sins were only sins of *omission*, shall be beaten with *many stripes*: but he who sins *without* knowledge, though his sins were sins of *commission*, shall be beaten only with *few stripes*. Mere negligence, against the light of conscience, shall be severely punished: while an offence, in itself comparatively heinous, if committed ignorantly, and without light, shall be mildly dealt with. This merciful discrimination, however, is full of terror: for, whatever may be the case, respecting past, forsaken, and repented sins of ignorance, no man is entitled to take comfort to himself from this passage, respecting his present, or future course of life: the very thought of doing so, proves that the person entertaining that thought, has sufficient knowledge to place him beyond its favourable operation." *Ibid.* p. 205. Other examples of the six lined stanza are given in pp. 204—211.

πας ουν ὅσις ἀκουει μου τους λογους τουτους, και ποιει αυτους,
 ὁμοιωσω αυτον ἀνδρι φρονιμω,
 ὅσις ωκοδομησε την οικιαν αυτου επι την πετραν[•]
 και κατεβη ἡ βροχη,
 και ηλθον οἱ ποταμοι,
 και επνευσαν οἱ ανεμοι,
 και προσεπεσον τη οικια εκεινη,
 και ουκ επεσε· τεθεμελιωτο γαρ επι την πετραν :

και πας ὁ ακουων μου τους λογους τουτους, και μη ποιων αυτους,
 ὁμοιωθησεται ανδρι μωρω,
 ὅσις ωκοδομησε την οικιαν αυτου επι την αμμον[•]
 και κατεβη ἡ βροχη,
 και ηλθον οἱ ποταμοι,
 και επνευσαν οἱ ανεμοι,
 και προσεκοψαν τη οικια εκεινη,
 και επεσε· και ην ἡ πτωσις αυτης μεγαλη.

Whosoever, therefore, heareth these my words, and doeth them,
 I will liken him to a prudent man,
 Who built his house upon the rock :
 And the rain descended,
 And the floods came,
 And the winds blew,
 And fell upon that house ;
 And it fell not ; for it was founded upon the rock.
 And every one hearing these my words, and doing them not,
 Shall be likened to a foolish man,
 Who built his house upon the sand :
 And the rain descended,
 And the floods came,
 And the winds blew,
 And struck upon that house ;
 And it fell ; and the fall thereof was great.¹

Matt. vii. 24—27.

V. Further, several stanzas are often so connected with each other as to form a paragraph or section. Luke xvi. 9—13. James iii. 1—12. iv. 6—10. and v. 1—6. and 1 John iv. 15—17. afford striking examples of this sort of distribution ; for the detail and illustration of which we must refer our readers to Mr. Jebb's elegant and instructive volume, which has been so often cited. It only remains that we notice briefly the *grada-*

¹ Sacred Literature, p. 211. In these two connected stanzas, the language may be justly termed *picturesque*. The marked transition in each of them from a long and measured movement, to short rapid lines, and the resumption, at the close, of a lengthened cadence, are peculiarly expressive. The continual return, too, in the shorter lines, of the copulative particle, (a return purely Hebraic, and foreign from classical usage,) has a fine effect : it gives an idea of danger, sudden, accumulated, and overwhelming. These are beauties which can be retained only in a literal translation ; and which a literal translation may exhibit very competently. *Ibid.* pp. 214. In pp. 215—248 the reader will find many other examples, intermingled with much just criticism and some fine quotations from the fathers.

tional parallelism, and the *epanodos*, in the New Testament, which he has discovered and elucidated.

1. *Parallel lines gradational* (or, as Mr. Jebb terms them, *cognate parallelisms*;) we have already remarked, are of most frequent occurrence in the poetical books of the Old Testament. The poetical parallelisms exhibited in the preceding pages, while they fully prove his position, that the poetical dialect pervades the New Testament, will prepare the reader to expect to find there similar instances of parallel lines gradational. The second example of parallel couplets, given in page 484, *supra*, affords a concise but beautiful specimen of the ascent or climax in the terms, clauses, or lines which constitute the parallelism. One or two additional instances, therefore, will suffice, to shew the existence of the gradational parallelism in the New Testament.

ὃν ὁ Κύριος Ἰησοῦς ἀναλωσεῖ, τῷ πνεύματι σώματος αὐτοῦ
καὶ καταργήσει, τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ.

Whom the Lord Jesus will waste away, with the breath of his mouth;
And will utterly destroy, with the bright appearance of his coming.

2 Thess. ii. 8.

“The first words, ὃν ὁ Κύριος Ἰησοῦς, are common to both lines; ἀναλωσεῖ implies no more, in this place, than *gradual decay*; καταργήσει denotes *total extermination*: while, in terror and magnificence, no less than in the effects assigned, *the breath of his mouth*, must yield to *the bright appearance of his coming*. The first line seems to announce the ordinary diffusion, gradually to be effected, of Christian truth: the second, to foretell the extraordinary manifestation of the victorious Messiah, suddenly, and overwhelmingly, to take place in the last days.”¹

εἰς ὄδον ἐθνῶν μὴ ἀπελθῆτε·

καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσεγῆτε·

πορεύεσθε δὲ μαλλον πρὸς τὰ πρόβατα τὰ ἀπολωλота οἴκου
Ἰσραὴλ.

To the way of the Gentiles go not off;

And to a city of the Samaritans, go not in;

But proceed rather to the lost sheep of the house of Israel.

Matt. x. 5, 6.

“This is a gradation in the scale of national and religious proximity: the *Gentiles*, the *Samaritans*, *Israel*. In the remaining terms, there is a correspondent progress: the *way*, or *road* to foreign countries; a *city* of the Samaritans; the *house* of Israel, a phrase conveying the notion of *HOME*: *go not off*,—go not from Palestine, towards other nations; *go not in* to a city of the Samaritans; though, in your progresses between Judea and Galilee, you must pass by the walls of

¹ Sacred Literature, p. 312.

many Samaritan cities: but, however great your fatigue, and want of refreshment, *proceed rather*, not merely to the house of Israel, but to *the lost sheep* of that house. Thus, by a beautiful gradation, the apostles are brought from the indefiniteness of a road leading to countries remote from their own, and people differing from themselves in habits, in language, and in faith, to the homefelt, individual, and endearing relationship of their own countrymen; children of the same covenant of promise, and additionally recommended to their tender compassion, as *morally lost*."

Mr. Jebb has given additional examples of the gradational parallelism from Matt. v. 45., vii. 1, 2., xx. 26, 27., xxiv. 17, 18., Mark iv. 24., Luke vi. 38., Rom. v. 7., James i. 17., iv. 8., and v. 5., Rev. ix. 6. and xxii. 14.

2. The nature of the *introverted parallelism*, or *parallel lines introverted* has been stated in page 477, and confirmed by suitable examples. Closely allied to this is a peculiarity or artifice of construction, which Mr. Jebb terms an *Epanodos*, and which he defines to be literally "a going back, speaking first to the second of two subjects proposed; or if the subjects be more than two, resuming them precisely in the inverted order, speaking first to the last, and last to the first." The *rationale* of this artifice of composition he explains more particularly in the following words:—"Two pair of terms or propositions, containing two important, but not equally important notions, are to be so distributed, as to bring out the sense in the strongest and most impressive manner: now, this result will be best attained, by commencing, and concluding, with the notion to which prominence is to be given; and by placing in the centre the less important notion, or that which, from the scope of the argument, is to be kept subordinate." ¹ Having established the justice of this explanation by examples of epanodos, derived from the Scriptures as well as from the best classic authors, Mr. Jebb has accumulated many examples proving its existence in the New Testament, the doctrines and precepts of which derive new force and beauty from the application of this figure. The length to which this chapter has unavoidably extended, forbids the introduction of more than one or two instances of the epanodos.

μη δατε το άγιον τοις κυσι·
μηδε βαλητε τους μαργαριτας υμων εμπροσθεν των χοιρων·
μηποτε καταπατησωσιν αυτους εν τοις ποσιν αυτων·
και σραφεντες ρηξωσιν υμας.

¹ Sacred Literature, pp. 60, 335.

Give not that which is holy to the dogs ;
 Neither cast your pearls before the swine ;
 Lest they trample them under their feet ;
 And turn about and rend you.

Matt. vii. 6.

“The relation of the first line to the fourth, and that of the second to the third, have been noticed by almost all the commentators. A minor circumstance, is not altogether undeserving of attention: the equal lengths, in the original, of each related pair of lines; the first and fourth lines being short, the second and third lines long. The sense of the passage becomes perfectly clear, on thus adjusting the parallelism:—

Give not that which is holy to the dogs ;
 Lest they turn about and rend you :
 Neither cast your pearls before the swine,
 Lest they trample them under their feet.

“The more dangerous act of imprudence, with its fatal result, is placed first and last, so as to make, and to leave, the deepest practical impression.”¹

ΧΡΙΣΤΟΥ ΕΥΩΔΙΑ ΕΣΜΕΝ ΤΩ ΘΕΩ
 ΕΝ ΤΟΙΣ ΣΩΖΟΜΕΝΟΙΣ,
 ΚΑΙ ΕΝ ΤΟΙΣ ΑΠΟΛΛΥΜΕΝΟΙΣ
 ΟΙΣ ΜΕΝ ΟΣΜΗ ΘΑΝΑΤΟΥ, ΕΙΣ ΘΑΝΑΤΟΝ
 ΟΙΣ ΔΕ ΟΣΜΗ ΖΩΗΣ, ΕΙΣ ΖΩΗΝ.

We are a sweet odour of Christ:
 To those who are saved;
 And to those who perish;
 To the one, indeed, an odour of death, unto death;
 But to the other, an odour of life, unto life;²

² Cor. ii. 15, 16.

In this specimen of the epanados, the painful part of the subject is kept subordinate; the agreeable is placed first and last.

The preceding examples are sufficient to shew the existence of the grand characteristic of Hebrew poesy,—the sententious parallelism, with all its varieties, in the New Testament. The reader, who is desirous of further investigating this interesting topic (and what student who has accompanied the author of the present work thus far, will not eagerly prosecute it?) is necessarily referred to Mr. Archdeacon Jebb's “Sacred Literature,” to which this chapter stands so deeply indebted;—a volume, of which it is but an act of bare justice in the writer of these pages to say, that, independently of the spirit of piety which pervades every part, it has the highest claims to the attention of EVERY biblical student for its numerous beautiful and philological criticisms and elucidations of the New Testament; for the interpretation of which Mr. Jebb has opened

¹ Sacred Literature, p. 339.

² Ibid. p. 344.

and developed a new and most important source, of which future commentators will doubtless gladly avail themselves.

VI. The sacred writers have left us several kinds of poetical composition: they do not, however, appear to have cultivated either the *epic* or the *dramatic* species, unless we take these terms in a very wide sense, and refer to these classes those poems in which several interlocutors are introduced. Thus, M. Ilgen¹ and (after him) Dr. Good² conceive the book of Job to be a regular epic poem: while Messieurs Velthusen and Ammon think that the Song of Songs exhibits traces of a dramatic or melo-dramatic structure. Bishop Lowth, however, reduces the various productions of the Hebrew poets to the following classes, viz.

1. *Prophetic Poetry*.—Although some parts of the writings of the prophets are clearly in prose, of which instances occur in the prophecies of Isaiah, Jeremiah, Ezekiel, Jonah, and Daniel, yet the other books, constituting by far the larger portion of the prophetic writings, are classed by Bishop Lowth among the poetical productions of the Jews; and (with the exception of certain passages in Isaiah, Habakkuk, and Ezekiel, which appear to constitute complete poems of different kinds, odes as well as elegies) form a particular species of poesy, which he distinguishes by the appellation of *Prophetic*.

The predictions of the Hebrew Prophets are pre-eminently characterised by the sententious parallelism which has been discussed and exemplified in the preceding pages. The prophetic poesy, however, is more ornamented, more splendid, and more florid than any other. It abounds more in imagery, at least that species of imagery, which, in the parabolic style, is of common and established acceptation, and which, by means of a settled analogy always preserved, is transferred from certain and definite objects to express indefinite and general ideas. Of all the images peculiar to the parabolic style, it most frequently introduces those which are taken from natural objects and sacred history: it abounds most in metaphors, allegories, comparisons, and even in copious and diffuse descriptions. It possesses all that genuine enthusiasm which is the natural attendant on inspiration; it excels in the brightness of imagination, and in clearness and energy of diction, and consequently rises to an uncommon pitch of sublimity; hence also it is often very happy

¹ Jobi, antiquissimi carminis Hebraici, Natura atque Virtutes, cap. iii. pp. 40—89.

² Introductory Dissertation to his version of the book of Job. p. xx.

in the expression and delineation of the passions, though more commonly employed in exciting them.¹

The following passage from one of Balaam's prophecies (which Bishop Lowth ranks among the most exquisite specimens of Hebrew poetry), exhibits a prophetic poem complete in all its parts. It abounds in gay and splendid imagery, copied immediately from the tablet of nature; and is chiefly conspicuous for the glowing elegance of the style, and the form and diversity of the figures. The translation is that of the Rev. Dr. Hales.²

How goodly are thy tents, O Jacob,
And thy tabernacles, O Israel!
As streams do they spread forth,
As gardens by the river side;
As sandal-trees which THE LORD hath planted,
As cedar-trees beside the waters.

There shall come forth a man of his seed
And shall rule over many nations:
And his kingdom shall be higher than Gog,
And his kingdom shall be exalted.³

(God brought him forth out of Egypt,
He is to him as the strength of a unicorn.)
He shall devour the nations, his enemies,
And shall break their bones,
And pierce them through with his arrows.

He lieth down as a lion,
He coucheth as a lioness,
Who shall rouse him!
Blessed is he that blesseth thee,
And cursed is he that curseth thee.

The eighteenth chapter and the three first verses of the nineteenth chapter of the Apocalypse present a noble instance of prophetic poesy, in no respect inferior to the finest productions of any of the Hebrew bards.⁴

¹ Bp. Lowth's Lectures on Hebrew Poetry, Lect. xviii, xix, and xx.

² Analysis of Chronology, vol. ii. book i. pp. 224—226.

³ In the rendering of this quatrain, Dr. Hales has followed the Septuagint version, which he vindicates in a long note. In our authorised translation, made from the Masoretic text, the seventh verse of Numb. xxiv. stand thus:—

He shall pour the water out of his buckets,
And his seed *shall be* in many waters;
And his king shall be higher than Agag,
And his kingdom shall be exalted.

This is confessedly obscure.—Mr. Boothroyd, in his New Version of the Old Testament, with a slight departure from the common rendering, translates the verse in the following manner:

Water shall flow from the urn of Jacob,
And his seed shall become as many waters;
Their king shall be higher than Agag,
And his kingdom more highly exalted.

⁴ The passages above noticed are printed in Greek and English, divided so as to exhibit their poetical structure to the greatest advantage, in Mr. Jebb's Sacred Literature, pp. 452—459.

2. *Elegiac Poetry*.—Of this description are several passages in the prophetic books¹, as well as in the book of Job², and many of David's psalms that were composed on occasions of distress and mourning: the forty-second psalm in particular is in the highest degree tender and plaintive, and is one of the most beautiful specimens of the Hebrew elegy. The lamentation of David over his friend Jonathan (2 Sam. i. 17—27.) is another most beautiful elegy: but the most regular and perfect elegiac composition in the Scriptures, perhaps in the whole world, is the book entitled *The Lamentations of Jeremiah*, of which we have given a particular analysis *infra*, Vol. IV. pp. 206—209.

3. *Didactic Poetry* is defined by Bishop Lowth to be that which delivers moral precepts in elegant and pointed verses, often illustrated by a comparison expressed or implied, similar to the *Γνωμαί*, or moral sentences, and adages, of the ancient sages. Of this species of poetry the Book of Proverbs is the principal instance. To this class may also be referred the book of Ecclesiastes.

4. *Of Lyric Poetry*, or that which is intended to be accompanied with music, the Old Testament abounds with numerous examples. Besides a great number of hymns and songs which are dispersed through the historical and prophetic books, such as the ode of Moses at the Red Sea (Exod. xv.), his prophetic ode (Deut. xxxii.), the triumphal ode of Deborah (Judg. v.), the prayer of Habakkuk (iii.), and many similar pieces, the entire book of Psalms is to be considered as a collection of sacred odes, possessing every variety of form, and supported with the highest spirit of lyric poetry;—sometimes sprightly, cheerful, and triumphant; sometimes solemn and magnificent; and sometimes tender, soft, and pathetic.

5. *Of the Idyl*, or short pastoral poem³, the historical psalms afford abundant instances. The seventy-eighth, hundred and fifth, hundred and sixth, hundred and thirty-sixth, and the hundred and thirty-ninth psalms, may be adduced as singularly beautiful specimens of the sacred idyl: to which may be added Isa. ix. 8.—x. 4.

6. *Of Dramatic Poetry* Bishop Lowth⁴ adduces examples in the Song of Solomon and the book of Job, understanding the term in a more extended sense than that in which it is

¹ See Amos v. 1, 2. 16; Jer. ix. 17—22; Ezek. xxii. xxvii. 12—16. and xxxii.

² See Job iii. vi. vii. x. xiv. xvii. xix. xxix. xxx.

³ Bishop Lowth defines an idyl to be a poem of moderate length, of a uniform middle style, chiefly distinguished for elegance and sweetness; regular and clear as to the plot; conduct, and arrangement.

⁴ Lowth, *Prelect.* xviii.—xxxiv.

usually received. Some critics, however, are of opinion, that the Song of Solomon is a collection of sacred idyls; and M. Bauer is disposed to consider the former book as approximating nearest to the *Mekáma*, that is, “the assemblies,” moral discourses, or conversations of the celebrated Arabian poet Hariri.¹

In another part of this work, some reasons are offered in confirmation of this conjecture.

Many of the psalms, (and, according to Bishop Horsley², by far the greater part,) are a kind of dramatic ode, consisting of dialogues between persons sustaining certain characters. “In these dialogue-psalms, the persons are frequently the psalmist himself, or the chorus of priests and Levites, or the leader of the Levitical band, opening the ode with a proëm declarative of the subject, and very often closing the whole with a solemn admonition, drawn from what the other persons say.”³ The dramatic or dialogue form, which thus pervades the book of Psalms admits of considerable variety. Its leading characteristic, however, is an alternate succession of parts, adapted to the purpose of alternate recitation by two semi-chorusses in the Jewish worship. Mr. Jebb considers the sublime hymn of Zacharias (Luke i. 67—79.) as a dramatic ode of this description; and, in confirmation of his opinion, he remarks that Zacharias must have been familiar with this character of composition, both as a pious and literate Jew, much conversant with the devotional and lyric poetry of his country, and also as an officiating priest, accustomed to bear his part in the choral service of the temple. Mr. J. has accordingly printed that hymn in Greek and English, in the form of a dramatic ode; and by this mode of distribution has satisfactorily elucidated its true meaning and grammatical construction in many passages, which have hitherto in vain exercised the acumen of critics.⁴

To the preceding species of Hebrew poetry, we may add

7. The *Acrostic* or *Alphabetical Poems*. Bishop Lowth considered this form of poetry as one of the leading characteristics of the productions of the Hebrew muse: but this, we have seen⁵, is not the fact. It may rather be viewed as a subordinate species, the form of which the bishop thus defines:—The acrostic or alphabetical poem consists of twenty-two lines, or of twenty-two systems of lines, or periods, or stanzas, according to the number of the letters of the Hebrew alphabet; and every line, or every stanza, begins

¹ Bauer, *Hermeneut. Sacr.* p. 386.

² Bishop Horsley's *Book of Psalms* translated from the Hebrew, Vol. i. Pref. p. xv.

³ See Vol. IV. p. 102.

⁴ *Sacred Literature*, pp. 404—417.

⁵ See pp. 467, 468, *supra*.

with each letter in its order, as it stands in the alphabet; that is, the first line, or first stanza, begins with א, (*aleph*), the second with ב, (*beth*), and so on. This was certainly intended for the assistance of the memory, and was chiefly employed in subjects of common use, as maxims of morality, and forms of devotion; which, being expressed in detached sentences, or aphorisms, (the form in which the sages of the most antient times delivered their instructions), the inconvenience arising from the subject, the want of connexion in the parts, and of a regular train of thought carried through the whole, was remedied by this artificial contrivance in the form. There are still extant in the books of the Old Testament twelve¹ of these poems; three of them perfectly alphabetical², in which every line is marked by its initial letter; the other nine less perfectly alphabetical, in which every stanza only is so distinguished. Of the three former it is to be remarked, that not only every single line is distinguished by its initial letter, but that the whole poem is laid out into stanzas; two³ of these poems each into ten stanzas, all of two lines, except the two last stanzas in each, which are of three lines; in these the sense and the construction manifestly point out the division into stanzas, and mark the limit of every stanza. The third⁴ of these perfectly alphabetical poems consists of twenty-two stanzas of three lines: but in this the initial letter of every stanza is also the initial letter of every line of that stanza: so that both the lines and the stanzas are infallibly limited. And in all the three poems the pauses of the sentences coincide with the pauses of the lines and stanzas. It is also further to be observed of these three poems, that the lines, so determined by the initial letters in the same poem, are remarkably equal to one another in length, in the number of words nearly, and probably in the number of syllables; and that the lines of the same stanza have a remarkable congruity one with another, in the matter and the form, in the sense and the construction.

Of the other nine poems less perfectly alphabetical, in which the stanzas only are marked with initial letters, six⁵ consist of stanzas of two lines, two⁶ of stanzas of three lines, and one⁷ of stanzas of four lines: not taking into the account at present some irregularities, which in all probability are to be imputed to the mistakes of transcribers. And these stanzas likewise naturally divide themselves into their distinct lines, the sense and the construction plainly pointing out their limits; and the lines

¹ Psal. xxv. xxxiv. xxxvii. cxi. cxii. cxix. cxlv. Prov. xxxi. 10—31. Lam. i. ii. iii. iv.

² Psal. cxi. cxii. Lament. iii.

³ Psal. cxi. cxii.

⁴ Lament. iii.

⁵ Psal. xxv. xxxiv. cxix. cxlv. Prov. xxxi. Lam. iv.

⁶ Lam. i. ii.

⁷ Psal. xxxvii.

have the same congruity one with another in matter and form, as was above observed, in regard to the poems more perfectly alphabetical.

Another thing to be observed of the three poems perfectly alphabetical is, that in two ¹ of them the lines are shorter than those of the third ² by about one third part, or almost half: and of the other nine poems, the stanzas only of which are alphabetical, that three ³ consist of the longer lines, and the six others of the shorter.

VII. We have already had occasion to remark, that the poetry of the Hebrews derives its chief excellence from its being dedicated to religion. Nothing can be conceived more elevated, more beautiful, or more elegant, than the compositions of the Hebrew bards; in which the sublimity of the subject is fully equalled by the energy of the language and the dignity of the style. Compared with them, the most brilliant productions of the Greek and Roman muses, who often employed themselves on frivolous or very trifling themes, are infinitely inferior in the scale of excellence. The Hebrew poet, who worshipped Jehovah as the sovereign of his people—who believed all the laws, whether sacred or civil, which he was bound to obey, to be of divine enactment—and who was taught that man was dependent upon God for every thing,—meditated upon nothing but Jehovah; to Him he devoutly referred all things, and placed his supreme delight in celebrating the divine attributes and perfections. If, however, we would enter fully into the beauties of the sacred poets, there are two general observations, which it will be necessary to keep in mind whenever we analyse or examine the Songs of Sion.

1. The first is, that *we carefully investigate their nature and genius*. For, as the Hebrew poems, though various in their kinds, are each marked by a character peculiar to itself, and by which they are distinguished from each other, we shall be enabled to enter more fully into their elegance and beauty, if we have a correct view of their form and arrangement. For instance, if we wish critically to expound the Psalms, we ought to investigate the nature and properties of the Hebrew ode, as well as the form and structure of the Hebrew elegies, &c., and ascertain in what respects they differ from the odes, elegies, &c. of the Greek poets. In like manner, when studying the Proverbs of Solomon, we should recollect that the most antient kind of instruction was by means of moral sentences, in which the first principles of antient philosophy were contained; and,

¹ Psal. cxi. cxii.² Lament. iii.³ Lam. i. ii. iv.

from a comparison of the Hebrew, Greek and other gnostic sentences, we should investigate the principal characters of a proverb. In the book of Job are to be observed the unity of action, delineation of manners, the external form and construction of the poem, &c. ¹

2. Further, in interpreting the compositions of the Hebrew bards, it ought not to be forgotten, that *the objects of our attention are the productions of poets, and of oriental poets in particular.* It is therefore necessary that we should be acquainted with the country in which the poet lived, its situation and peculiarities, and also with the manners of the inhabitants, and the idiom of the language. Oriental poetry abounds with strong expressions, bold metaphors, glowing sentiments and animated descriptions, pourtrayed in the most lively colours. Hence the words of the Hebrew poets are neither to be understood in too lax a sense, nor to be interpreted too literally. In the comparisons introduced by them, the point of resemblance between the object of comparison, and the thing with which it is compared, should be examined, but not strained too far: and the force of the personifications, allegories, or other figures that may be introduced, should be fully considered. Above all, it should be recollected, that, as the sacred poets lived in the East, their ideas and manners were totally different from ours, and consequently are not to be considered according to *our* modes of thinking. From inattention to this circumstance the productions of the Hebrew muse have neither been correctly understood, nor their beauties duly felt and appreciated.

¹ The reader will find some hints for the special study of the Book of Psalms, in Vol. IV. pp. 124—126; and also a copious analysis of the Book of Job, with observations for the better understanding of it, in pp. 86—100. of the same volume.

CHAPTER XI.

ON HARMONIES OF SCRIPTURE.

I. *Occasion and Design of Harmonies of the Scriptures.*—II. *Works reconciling alleged or seeming Contradictions in the Sacred Writings.*—III. *Harmonies of the Old Testament.*—IV. *Harmonies of the Four Gospels.*—V. 1. *Harmonies of particular Parts of the Gospels.*—2. *Harmonies of the Acts of the Apostles and of the Apostolical Epistles.*—VI. *Observations on the different Schemes of Harmonisers, and on the Duration of the Public Ministry of Jesus Christ.*

I. **T**HE several books of the Holy Scriptures, having been written at different times and on different occasions, necessarily treat on a great variety of subjects, historical, doctrinal, moral, and prophetic. The sacred authors also, writing with different designs, have not always related the same events in the same order: some are introduced by anticipation; and others again are related first which should have been placed last. Hence seeming contradictions have arisen, which have been eagerly seized by the adversaries of Christianity, in order to perplex the minds and shake the faith of those who are not able to cope with their sophistries: though, as we have seen in the preceding volume of this work, there is no foundation whatever for charging *real* contradictions on the Scriptures.

The manifest importance and advantage of comparing the sacred writers with each other, and of reconciling apparent contradictions, have induced many learned men to undertake the compilation of works, which, being designed to shew the perfect agreement of all parts of the sacred writings, are commonly termed *Harmonies*. A multitude of works, of this description, has at different times been issued from the press; the execution of which has varied according to the different designs of their respective authors. They may, however, be referred to four classes: viz. :—Works which have for their object the reconciling of apparent contradictions in the Sacred Writings;—Harmonies of the Old Testament, which exhibit a combined account of the various narratives therein contained;—similar Harmonies of the New Testament;—and Harmonies of particular books. Walchius, Fabricius, and other bibliographers have given accounts of very numerous works of this description: it is proposed in this chapter to notice only a few of those which are most deserving of attention.

II. Among those harmonies, which have for their object the reconciling of apparent contradictions in the sacred writings generally, the following publications are the best known.

1. Michaelis Waltheri Harmonia Biblica ; sive brevis et plana Conciliatio locorum Veteris et Novi Testamenti, adparenter sibi contradicentium. Noribergæ, 1696, folio.

This work first appeared at Strasburg (Argentorati) in 1626, and has been repeatedly printed in Germany : the edition of 1696 is reputed to be the best and most correct. Walther's Harmonia Biblica is a work of considerable learning and industry, which illustrates many difficult passages with great ability. He has, however, unnecessarily augmented the number of seemingly contradictory passages ; a defect which is common to most of the writers of this class.

2. Christiani Matthiæ Antilogiæ Biblicæ ; sive Conciliationes Dictorum Scripturæ Sacræ, in speciem inter se pugnantium, secundum seriem locorum theologicorum in ordinem redactæ. Hamburgi, 1500, 4to.

3. Symphonia Prophetarum et Apostolorum ; in quâ, ordine chronologico Loci Sacræ Scripturæ specie tenus contradicentes, conciliantur, ut et ad quæstiones difficiliores chronologicas et alias Veteris Testamenti responderetur ; in duas partes divisa. Auctore D. M. Johanne Scharpio, Scoto-Britanno, Andreapolitano, pastore. Genevæ, 1525, 4to.

4. The Reconciler of the Bible enlarged, wherein above three thousand seeming Contradictions throughout the Old and New Testament are fully and plainly reconciled. By Thomas Man, London, 1662, folio.

5. Johannis Thaddæi Conciliatorium Biblicum. Amstelodami, 1648, 12mo. Londini, 1662, folio.

The last is reputed to be the best edition, and professes to be considerably enlarged. This work follows the order of the several books of the Old and New Testament. The remark above made, on Walther's *Officina Biblica*, is equally applicable to Mr. Man's work, to the *Conciliatorium Biblicum* of Thaddæus, and also to

6. The Dividing of the Hooff: or Seeming Contradictions throughout Sacred Scriptures, distinguish'd, resolv'd, and apply'd, for the strengthening of the faith of the feeble, doubtfull, and weake, in wavering times. Also to bring the soule (by prayer and spirituall application) into more familiar acquaintance with the Lord Jesus, the onely David's-Key, to unlock the cabinet of Jacob's God, to fetch out that secret, why he should lay his hands thus crosse when he gave his children this blessing. Helpfull to every household of faith. By William Streat, M. A. London, 1654, 4to.

This work is occasionally found in booksellers' catalogues, where it is marked as both rare and curious. It is noticed here merely to put the student on his guard *not* to purchase it. The critical information it contains is *very* meagre; and the quaint title page, which we have copied, sufficiently indicates the enthusiastic spirit of the author.

7. Joannis Pontasii Sacra Scriptura ubique sibi constans ; seu Difficiliores Sacræ Scripturæ Loci, in speciem secum pugnantes, juxta sanctorum ecclesiæ sanctæ patrum celeberrimorumque theologorum sententiam conciliati. Paris, 1698, 4to.

M. Pontas was distinguished for his knowledge of casuistical theology. His design in this publication was to have reconciled all the seeming contradictions of the Scriptures, but proceeded no further than through the Pentateuch. It is a work of considerable learning and research.

8. The Harmony of Scripture ; or an attempt to reconcile various passages apparently contradictory. By the late Rev. Andrew Fuller, 8vo. London, 1817.

This posthumous tract contains fifty-five judicious observations on so many apparently contradictory texts of scripture. They were originally written for the satisfaction of a private individual.

III. The following works are more particularly worthy of notice among the various Harmonies, which have for their object the elucidation of the *Old Testament* by disposing the historical, poetical, and prophetic books, in chronological order, so that they may mutually explain and authenticate one another.¹

1. A Chronicle of the Times and the Order of the Texts of the Old Testament, wherein the books, chapters, psalms, stories, prophecies, &c., are reduced into their proper order, and taken up in the proper places, in which the natural method and genuine series of the chronology requireth them to be taken in. With reason given of dislocations, where they come. And many remarkable notes and observations given all along for the better understanding of the text; the difficulties of the chronicle declared; the differences occurring in the relating of stories reconciled; and exceeding many scruples and obscurities in the Old Testament explained.

This 'Chronicle' is to be found in the first volume of Dr. Lightfoot's works, published at London, in 1684, in two volumes folio. Of all the theologians of his time, this celebrated divine (whose opinion was consulted by every scholar of note, both British and foreign), is supposed to have been the most deeply versed in the knowledge of the Scriptures. "It was his custom, for many years, to note down, as opportunity presented, in the course of his talmudical and rabbinical studies, the order and time of the several passages of Scripture, as they came under his consideration." By pursuing this method he gradually formed the invaluable chronicle, the title of which has just been given. In what year it was first published, we have not been able to ascertain, but it probably was not before the year 1646 or 1647, as it is not mentioned by Mr. Torshel, in the publication which is noticed below. In this work, Dr. Lightfoot has briefly stated the summary or substance of the historical parts of the Old Testament, and has indicated the order in which the several historical chapters, psalms, and prophecies are to be placed. In the margin he has given the years of the world, and of the judges or sovereigns under whose administration the several events took place. Notwithstanding the differences in opinion entertained by the learned concerning the chronology of particular events, the general method of this 'Chronicle' has been, and still continues to be, held in the highest estimation by all who are competent duly to appreciate its merits.

About or soon after the appearance of Dr. Lightfoot's Chronicle, Mr. Samuel Torshel, another learned Englishman, published at London, in 1647, a quarto tract intitled

2. A Designe about disposing the Bible into an Harmony. Or, an Essay concerning the transposing the order of books and chapters of the Holy Scriptures, for the reducing of all into a continued history.

The { Benefits.
Difficultie.
Helpes.

It appears from the preface that Mr. Torshel was preceptor of the children of King Charles I. under the Earl of Northumberland; and his tract was addressed 'To the Right Honourable the Lords and Commons assembled in Parliament,' whom he en-

¹ Walchius has described a great number of works reconciling the seeming discrepancies in the sacred writers, as well as Harmonies of the Old Testament by eminent critics of former times. But as our design is to notice only those which are *accessible* to biblical students, the reader, who is desirous of seeing an account of their labours, is referred to his *Bibliotheca Theologica Selecta*, vol. iv. pp. 854—861.

deavoured to excite to patronise the undertaking, by the consideration of the glory which had redounded to France by the then recent publication of the Parisian Polyglott, in ten folio volumes. The state, however, paid no regard to this address, and the design which Torshel had ably sketched, was never accomplished. He proposed "to lay the whole story together in a continued connexion, the books or parts of books, and all the severall parcels disposed and placed in their proper order, as the continuance and chronological method of the Scripture-history requires; so that no *sentence* nor *word* in the whole Bible be omitted, nor any thing repeated, or any word inserted but what is necessary for transition. So as some whole chapters or pieces be put into other places, yea, great parts of some books, and some whole books, to be woven into the body of another book." (Torshel's *Designe*, p. 10.) In the prosecution of this undertaking, besides reducing all the historical books of the Old Testament to a continued series, the book of Psalms, and the sermons of the Prophets were to be inserted in their proper places, and the writings of Solomon, incorporated according to those periods of his reign when they are supposed to have been written; and those parts of the book of Proverbs, 'which the men of Hezekiah copied out,' were to be disposed in the body of the Chronicles, towards the end of the reign of Hezekiah, King of Judah. In harmonising the Gospels, Mr. Torshel proposed to follow the plan then recently adopted in the Latin Harmony, commenced by Chemnitz, continued by Lyser, and finished by Gerhard; and the apostolic epistles were to be distributed in the Acts of the Apostles, according to the order of time when they were written. The writings of Saint John were to close the proposed undertaking. The perusal of this modest and well written tract, several years since, suggested to the writer of these pages the idea of attempting a harmony of the entire Bible, on the completion of the present work. This laborious undertaking, however, has happily been rendered unnecessary, as it respects the Old Testament, by the publication of

3. The Old Testament, arranged in historical and chronological order, (on the basis of Lightfoot's Chronicle), in such manner, that the books, chapters, psalms, prophecies, &c. may be read as one connected history, in the very words of the authorised translation. By the Rev. George Townsend, M.A. London, 1821. In two very large volumes, 8vo.

This beautifully printed and carefully executed work (as its title page announces), is arranged on the basis of Dr. Lightfoot's Chronicle, above noticed: from which, however, Mr. Townsend has deviated for the better in one very material respect. According to Lightfoot's plan, the Old Testament would have been read as one unbroken history, without any division into chapters, or any of those breaks, the omission of which causes not a little weariness to the reader. In order to obviate this difficulty, and also with the view of making the Scripture narrative more attractive, as well as more easily remembered, Mr. T. has divided his Harmony into eight suitable periods, viz. 1. From the creation to the deluge;—2. From the confusion of tongues, to the death of Jacob and the Patriarchs;—3. From the birth to the death of Moses;—4. From the entrance of the Israelites into Canaan under the command of Joshua, to the death of David;—5. The reign of Solomon;—6. From the elevation of Rehoboam to the Babylonish Captivity;—7. The Babylonish Captivity, seventy years from B. C. 606 to 536;—8. From the termination of the Babylonish captivity to the Reformation of worship by Nehemiah, and the completion of the canon of the Old Testament, by Simon the Just, from B. C. 536 to about 500. These eight periods are further subdivided into chapters and sections, the length of which is necessarily regulated by the subjects therein discussed: and in settling the chronology and order of some particular events and prophecies, the arranger has availed himself of the labours of the most eminent modern biblical critics. A well written introduction developes his plan and design, and points out its advantages to various classes of readers, especially to clergymen, and those who are preparing for the sacred office, to whom this work is indispensably necessary. The work is terminated by six Indexes;—the *first*, containing an account of the periods, chapters, and sections into which the work is divided, with the passages of Scripture comprised in each;—the *second*, in columns, enabling the reader to discover in what part of the arrangement any chapter or verse of the Bible may be found;—the *third* and *fourth*, of the Psalms and Prophecies, in tables, shewing in what part of the arrangement, and after what passage of Scripture, every Psalm or prophecy

is inserted; and likewise on what occasion, and at what period they were probably written, with the authority for their place in the arrangement;—the *fifth*, containing the dates of the events according to Dr. Hales's elaborate System of Chronology; and the *sixth*, a general Index to the notes, which, though not numerous, are very appropriate, and possess the rare merit of compressing a great variety of valuable information into a small compass.

IV. We now come to those works which profess to harmonise the memoirs or narratives concerning Jesus Christ, written by the four evangelists; which (as we have already observed) having been written with different designs, and for the use of particular classes of Christians, various contradictions have been supposed to exist between them: although, when brought to the test of sober examination, their agreement becomes as clear as the noon-day sun. The importance and advantage of collating these relations with each other, and obtaining the clear amount of their various narratives, has, from a very early period, suggested the plan of digesting the Gospels into *Harmonies*, exhibiting completely their parallelisms and differences, or into a connected history, termed respectively a *Monotessaron*, or *Diatessaron*: in which the *four* accounts are blended into one, containing the substance of them all. Works of this description are extremely numerous. Mr. Pilkington has enumerated one hundred and four, which had come to his knowledge in 1747¹; and Walchius has given a *select* list of one hundred and thirty, which had been published prior to the year 1765². The indefatigable bibliographer Fabricius, and his editor, professor Harles, have given a list of those which were known to be extant, to the year 1795, which amounts to one hundred and seventy-two, but is by no means complete³. Our notice must necessarily be confined to a few of the principal composers of harmonies.⁴

1. Tatian, who wrote about the middle of the second century composed a digest of the evangelical history, which was called *το δια τεσσαρων*, that is, the Gospel of the four, or *Μονοτεσσαρον*, *Monotessaron*, that is, one narrative composed out of the four. Tatian is the most ancient harmonist on record: for, if Theophilus bishop of Antioch, had before written on that subject (as Jerome insinuates), his work is long since lost. In the beginning of the third century, Ammonius an Alexandrian, composed a harmony which was also called *το δια τεσσαρων* or the Gospel of the four, of the execution of which Eusebius speaks with approbation. The

¹ Pilkington's Evangelical History and Harmony, Preface, pp. xviii.—xx.

² Walchii Bibliotheca Selecta, vol. iv. pp. 865—900.

³ Bibliotheca Græca, vol. iv. pp. 882—889.

⁴ The notices of Harmonies in the following pages are chiefly derived from the three works just cited, and from Michaelis's Introduction to the New Testament, vol. iii. part i. pp. 51—56. and part ii. pp. 29—49.

works of Tatian and Ammonius have long ago perished; but attempts have been made to obtrude spurious compilations upon the world for them in both instances. Victor, who was bishop of Capua, in the sixth century, gave a Latin version of a harmony, which was published by Michael Memler at Mayence, in 1524, as a translation of *Ammonius's Harmony*, in consequence of Victor being undetermined to which of those writers it was to be ascribed, though he was disposed to refer it to Tatian. And Ottomar Luscinius published one at Augsburg in 1524, which he called that of Ammonius, though others have ascribed it to Tatian. It is not a harmony in the strict sense of the term, but a mere summary of the life of Christ delivered in the author's own words.

2. The diligent ecclesiastical historian Eusebius, who wrote in the former part of the fourth century, composed a very celebrated harmony of the Gospels; in which he divided the evangelical history into *ten* canons or tables, which are prefixed to many editions and versions of the New Testament, particularly to Dr. Mill's critical edition of it. In the *first* canon he has arranged, according to the antient chapters (which are commonly called the Ammonian Sections, from Ammonius, who made those divisions), those parts of the history of Christ, which are related by all four evangelists. In the rest he has disposed the portions of history related by,

2. Matthew, Mark, and Luke.
3. Matthew, Luke, and John.
4. Matthew, Mark, and John.
5. Matthew and Luke.
6. Matthew and Mark.
7. Matthew and John.
8. Luke and Mark.
9. Luke and John.
10. Only one of the four evangelists.

Though these Eusebian canons are usually considered as a harmony, yet it is evident, from a bare inspection of them, that they are simply indexes to the four Gospels, and by no means form a harmony of the nature of those which have been written in modern times, and which are designed to bring the several facts recorded by the evangelists into chronological order, and to reconcile contradictions. On this account, Walchius does not allow them a place in his bibliographical catalogue of harmonies.

3. About the year 330, Juvencus, a Spaniard, wrote the evangelical history in heroic verse. His method is said to be confused, and his verse is not of a description to ensure him

that immortality which he promised himself. His work has fallen into oblivion.

4. The four books of Augustine, bishop of Hippo, in Africa, *de Consensu Quatuor Evangeliorum*, are too valuable to be omitted. They were written about the year 400, and are honourable to his industry and learning. Augustine wrote this work, with the express design of vindicating the truth and authority of the Gospels from the cavils of objectors.

From the middle ages until the close of the fifteenth century, various harmonies were compiled by Peter Comestor, Guido de Perpiniano, Simon de Cassia, Ludolphus the Saxon (a German Carthusian monk, whose work was held in such high estimation that it passed through not fewer than thirty editions, besides being translated into French and Italian), Jean Charlier de Gerson, chancellor of the university of Paris, Peter Lombard, Thomas Aquinas, and many others. But, as their harmonies are of comparatively little value, we proceed briefly to notice those which have appeared in *modern times*, that is, since the Reformation, and the discovery of the art of printing.

1. *Andree Osiandri Harmoniæ Evangelicæ Libri Quatuor, Græce et Latine. In quibus Evangelica Historia ex quatuor Evangelistis ita in unum est contexta, ut nullius verbum ullum omissum, nihil alienum immixtum, nullius ordo turbatus, nihil non suo loco positum. Omnia vero litteris et notis ita distincta sint, ut quid cujusque evangelistæ proprium, quid cum aliis et cum quibus commune sit, primo statim adpectu deprehendere queas: item Elenchus Harmoniæ: Adnotationum liber unus. Basileæ, 1537, folio; Græce et Latine, Basileæ, 1567, folio; Latine, Lutetiæ Parisiorum ex Officina Roberti Stephani, 1545, 12mo.*

Osiander's Harmony is not of very frequent occurrence. It is highly estimated by Walchius, though Michælis rather harshly observes, that he undesignedly renders the gospel history not only suspicious, but incredible, by adopting the principle that the evangelists constantly wrote in chronological order, and that the same transactions and discourses took place twice or thrice in the life of Christ. He acknowledges, however, that Osiander did not go so far as his successors, and that he sometimes deviates from his general principle.

2. *Cornelii Jansenii, Gandavensis, Concordia Evangelica, in quâ, præterquam quod suo loco ponitur, quæ evangelistæ non servato recensent ordine, etiam nullius verbum aliquod omittitur. Litteris autem omnia sic distinguuntur, ut quid cujusque proprium, quid cum aliis et cum quibus commune, etiam ad singulas dictiones mox deprehendatur. Lovanii, 1549, 8vo, Antverpiæ, 1558, 12mo.*

Jansenius *partially* followed Osiander. He subsequently wrote a Commentary on his Harmony, which was published together with it at Louvain, in 1571. The number of editions through which this work passed (*thirteen* others are enumerated by Walchius, between the years 1577 and 1624) sufficiently attest the favourable opinion entertained of its value. Walchius extols Jansenius's learning, ingenuity, and modesty.

3. *Martini Chemnitii Harmonia Quatuor Evangeliorum, quam ab*

eodem feliciter inchoatam Polycarpus Lyserus et Joannes Gerhardus, is quidem continuavit, hic perfecit. Hamburgi, 1704, folio.

The best edition of a most valuable Harmony. Chemnitz compiled only the two first books, and part of a third, which were published after his death at Frankfort, in 1593, by Polycarp Lyser; who wrote the remainder of the third book, and added the fourth and part of the fifth book. These were published at different times at Leipsic and Frankfort between the years 1604 and 1611: and on Lyser's death Gerhard completed the undertaking, with learning and industry not inferior to those of his predecessors. The entire work, with the several continuations, was first published at Geneva, in 1628. This elaborate work is not only a harmony but a learned commentary on the four Gospels.

4. The Harmony, Chronicle and Order of the New Testament. The text of the four Evangelists methodized. Story of the Acts of the Apostles analyzed. Order of the Epistles manifested. Times of the Revelation observed, and illustrated with variety of observations upon the chiefest difficulties Textual and Talmudical, for clearing of their sense and language. By John Lightfoot, D.D. London, 1654, folio. Also in the first volume of his works, London, 1682, folio.

In this valuable work Dr. Lightfoot has pursued the same method which he had adopted in his Chronicle of the Old Testament. He further published, at London, in 1644 and 1650, three parts of *The Harmony of the Four Evangelists, among themselves, and with the Old Testament*. The fourth and fifth parts, which were to have completed his design, never appeared. This harmony is enriched with numerous philological and explanatory remarks, of which many subsequent critics and harmonists have availed themselves.

5. The Harmony of the Four Evangelists, and their Text methodized, according to the order and series of times in which the several things by them mentioned were transacted. By Samuel Cradock, B. D. London, 1668, folio, and again in 1684 and 1685.

This work was revised by the learned Dr. Tillotson (afterwards Archbishop of Canterbury¹), by whom it was preserved from destruction during the memorable fire of London, in 1666. In the seventeenth century it was deservedly held in the highest estimation; though it is now superseded by later and more critical works. Mr. Cradock has drawn up the Gospel history, in an explanatory paraphrase, in English, which is followed by the text of the evangelists. In the margin he has given short but useful notes in Latin, which are very judiciously extracted from Grotius, Doctors Lightfoot and Hammond, and other critics. The book is by no means dear; which, to students (who may not be able to procure recent and more expensive harmonies) is a great advantage. This harmonist did not adopt the principle of Osiander.

6. Bernardi Lamy Historia, sive Concordia Evangelistarum. Parisiis, 1689, 12mo.—Commentarius in Harmoniam sive Concordiam Quatuor Evangelistarum. Parisiis, 1699, 4to, in two volumes.

Lamy's Commentary is held in much higher estimation than his Harmony. It is justly characterised by Michaelis as a learned work. The chronological and geographical apparatus is peculiarly valuable.

7. Joannis Clerici Harmonia Evangelica, cui subjecta est historia Christi ex quatuor evangeliiis concinnata. Accesserunt tres Dissertationes, de annis Christi, deque concordia et auctoritate evangeliorum. Amstelodami, 1699, folio.

All critics unite in commendation of Le Clerc's Harmony. He has arranged the history of the four evangelists, according to chronological order, in columns parallel to each other, in *Greek and Latin*; and under the text he has given a Latin paraphrase, the design of which is to remove apparent contradictions. Le Clerc promised to publish Annotations on his Harmony, which have never appeared. A Latin edition of it was

¹ Chalmers's Biographical Dictionary, vol. x. p. 447.

printed at Altorf, in 1700, in 4to.; and an English translation of it is said, by Walchius, to have been published at London in the same year, also in 4to.

8. Nicolai Toinardi *Harmonia Græco-Latina*, Parisiis, 1707, folio.

M. Toinard drew up this Harmony for his own private use, of which only five or six copies were taken for the use of his friends. After his decease they published it (as he had desired they would), at the time and place above mentioned. It has long been held in the highest estimation, for the care and diligence which its author bestowed, in order to settle the several circumstances mentioned by the different evangelists. Bishop Marsh pronounces it to be of particular use to those who wish to examine the verbal agreement of the evangelists; as M. Toinard has not only placed in adjacent columns the parallel passages, but has also parallelised even single words.

9. In the years 1739 and 1740, Dr. Doddridge published the two first volumes of his *Family Expositor*, of which an account will be found in the Appendix to this volume. They are noticed here, because they contain a harmony of the four Gospels, which is acknowledged to be executed with great judgment, independently of the very valuable exposition, and notes that accompany it.

10. *The Evangelical History and Harmony*. By Matthew Pilkington, LL.B. London, 1747. folio.

This harmonist professes not to adhere to any of the schemes laid down by his predecessors for arranging the evangelical history. It is not disposed in columns, like the works of Le Clerc, Toinard, and others; but the text is exhibited in such a manner as to relate the various discourses and facts recorded by the sacred writers in their identical words, and in the fullest manner possible, yet so as to avoid tautology. The history is divided into chapters, and these are subdivided into sections of moderate length. Two Chronological Dissertations are prefixed: 1. On the time of Herod's death, of the birth of Jesus Christ, the duration of his ministry, and the year of his crucifixion, &c. &c. 2. On the time and place of the adoration of the wise men. Notes are subjoined for the elucidation of particular passages. The work is executed with great care, and may frequently be purchased at a low price.

11. *The Harmony of the Four Gospels*; in which the natural order of each is preserved, with a paraphrase and notes. By J. Macknight, D. D. 4to, 2 vols. 1756; 2d edit. 1763; 3d edit. 8vo, 2 vols. Edinburgh, 1804.

Dr. Macknight closely adheres to the principle of Osiander; but his paraphrase and commentary contain so much useful information, that his Harmony has long been regarded as a standard book among divines; it is in the lists of Bishops Watson and Tomline. The preliminary disquisitions greatly enhance its value. Dr. Macknight's work was translated into Latin by Professor Ruckersfelder, and published in 5 vols. 8vo. at Bremen and Deventer, 1772. Bishop Marsh says, that whoever makes use of this harmony should compare with it Dr. Lardner's observations on it, which were first published in 1764, and are reprinted in the eleventh volume of the octavo edition, and in the fifth volume of the quarto edition of his works.

12. *An Harmony of the Gospels*, in which the original text is disposed after Le Clerc's general manner, with such various readings at the foot of the page as have received Wetstein's sanction in his folio edition of the Greek Testament. Observations are subjoined tending to settle the time and place of every transaction, to establish the series of facts, and to reconcile seeming inconsistencies. By William Newcome, D. D. Bishop of Ossory (afterwards Archbishop of Armagh). London, 1778, folio.

Archbishop Newcome's Harmony contains all that its title-page professes, and is consequently held in the highest estimation. This circumstance induced an anonymous editor to render to the English reader the same service which the learned prelate had conferred on Biblical Scholars, by publishing *An English Harmony of the Four*

Evangelists, generally disposed after the Manner of the Greek of William Newcome, Archbishop of Armagh; with a map of Palestine, divided according to the twelve tribes; explanatory notes, and indexes. London, 1802, 8vo. "The form in which this work is printed, is extremely convenient; so much so, that they who can use the Greek, may be glad occasionally to consult the English octavo rather than the unwieldy folio of the Archbishop." (*British Critic*, (old series), vol. xxii. p. 437). The notes, though brief, are judiciously selected; and the authorised English translation is used throughout.

13. A Harmony of the Evangelists in Greek; to which are prefixed Critical Dissertations in English. By Joseph Priestley, LL.D. London, 1778, 4to.

14. A Harmony of the Evangelists in English; with Critical Dissertations, an occasional Paraphrase, and notes for the use of the unlearned. By Joseph Priestley, LL.D. London, 1780, 4to.

The same method of arrangement is followed in both these Harmonies. Dr. Priestley adopted the opinion of some antient writers (which is noticed in a subsequent page), that the ministry of Jesus Christ lasted only one year, or a year and a few months. For an account of these two publications see the *Monthly Review* (old series), vol. lviii. pp. 89—94, and vol. lxiv. pp. 81—90, 161—173.

15. *Diatessaron, sive integra Historia Domini nostri Jesu Christi, Græcè. Ex quatuor Evangelis inter se collatis, ipsisque Evangelistarum verbis aptè et ordinatè dispositis confecta. Subjungitur Evangeliorum brevis Harmonia.* Edidit J. White, S.T.P. Ling. Arab. Prof. Versionis Syriacæ Philoxenianæ Nov. Test. Interpres. Oxonii, è Typographeo Clarendoniano. 1799. small 8vo.

A *Diatessaron* is the result and summary of a *Harmony*. In the latter the whole text of the four evangelists is given, only so arranged in columns that their parallelisms and differences may be exactly seen; whereas, in a *diatessaron* one continued narrative is selected from the four, avoiding all repetitions of the same or similar words. Professor White founded his beautifully and correctly printed volume on the excellent *Harmony of Archbishop Newcome*, except in the part relating to the resurrection of Jesus Christ, in which he has followed the arrangement of facts proposed by Mr. West and Dr. Townson, in their works on this subject, which are noticed in p. 509 *infra*. The *time* and *place* in which each event happened, are judiciously noticed in the margins; a map of Palestine is prefixed; and a very useful, though concise, *Evangeliorum Harmonia*, which is added at the end, connects the whole with peculiar clearness. In 1802, Dr. White's work was translated into Latin by the Rev. T. Thirlwall, who retained the chief part of the professor's title, and adopted principally the Latin version of Castellio; although, where the editor regarded his phrases as forced and affected (as they sometimes are), he has had recourse to the versions of Beza, Tremellius and the Vulgate. This publication may be of use to those, who, in reading the Greek, are occasionally induced to consult a translation; Mr. Thirlwall also published, in 1803, an English *Diatessaron, or History of our Lord Jesus Christ, compiled from the four Gospels, according to the authorised Version.* 8vo. and 12mo. Some brief notes, and a concise but useful introduction are annexed, together with a map of Palestine.

16. *Diatessaron; or the Gospel History, from the Text of the four Evangelists, in a connected Series. With Notes critical and explanatory,* by Robert Thompson. Edinburgh and London, 1808. 8vo.

17. *The United Gospel; or Ministry of our Lord and Saviour Jesus Christ, combined from the Narrations of the Four Evangelists.* By R. and M. Willan. London, 1806. 8vo.

This is the *third* edition of a very useful *Diatessaron*, for such the work in effect is. The first impression appeared in 1782, and the second in 1786, under the name of the late eminent physician Dr. Robert Willan. It professes to exhibit the events of the Gospel history in a connected chain or order of succession; and, by combining the accounts of each evangelist, to relate in their own words every incident, with all its cir-

cumstances, at full length. The notes, which accompany the work, are judiciously selected; they relate chiefly to the manners, customs, opinions, and expressions, proverbial or allegorical, among the eastern nations, with which the generality of readers cannot be familiarly acquainted.

18. A Synopsis of the Four Evangelists; or a regular history of the conception, birth, doctrine, miracles, death, resurrection, and ascension of Jesus Christ, in the words of the Evangelists. By Charles Thomson, 8vo, Philadelphia, 1815.

The venerable author of this Harmony, whose translation of the Old Testament is noticed in a subsequent page of this volume, considering the Gospels as memoirs of remarkable things said and done by Jesus Christ, has here arranged them according to the dates, places, and circumstances, which he found expressly mentioned in the several Gospels. He has employed a literal translation of the very words of the evangelists, without any omission or addition, excepting that he has inserted explanations of peculiar phrases and technical terms between brackets []. It is very respectably executed; and at the end there are fifty pages of notes, chiefly explanatory of the manners and customs of the Jews.

19. An Harmony of the Four Gospels; or a series of the Narratives of the Evangelists, so collected and disposed as to bring the whole into one regular relation; having the references brought under the verses, with many historical and doctrinal notes, selected from various authors. By John Chambers. London, 1813. 8vo.

20. A Chronological History of our Lord and Saviour Jesus Christ, from the compounded texts of the Four Holy Evangelists; or the English Diatessaron; with a map of the Holy Land, explanatory notes, and illustrations from late oriental travellers and rabbinical writers, &c. &c. By the Rev. R. Warner. Bath and London, 1819. 8vo.

V. Besides the above harmonies of the four Gospels, there have been published harmonies of *particular parts* of them, and also harmonies of the Acts of the Apostles and of the Apostolic Epistles, which throw considerable light upon those portions of the sacred writings. Of the former class the works of Mr. West, the Rev. Dr. Townson, and Mr. Cranfield; and of the latter, those of Mr. Cradock, Dr. Benson, Mr. Bevan, and the Rev. P. Roberts, are particularly worthy of notice.

(1.) *Harmonies of particular parts of the four Gospels.*

1. Observations on the History of the Evidences of the Resurrection of Jesus Christ. By Gilbert West, Esq. London, 1747. 8vo.

The multiplied editions of this most valuable treatise, which places the history of the resurrection on impregnable ground, sufficiently attest its value, and the high estimation in which it is deservedly held. Mr. West had for a time listened to the blandishments of infidelity; and the treatise in question was written in consequence of the inquiries which he conscientiously instituted into the evidences of Christianity, of which he lived and died a bright ornament. His work is noticed here, on account of the luminous and satisfactory manner in which he has harmonised the several accounts of the evangelical history of the resurrection.

2. A Discourse on the Evangelical History, from the Interment to the Ascension of our Lord and Saviour Jesus Christ. By the late Rev. Thomas Townson, D.D. Archdeacon of Richmond. Oxford and London, 1793. 8vo.

In this very judicious work (which was edited, after the learned author's decease, by Dr. John Loveday), the harmony of the four evangelical accounts of the resurrection

is exhibited in four parallel columns, with a collateral paraphrase, the order of which is illustrated and confirmed by various observations. Dr. Townson professes to tread nearly in the footsteps of Mr. West, whose reasonings he enforces by new considerations; and he has illustrated his accounts by a new arrangement, and by the introduction of some explanatory particulars. He "accurately discriminates the respective particulars of the three days of our Saviour's crucifixion and resurrection, minutely considers every circumstance in the different relations, reconciles apparent inconsistencies, accounts for particular omissions, and furnishes a clear and consistent history, confirmed by considerations and representations, in which much learning is displayed, without any parade." (*British Critic*, O. S., vol. i. p. 75). These 'Observations,' of Dr. Townson are also extant in the second volume of the collective edition of his works, published at London, in 1810, in two volumes, 8vo.

3. An Harmony of the Gospels, from the Resurrection to the Ascension of our Lord and Saviour Jesus Christ; in which the English Narrations of the Four Evangelists are orderly exhibited in appropriate columns. Observations are subjoined tending to investigate the true evangelical sense, reconcile seeming discrepancies, and defend the order of the facts laid down in the Harmony. By Thomas Cranfield, A. B. Dublin, 1795. folio.

This publication was originally an academical exercise, undertaken in pursuance of a theological subject, given by the Reverend Mr. Graves (at present Dean of Ardagh), to the gentlemen attending his divinity class. The author professes to follow Dr. Townson's scheme, with some few variations. His work was published with a recommendatory character given by the Drs. Graves and Barrett (at that time the Divinity Lecturers in the University of Dublin); who state that, in their opinion "it contains much accurate research, and much useful information; and, therefore," that they "shall not hesitate to recommend it to the attention of the students in divinity, attending their lectures."

(2.) *Harmonies of the Acts of the Apostles and of the Apostolic Epistles.*

1. The Apostolical History, containing the Acts, Labours, Travels, Sermons, Discourses, Miracles, Successes, and Sufferings of the Holy Apostles from Christ's Ascension to the Destruction of Jerusalem. Also a narration of the particular times and occasions upon which the Apostolical Epistles were written, together with a brief analytical Paraphrase of them. By Samuel Cradock, B. D. London, 1672. folio.

This author, an eminent non-conformist divine, also wrote "A plain and brief Exposition of the Revelation," now superseded by later and better works; "The Old Testament History methodized," folio, now also superseded by the valuable work of Mr. Townsend, noticed in page 502, *supra*; and the "Harmony of the Four Evangelists," likewise noticed in page 506. "Cradock's three volumes are very valuable: the two last on the New Testament are much better than the first on the Old. His extracts in the margin from Hammond, Lightfoot, and Grotius, are *very judicious*; and I think, on the whole, I never read any one author, that assisted me more in what relates to the New Testament." (Dr. Doddridge). The book is by no means dear, which to students is a great advantage.

2. A History of the First Planting of Christianity, taken from the Acts of the Apostles and their Epistles. Together with the remarkable Facts of the Jewish and Roman History, within this Period. 4to, London, 1735; 2d and best edition, 1756, 3 vols. usually bound in one.

Though this work does not profess to be a harmony of the Acts of the Apostles and of their Epistles, it may justly be considered as one. Besides illustrating the history of the Acts throughout, and most of the Epistles, by a view of the history of the times, the occasion of the several Epistles, and the state of the churches to which they were addressed, the learned author has incorporated a paraphrastic abstract of those epistles in

the order of time when they were written; and has also established the truth of the Christian religion on a number of facts, the most public, important, and incontestable. It is indeed a most valuable help to the study of the Epistles; but it is to be regretted that its scarcity renders it accessible to few. A new edition, with corrections and additions, such as the present advanced state of biblical knowledge will supply, is a desideratum in sacred literature.

3. The Life of the Apostle Paul as related in Scripture; but in which his Epistles are inserted in that part of the History, to which they are supposed respectively to belong; with select Notes, critical and explanatory, and relating to persons and places, and a Map of the countries in which the Apostle travelled. By Joseph Gurney Bevan. London, 1807. 8vo.

The narrative of Saint Paul's life, is studiously related in the very words of Scripture, having only such additional matter as is necessary to introduce or connect the several parts. Attention, however, has been paid to the task of selecting, from different parts of the New Testament, such passages as belong to the regular chain of the history. The notes are principally selected from the best critics and commentators, and those which are geographical are the most conspicuous, and stamp a real value on the work; which (though designed for young persons of his own religious communion¹), may be studied with advantage by those of every other class of Christians, especially those who have not many commentators within their reach, "without danger of finding any thing introduced which can give the smallest bias towards any principle that is not really and truly Christian." (British Critic, O. S., vol. xxxiii. p. 477.)

4. A Harmony of the Epistles of the Holy Apostles, to which is added, a Summary of the Entire. By the Rev. Peter Roberts, M. A. Cambridge, 1800, 4to.

This harmony of the apostolic Epistles differs, in its form and structure, from the three publications last noticed. It "consists of two columns, in the first of which a kind of continued Epistle is formed, principally, but not entirely, from the Epistle to the Romans; which the author considers as intended more particularly for a delineation of the scheme of Christianity, as to the speculative part." This continued text or clue is printed in a narrow column and a large letter, which gives room for the introduction of all the parallel passages in the second column, which is much broader, and printed in a closer form and smaller type. The whole is digested under four principal divisions. 1. Introductory address. 2. Doctrinal instruction. 3. Practical precepts. 4. Conclusion. In this way the whole substance of the apostolic Epistles is arranged; and any particular passages are found by means of a table at the end of the book. Subjoined to this Harmony is the "Summary of the Epistles; in which the view of the contents is designed to be completely conveyed, according to the author's system." This part is followed by a very useful selection of notes. "Mr. Roberts deserves the highest commendation for his zeal and diligence in thus illustrating the epistles, and for the attention and acuteness manifested in digesting their very various contents." (British Critic, O. S. vol. xx. pp. 419—421.)

VI. The design of an Evangelical Harmony, we have already remarked, is to bring together the several evangelical narratives in a lucid order, and thus to avoid the seeming discrepancies between them. In the accomplishment of this design, two questions have presented themselves to the consideration of the harmonists, viz. first, what evangelist has preserved the true order of circumstances, to which all the others are to be reduced? And secondly, what was the duration of the public ministry of Jesus Christ?

¹ The Society of Friends.

1. On the first of these topics, we may remark that all the modern harmonies of the Gospels (of which more than one hundred are extant in various languages) may be divided into two classes, viz. 1. Harmonies, of which the authors have taken for granted, that all the facts recorded in all the four Gospels are arranged in chronological order; and 2. Harmonies, of which the authors have admitted, that in one or more of the four Gospels the chronological order has been more or less neglected. At the head of the first class is Andrew Osiander, one of Luther's fellow labourers, in promoting the reformation in Germany: his method is followed by Calovius, Sandhagen, and others, on the continent, and in this country by Dr. Macknight. Chemnitz stands at the head of the other class, and also has many followers of his method of arrangement. "The harmonies of the former kind are very similar to each other, because though the authors of them had to interweave the facts recorded in one Gospel with the facts recorded in another, yet, as they invariably retained the order which was observed in each Gospel, and consequently repeated whatever facts occurred in different places in different Gospels, as often as those facts presented themselves to the harmonists in their progress through the Gospels, there was less room for material deviations in their plan and method. But in the harmonies of the latter kind we meet with considerable variations, because, though the authors of them are unanimous in their principle, they are at variance in the application of it: and, though they agree in making transpositions, by which they distinguish themselves from the harmonists of the first class, yet they do not always make the same transpositions. Some, for instance, have supposed, as Chemnitz, archbishop Newcome, and other harmonists of this class have done, that St. Matthew has mostly neglected chronological order, while others, as Bengel and Bertling, have supposed, that he has in general retained it. Hence, though they have all the same object in view, namely, to make a chronological harmony, or to arrange the events, which are recorded in the Gospels, as nearly as possible according to the order of the time in which the events happened, they have adopted different modes of producing this effect. For in some harmonies the order of St. Matthew is inverted, and made subservient to that of St. Mark, while in other harmonies St. Mark's order is inverted, and made subservient to that of St. Matthew. Some harmonists again suppose, that all the Evangelists have neglected chronological order, while others make an exception in favour of one or more of them, though the question, which of the Evangelists should be excepted, likewise affords matter of debate. And even those harmonists, who agree as to the Gospel or Gos-

pels, in which transpositions should be made, differ in respect to the particular parts where these transpositions ought to take place.”¹

Amid this diversity of opinions, supported as each is by the most ingenious arguments which its author could produce, it is extremely difficult to decide. On this account Bishop Marsh recommends Griesbach's Synopsis of the three first Gospels as preferable to every other harmony extant. The title of this work is,

Synopsis Evangeliorum Matthæi, Marci, et Lucæ, una cum iis Joannis pericopis, quæ historiam passionis et resurrectionis historiam complectuntur. Textum recensuit, et selectam lectionis varietatem adjecit J. J. Griesbach. Editio secunda, emendatior et auctior. Halæ Saxonum, 1797. 8vo.

The chief purport of this synopsis, Bishop Marsh remarks, is, not to give a chronological series of events, but to represent in parallel columns all those sections which are common to the Gospels of Matthew, Mark, and Luke; the Gospel of John (except the last part) being omitted, because the rest of it has so very little matter in common with the other three. In order to make as few transpositions as possible, Mark's order is generally retained, because it is the same with that of Luke, as far as relates to the facts which are common to all three. Those parts which each evangelist has peculiar to himself, are inserted in intermediate sections. The learned translator of Michaelis pronounces the disposition of the whole work to be very commodious, and adds, that he knows of no harmony, which affords so much assistance in the investigation of the origin of the first Gospels.²

2. The several harmonisers, of whose labours an account has been given in the preceding pages, have entertained very different opinions with regard to the duration of Christ's public ministry; whence a corresponding diversity has necessarily arisen in the disposition of their respective harmonies. During the three first centuries, the common opinion was, that Christ's ministry lasted only one year, or at furthest one year and four months: Early in the fourth century, Eusebius the ecclesiastical historian, maintained that it continued between three and four years: this opinion was generally received, though the antient opinion was retained by Augustine. During the middle ages, no further inquiries appear to have been made on this subject: and after the reformation all the harmonists of the sixteenth and seventeenth centuries assumed it for certain that Christ's ministry lasted between three and four years. Bengel, however, in his German Harmony of the Gospels, published at Tubingen in 1736, reduced it to two years; and three years before, Mr. Mann

¹ Michaelis's Introduction, vol. iii. part. ii. p. 45.

² Michaelis's Introduction, vol. iii. part. ii. p. 47. Michaelis has given a harmony of the four Gospels (Introd. vol. iii. part. i. pp. 37—83.); which Bp. Marsh (part ii. p. 67.) pronounces to be a very useful one, considered as a general index to the four Gospels. Dr. A. Clarke has reprinted Michaelis's harmonised table at the end of his Commentary on the Gospels; observing that it is useful to the reader of them in pointing out *where* the same transaction is mentioned by the evangelists, what they have *in common* and what is *peculiar to each*. Michaelis has generally followed Matthew's account, with which the narratives of the other evangelists are collated.

in his essay "Of the true years of the Birth and Death of Christ," (London, 1733, 8vo.) revived the antient opinion that it lasted only one year. This was also followed by Dr. Priestley in his Greek and English Harmonies. The hypothesis of Eusebius was adopted by Archbishop Newcome, who maintained that one year was by far too short a period for the several progresses of Jesus Christ in Galilee, and the transactions connected with them: and Bishop Marsh observes, that the Gospel of John presents almost insuperable obstacles to the opinion of those who confine Christ's ministry to one year. For, in order to effect this purpose, it is necessary to make omissions and transpositions in St. John's Gospel, which are not warranted by the laws of criticism, but are attempted merely to support a previously assumed hypothesis. On the other hand, he thinks that the opinion, which makes Christ's ministry to have continued three years (and which receives no support whatever from the three first Gospels) cannot be satisfactorily proved even from the Gospel of Saint John, who at the utmost has noticed or at least named, only three distinct passovers.¹

Another opinion has lately been announced, with equal modesty and learning, in a dissertation on "*The Chronology of our Saviour's Life; or an Inquiry into the true Time of the Birth, Baptism, and Crucifixion of Jesus Christ,*" by the Rev. C. Benson, M. A. (Cambridge and London, 1819, 8vo.) The results of his investigation (which depends on minute chronological and critical discussions that do not admit of abridgement) are, that Herod died in the year of the Julian period 4711; and consequently that the birth of Christ took place A. J. P. 4709, in the spring (probably in the months of April or May); that his baptism was performed in or about the month of November A. J. P. 4739, during the procuratorship of Pontius Pilate; that, agreeably to the indications of time contained in Saint John's Gospel, the ministry of Jesus Christ lasted through three passovers, or *two years and a half*; and that he was crucified on the fifteenth day of the month Nisan (April 15th) A. J. P. 4742. The work, thus concisely noticed, appears to the writer of these pages to have laid down the only just basis for a harmony of the four gospels, founded upon certain indications: and he who should execute one upon this foundation would confer an essential benefit on students of the sacred writings.

From the difficulty of producing a harmony, complete in all its parts, some eminent critics (and among them the elegant and accomplished expositor, Gilpin) have maintained that we ought to peruse the four several memoirs of Jesus Christ written by

¹ Michaelis's Introduction, vol. ii. part ii. p. 66.

the evangelists, separately and distinctly; and that, by explaining them separately, the *whole* becomes more uniform. Archbishop Newcome, however, has ably vindicated, and proved, the utility and advantage of harmonies; and with his observations, the present chapter shall conclude. A harmony, he remarks, has the following uses.

By the juxta-position of parallel passages, it is often the best comment; and it cannot but greatly alleviate the reader's trouble, in his attempts to illustrate the phraseology and manner of the evangelists. It also shews that Mark, who inserts much new matter, did not epitomise the Gospel of Matthew; and it affords plain indications, from the additions and omissions in John's Gospel, that his was designed to be a supplemental history.

Further, a harmony in many instances illustrates the propriety of our Lord's conduct and works. Thus, previously to the call of the four apostles (Mark i. 16—20.) Andrew had been the Baptist's disciple, and had received his testimony to Jesus (John i. 35. 40.); Peter had been brought to Jesus by Andrew his brother (John i. 42.); and Jesus had shewn more than human knowledge and more than human power (John i. 48. ii. 11. 23. iii. 2. iv. 29. 49, 50.) than what had probably fallen within the experience of these disciples, or at least must have gained their belief on the firmest grounds. So, the words of Christ (John v. 21. 25.) are prophetically spoken *before* he had raised any from the dead; and his reproofs (Matt. xii. 34. Mark vii. 6.) are uttered *after* he had wrought miracles, during two feasts at Jerusalem. Nor was the jealousy of the Jewish rulers early awakened by the call of the twelve apostles to a stated attendance. This event took place after our Lord had celebrated his second passover at Jerusalem, and when he was about to absent himself from that city for so long a period as eighteen months. In like manner, the seventy were not sent forth to shew, throughout a wide tract of country, with what wisdom and power their master endued them, till within about six months of our Lord's crucifixion: and the scene of raising the dead, a kind of miracle which would have exasperated his enemies in proportion as it tended to exalt his prophetic character, was remote from Jerusalem, till the last passover approached.

Lastly, strong presumptions of the inspiration of the evangelists arise from an accurate comparison of the gospels, from their being so wonderfully supplemental to each other, in passages reconcilable only by the suggestion of a seemingly indifferent circumstance, and from their *real agreement* in the midst of a *seeming disagreement*. "Truth, like honesty, often neg-

lects appearances: hypocrisy and imposture are always guarded.”¹

On the preference due to any *one* of the numerous harmonies which have already been given to the world, it would be presumptuous in the author of these pages to offer a positive opinion. The student in such cases must be guided by the superior judgment of his tutor, or the adviser of his studies. The harmonies of Drs. Doddridge and Macknight are most generally read on account of their valuable expositions and commentaries. But, for exhibiting the parallel passages of each evangelist, perhaps the columnar form of Archbishop Newcome is preferable, while he, who is desirous of perusing one connected and continuous narrative, in which all the shades of circumstances are judiciously interwoven, will probably find Mr. Pilkington's Evangelical History and Harmony the most useful.²

¹ West on the Resurrection, p. 278. (London edit. 1807. 8vo.)

² For a notice of the principal writers who have treated on Scripture-Criticism, see the Appendix to this volume, No. V.

AN
INTRODUCTION
TO THE
Critical Study and Knowledge
OF THE
HOLY SCRIPTURES.

BY THOMAS HARTWELL HORNE, M.A.
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1821.

THE HISTORY OF

THE

REIGN OF

CHARLES THE FIRST

BY

JOHN BURNET

OF

OXFORD

IN TWO VOLUMES

THE SECOND

VOLUME

AND

THE

CONCLUSION

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CONTENTS

OF

VOLUME II.—PART II.

ON THE INTERPRETATION OF SCRIPTURE.

	Page
CHAPTER I. <i>On the Senses of Scripture.</i>	
I. Of the literal sense.—II. Allegorical sense.—III. Typical or spiritual sense.—IV. Parabolic sense.—V. Examination and vindication of the spiritual sense.—VI. General rules for investigating the different senses of Scripture.	517
CHAPTER II. <i>On the Signification of Words and Phrases.</i>	
I. General rules for investigating the meaning of words.—II. On emphatic words.—III. Rules for the investigation of emphases.	532
CHAPTER III. <i>On the subsidiary Means for ascertaining the Senses of Scripture.</i>	
SECTION I. <i>On the Cognate Languages.</i>	547
SECTION II. <i>On the Analogy of Scripture, or Parallel Passages.</i>	
I. Nature of Parallel Passages.—II. Verbal Parallelisms.—III. Real Parallelisms.—IV. Parallelisms of members, or poetical parallelisms.—V. Rules for investigating parallel passages.—Helps for the investigation of parallel passages.	551
SECTION III. <i>Scholiasts and Glossographers.</i>	
I. Nature of Scholia —II. And of Glossaries.—III. Rules for consulting them to advantage in the interpretation of the Scriptures.	570
SECTION IV. <i>Of the Subject Matter.</i>	573
SECTION V. <i>Of the Context.</i>	
I. The Context defined and illustrated.—II. Rules for investigating the Context.	574
VOL. II.—PART II.	a 2

SECTION VI. *On Historical Circumstances.*

Historical Circumstances defined.—I. Order.—II. Title.—III. Author.—IV. Date of the several books of Scripture.—V. The Place where written.—VI. Chronology.—VII. Occasion on which they were written.—VIII. Scope or design.—IX. Analysis of each book.—X. Biblical Antiquities, including 1. The political, ecclesiastical, and civil state;—2. Sacred and profane History;—3. Geography;—4. Genealogies.—5. Natural History;—and 6. Philosophical sects and learning of the Jews and other nations mentioned in the Scriptures.	584
---	-----

SECTION VII. *Of the Scope.*

I. The scope defined.—Importance of investigating the scope of a book or passage of Scripture.—II. Rules for investigating it.	597
--	-----

SECTION VIII. *Of the Analogy of Faith.*

I. The analogy of faith defined and illustrated.—II. Its importance in studying the Sacred Writings.—III. Rules for investigating the analogy of faith.	603
---	-----

SECTION IX. *On Commentaries.*

I. Different classes of commentaries.—II. Nature of Scholia.—III. Of commentaries strictly so called.—IV. Paraphrases.—V. Collections of observations on Holy Writ.—VI. The utility and advantage of commentaries.—VII. Design to be kept in view, when consulting them.—VIII. Rules for consulting commentaries to the best advantage.	612
---	-----

CHAPTER IV. *On the historical Interpretation of the Scriptures.*

I. Historical interpretation defined.—Rules for the historical interpretation of the Scriptures.—II. On the interpretation of Scripture miracles.	622
---	-----

CHAPTER V. *On the Interpretation of the Figurative Language of Scripture.*

SECTION I. <i>General Observations on the Interpretation of Tropes and Figures.</i>	637
---	-----

SECTION II. *On the Interpretation of the Metonymies occurring in the Scriptures.*

Nature of a metonymy.—1. Metonymy of the cause.—2. Metonymy of the effect.—3. Metonymy of the subject.—4. Metonymy of the adjunct, in which the adjunct is put for the subject.	647
---	-----

SECTION III. *On the Interpretation of Scripture Metaphors.*

Nature of a metaphor—Sources of Scripture metaphors.—I. The works of nature.—II. The occupations, customs, and arts of life.—III. Sacred topics, or religion and things connected with it.—IV. Sacred history.	658
--	-----

	Page
SECTION IV. <i>On the Interpretation of Scripture Allegories.</i>	
The allegory defined.—Different species of allegory.—Rules for the interpretation of Scripture allegories. - - -	668
SECTION V. <i>On the Interpretation of Scripture Parables.</i>	
I. Nature of a parable.—II. Antiquity of this mode of instruction.—III. Rules for the interpretation of parables.—IV. Parables, why used by Jesus Christ.—V. Remarks on the distinguishing excellencies of Christ's parables, compared with the most celebrated fables of antiquity. - - -	676
SECTION VI. <i>On Scripture Proverbs.</i>	
I. Nature of Proverbs.—Prevalence of this mode of instruction.—II. Different kinds of Proverbs.—III. The Proverbs occurring in the New Testament, how to be interpreted. - - -	690
SECTION VII. <i>Concluding Observations on the Figurative Language of Scripture.</i>	
I. Synecdoche.—II. Irony.—III. Hyperbole. - - -	694
CHAPTER VI. <i>On the Spiritual Interpretation of the Scriptures.</i> - - -	699
CHAPTER VII. <i>On the Interpretation of the Scripture Prophecies.</i>	
SECTION I. <i>General Rules for ascertaining the Sense of the Prophetic Writings.</i> - - -	705
SECTION II. <i>Observations on the Accomplishment of Prophecy in general.</i> - - -	714
SECTION III. <i>Observations on the Accomplishment of Prophecies concerning the Messiah in particular.</i> - - -	719
CHAPTER VIII. <i>On the Interpretation of Types.</i>	
I. Nature of a type.—II. Different species of types.—1. Legal types.—2. Prophetic types.—3. Historical types.—III. Rules for the interpretation of types.—IV. Remarks on the interpretation of symbols. -	724
CHAPTER IX. <i>On the doctrinal Interpretation of the Scriptures.</i> - - -	737
CHAPTER X. <i>On the Interpretation of the Moral Parts of Scripture.</i> - - -	754

	Page
CHAPTER XI. <i>On the Interpretation of the Promises and Threatenings of Scripture.</i>	763
CHAPTER XII. <i>On the Inferential and Practical Reading of Scripture.</i>	
SECTION I. <i>On the Inferential Reading of the Bible.</i>	
I. General rules for the deduction of inferences.—II. Observations for ascertaining the sources of internal inferences.—III. And also of external inferences.	769
SECTION II. <i>On the Practical Reading of Scripture.</i>	780

APPENDIX.

No. I. <i>Account of the principal Hebrew and Chaldee Grammars.</i>			
SECTION I.	<i>Hebrew Grammars, with Points.</i>	- -	1
SECTION II.	<i>Hebrew Grammars, without Points.</i>	- -	3
SECTION III.	<i>Hebrew Grammars, with and without Points.</i>	-	4
SECTION IV.	<i>Chaldee Grammars.</i>	- - -	5
No. II. <i>Account of the principal Hebrew and Greek Lexicons.</i>			
SECTION I.	<i>Hebrew Lexicons, with Points.</i>	- -	5
SECTION II.	<i>Hebrew Lexicons, without Points.</i>	- -	7
SECTION III.	<i>Lexicons to the Greek Testament and to the Septuagint Version.</i>	- - -	7
No. III. <i>A Notice of the principal Lexicons and Grammars of the Cognate or Kindred Languages.</i>			
			9
No. IV. <i>A Notice of the principal Editions of the Septuagint Greek Version.</i>			
			14
No. V. <i>A List of the principal Writers on the Criticism and Interpretation of the Scriptures.</i>			
			20
No. VI. <i>List of the principal Writers, who have treated on the Antiquities, Chronology, Geography, and other Historical Circumstances of the Scriptures.</i>			
			31
No. VII. <i>A List of the principal Commentators and Biblical Critics of Eminence; with Bibliographical and Critical Notices, extracted from authentic Sources.</i>			
			41
SECTION I.	<i>Scholia on the entire Bible, or the greater Part thereof.</i>	- - -	42
SECTION II.	<i>Jewish Commentators.</i>	- - -	44

SECTION III. <i>Commentaries by the Fathers and Doctors of the Christian Church previously to the Reformation.</i>	-	46
SECTION IV. <i>The principal Commentators on the Scriptures, generally, since the Reformation.</i>	- - -	52
SECTION V. <i>Principal Commentators on the Old Testament, and on detached Books thereof.</i>	- - -	65
SECTION VI. <i>Principal Commentators on the New Testament, and on detached Books thereof.</i>	- - -	87
SECTION VII. <i>Principal Collections of Observations on the Scriptures, grammatical, philological, and miscellaneous.</i>		109

PART II.

ON

THE INTERPRETATION

OF

SCRIPTURE.

CHAPTER I.

ON THE SENSES OF SCRIPTURE.

- I. *Of the Literal Sense.*—II. *Allegorical Sense.*—III. *Typical or Spiritual Sense.*—IV. *Parabolic Sense.*—V. *Examination and vindication of the Spiritual Sense.*—VI. *General rules for investigating the different Senses of Scripture.*

MAN, being formed for society, has received from his Creator the faculty of communicating to his fellow-men, by means of certain signs, the ideas conceived in his mind. Hence, his organs of speech are so constructed, that he is capable of forming certain articulate sounds expressive of his conceptions; and these, being fitly disposed together, constitute discourse; which, whether it be pronounced or written, must necessarily possess the power of declaring to others what he wishes they should understand.

The vehicles, or signs, by which men communicate their thoughts to each other, are termed words: the idea, or notion, attached to any word, is its *signification*; and the ideas which are expressed by several words connected together, — that is, in entire sentences and propositions, and which ideas are produced in the minds of others, — are called the *sense* or proper meaning of words. Thus, if a person utter certain words, to which another individual attaches the same idea as the speaker, he is said to *understand* the latter, or to comprehend the *sense*

of his words. If we transfer this to sacred subjects, we may define the *sense of Scripture* to be that conception of its meaning, which the Holy Spirit presents to the understanding of man, by means of the words of Scripture, and by means of the ideas comprised in those words.

Although in every language there are very many words which admit of several meanings, yet in common parlance there is only *one true sense* attached to any word; which sense is indicated by the connexion and series of the discourse, by its subject matter, by the design of the speaker or writer, or by some other adjuncts, unless any ambiguity be purposely intended. That the same usage obtains in the sacred writings there is no doubt whatever. In fact, the perspicuity of the Scriptures requires this unity and simplicity of sense, in order to render intelligible to man the design of their Great Author, which could never be comprehended if a multiplicity of senses were admitted. In all other writings, indeed, besides the Scriptures, before we sit down to study them, we expect to find one single determinate sense and meaning attached to the words; from which we may be satisfied that we have attained their true meaning, and understand what the authors intended to say. Further, in common life, no prudent and *conscientious* person, who either commits his sentiments to writing or utters any thing, intends that a diversity of meanings should be attached to what he writes or says: and, consequently, neither his readers, nor those who hear him, affix to it any other than the true and obvious sense. Now, if such be the practice in all fair and upright intercourse between man and man, is it for a moment to be supposed that God, who has graciously vouchsafed to employ the ministry of men in order to make known his will to mankind, should have departed from this way of simplicity and truth? Few persons, we apprehend, will be found, in this enlightened age, sufficiently hardy to maintain the affirmative.¹

I. The *Literal Sense* of Scripture is that which the words signify in their natural and proper acceptance, as in John x. 30., *I and the Father are one*; in which passage the deity of Christ, and his equality with God the Father, are so distinctly and unequivocally asserted, that it is difficult to conceive how any other than its proper and literal meaning could ever be given to it. The literal sense has also been termed

¹ On this subject the reader may consult M. Winterberg's *Prolusio de interpretatione unicâ, unicâ et certæ persuasionis de doctrinæ religionis veritate et amicæ consensionis causâ*, in Velthusen's and Kuinöel's *Commentationes Theologicæ*, vol. iv. pp. 420—438.

the grammatical sense; the term *grammatical* having the same reference to the Greek language as the term *literal* to the Latin, both referring to the elements of a word. Words may also be taken properly and physically, as in John i. 6. *There was a man whose name was John*: this is called the proper literal sense. When, however, words are taken metaphorically and figuratively, that is, are diverted to a meaning which they do not *naturally* denote, but which they nevertheless intend under some figure or form of speech, — as when the properties of one person or thing are attributed to another, — this is termed the *tropical* or *figurative* sense¹. “Thus, when hardness is applied to *stone*, the expression is used literally, in its proper and natural signification:—when it is applied to the *heart*, it is used *figuratively*, or in an improper acceptation. Yet the sense, allowing for the change of subject, is virtually the same, its application being only transferred from a physical to a moral quality².” An example of this kind occurs in Ezek. xxxvi. 26. and xi. 19., where the *heart of stone* denotes a hard, obdurate heart, regardless of divine admonitions, and the *heart of flesh* signifies a tender heart, susceptible of the best and holiest impressions. In like manner, in Zech. vii. 12., the obdurate Jews are said to have made their hearts as *an adamant stone*. Numerous similar expressions occur in the New as well as in the Old Testament, as in Luke xiii. 32. John i. 29. and xv. 5.; where Herod, for his craftiness and cruelty, is termed a *fox*; the Saviour of the world is called the *Lamb of God*, because to his great atoning sacrifice for the sins of the whole world, the lamb, which was offered every morning and evening, had a typical reference; he is also called a *vine*, as all true Christians are designated the branches, to intimate that Christ is the support of the whole church, and of every particular believer,—that, in the language of the New Testament, they are all implanted and grafted into him, that is, united to him by true faith and sincere love, and that they all derive spiritual life and vigour from him. It were unnecessary to multiply examples of this kind, as every diligent reader of the Word of God will doubtless be able to recollect them.

Further, the *literal sense* has been called the *historical sense*,

¹ “The *tropical* sense is no other than the *figurative* sense. As we say, in language derived from the Greek, that a trope is used, when a word is turned from its literal or grammatical sense; so we say, in language derived from the Latin, that a *figure* is then used, because in such cases the meaning of the word assumes a new *form*. The same opposition, therefore, which is expressed by the terms *literal* sense and *figurative* sense, is expressed also by the terms *grammatical* sense and *tropical* sense.” Bishop Marsh’s Lect. part iii. p. 67.

² Bishop Vanmildert’s Bamp. Lect. p. 222.

as conveying the meaning of the words and phrases used by a writer at a certain time. Thus, in the more antient books of the Old Testament, the word *isles* or *islands* signifies every inhabited region, particularly all the western coasts of the Mediterranean Sea, and the seats of Japhet's posterity, viz. the northern part of Asia, Asia Minor, and Europe, together with some other regions. Of this sense of the word we have examples in Gen. x. 5. Isa. xi. 11. xx. 6. xxiii. 6. xxiv. 15. xlii. 15. lxvi. 19. Ezekiel xxvi. 15. 18. xxvii. 3—7. 15. 35. But, in a later age, it denotes islands properly so called, as in Esther x. i., and, perhaps, Jer. xlvii. 4. (marginal rendering¹). Again, the phrase, to *possess* or *inherit the land*, which is of very frequent occurrence in the Old Testament, if we consider it *historically*, that is, with reference to the history of the Jewish nation, means simply, to hold the secure and undisturbed possession of the promised land; and, in the New Testament, the phrase to "*follow Christ*" must in like manner be understood *historically* in some passages of the Gospels; implying no more than that the persons there mentioned followed the Lord Jesus Christ in his progresses, and were auditors of his public instructions, precisely as the apostles followed him from place to place, and heard his doctrine.²

Where, besides the direct or immediate signification of a passage, whether literally or figuratively expressed, there is attached to it a more remote or recondite meaning, this is termed the *mediate*, *spiritual*, or *mystical* sense³: and this sense is founded, not on a transfer of words from one signification to another, but on the entire application of the matter itself to a different subject. Thus, what is said *literally* in Exod. xxx. 10. and Levit. xvi. concerning the High Priest's entrance into the most holy place on the day of expiation, with the blood of the victim, we are taught by St. Paul to understand *spiritually* of the entrance of Jesus Christ into the presence of God with his own blood. (Heb. ix. 7—20.)

¹ Jahn, *Enchiridion Hermeneuticæ Generalis*, p. 24. who cites Michaelis's *Spicilegium Geographiæ Hebrææ Exteræ*, part i. pp. 131—143., and also his *Supplementum ad Lexica Hebræica*, pp. 68, 69.

² Many additional instances might be offered, if the limits of this work would permit. The reader, who is desirous of fully investigating the *historic sense* of Scripture, will derive much solid benefit from Dr. Storr's *Disquisition De Sensu Historico*, in vol. i. (pp. 1—88.) of his "*Opuscula Academica ad Interpretationem Librorum Sacrorum pertinentia*," 8vo. Tubingen, 1796.

"Dicitur mysticus," says a learned and sensible Roman Catholic writer, "α μύω, *claudio*; quia licet non semper fidei mysteria comprehendat, magis tamen occultus, et clausus est, quam literalis, qui *per verba rite intellecta* facilius innotescit." Adami Viser, *Hermeneutica Sacra Novi Testamenti*, pars ii. pp. 51, 52. See also Jahn's *Enchiridion Hermeneuticæ Generalis*, pp. 41, 42.; and Bishop Van Mildert's *Bampton Lectures*, p. 222.

The spiritual sense of Scripture has frequently been divided into *allegorical*, *typical*, and *parabical*. The reason of this mode of classification, as well as of some other minor distinctions, does not sufficiently appear. Since, however, it has obtained a place in almost every treatise on the interpretation of the Scriptures, it may not be irrelevant to define and illustrate these senses by a few examples.

II. The *Allegorical Sense* is, when the Holy Scriptures, besides the literal sense, signify any thing belonging to faith or *spiritual doctrine*. Such is the sense which is required rightly to understand Gal. iv. 24. *ατινα εσιν αλληγορουμενα*, *which things are allegorically spoken*, or, *which things are thus allegorised, by me*; that is, under the veil of the literal sense they further contain a spiritual or mystical sense.

III. The *Typical Sense* is, when, under external objects or prophetic visions, secret things, whether present or future, are represented; especially when the transactions recorded in the Old Testament presignify or adumbrate those related in the New Testament. Thus, in Psal. xcv. 11., the words "*they should not enter into my rest*," literally understood, signify the entrance of the Israelites into the promised land; but, spiritually and typically, the entering into the rest and enjoyment of heaven through the merits and mediation of Christ, as is largely shewn in the epistle to the Hebrews, chapters iii. and iv.

IV. The *Parabolic Sense* is, when, besides the plain and obvious meaning of the thing related, an occult or spiritual sense is intended. As this chiefly occurs in passages of a moral tendency, the parabolic has by some writers been termed the *moral* or *tropological* sense. Of this description is the parable of the talents: the design of which is to shew that the duties which men are called to perform are suited to their situations and the talents which they severally receive; that whatever good a man possesses he has received from God, as well as the ability to improve that good; and that the grace and temporal mercies of God are suited to the power which a man has of improving them. Thus, also, the injunction in Deut. xxv. 4. relative to muzzling the ox while treading out the corn, is explained by St. Paul with reference to the right of maintenance of ministers of the Gospel. (1 Cor. ix. 9—11.)

It were easy to multiply examples of each of the different senses here mentioned; but as they have all one common foundation, and as we shall have occasion to adduce others in the course of the following pages, when stating the rules for interpreting the various senses of Scripture after they have

been ascertained, the instances above quoted may suffice to illustrate the distinctions subsisting between them.

V. The spiritual interpretation of Scripture has been as much depreciated by some commentators and biblical critics, as it has been exaggerated and carried to the extreme by others: but if the argument against a thing from the possibility of its being abused be inadmissible in questions of a secular nature, it is equally inadmissible in the exposition of the sacred writings. All our ideas are admitted through the medium of the senses, and consequently refer in the first place to external objects: but no sooner are we convinced that we possess an immaterial soul or spirit, than we find occasion for other terms, or, for want of these, another application of the same terms to a different class of objects; and hence arises the necessity of resorting to figurative and spiritual interpretation. Now, the object of revelation being to make known things which "eye hath not seen nor ear heard, nor have entered into the heart of man to conceive," it seems hardly possible that the human mind should be capable of apprehending them, but through the medium of figurative language or mystical representations.

"The foundation of religion and virtue being laid in the mind and heart, the secret dispositions and genuine acts of which are invisible, and known only to a man's self; therefore the powers and operations of the mind can only be expressed in figurative terms and external symbols. The motives also and inducements to practice are spiritual, such as affect men in a way of moral influence, and not of natural efficiency; the principal of which are drawn from the consideration of a future state; and consequently *these* likewise must be represented by allegories and similitudes, taken from things most known and familiar here. And thus we find in Scripture the state of religion illustrated by all the beautiful images we can conceive; in which natural unity, order, and harmony consist, as regulated by the strictest and most exact rules of discipline, taken from those observed in the best ordered temporal government. In the interpretation of places, in which any of these images are contained, the principal regard is to be had to the *figurative* or *spiritual*, and not to the literal sense of the words. From not attending to which, have arisen absurd doctrines and inferences, which weak men have endeavoured to establish as Scripture truths; whereas, in the other method of explication, the things are plain and easy to every one's capacity, make the deepest and most lasting impressions upon their minds, and have the greatest influence upon their practice. Of this nature are all the rites and ceremonies prescribed to the Jews, with

relation to the external form of religious worship; every one of which was intended to shew the obligation or recommend the practice of some moral duty, and was esteemed of no further use than as it produced that effect. And the same may be applied to the rewards and punishments peculiar to the Christian dispensation, which regard a future state. The rewards are set forth by those things, in which the generality of men take their greatest delight, and place their highest satisfaction of this life; and the punishments are such as are inflicted by human laws upon the worst of malefactors: but they can neither of them be understood in the *strictly literal* sense, but only by way of analogy, and corresponding in the general nature and intention of the thing, though very different in kind.”¹

But independently of the able argument *a priori*, here cited, in favour of the mediate, mystical, or spiritual interpretation of the Scriptures, unless such interpretation be admitted, we cannot avoid one of two great difficulties: for, either we must assert that the multitude of applications, made by Christ and his apostles, are fanciful and unauthorised, and wholly inadequate to prove the points for which they are quoted; or, on the other hand, we must believe that the obvious and natural sense of such passages was never intended, and that it was a mere illusion. The *Christian* will not assent to the former of these positions; the *philosopher* and the *critic* will not readily assent to the latter.²

It has been erroneously supposed, that this mediate, or mystical interpretation of Scripture is confined to the New Testament exclusively; we have, however, clear evidence of its adoption by some of the sacred writers of the Old Testament, and a few instances will suffice to prove its existence. In Exod. xxviii. 38. Moses says that the diadem or plate of gold, worn upon certain solemn festivals upon the high priest's forehead, signified that he bore in a vicarious and typical manner the sin of the holy things, and made an atonement for the imperfection of the Hebrew offerings and sacrifices. In Levit. xxvi. 41. and Deut. x. 16. and xxx. 6. he mentions the circumcision of the heart, which was signified by the circumcision of the flesh. (Compare Jer. iv. 4. vi. 10. and ix. 25, 26. with Exod. vi. 12. 30.) Further, the great lawgiver of the Jews explains the historical and typical import of all their great festivals.

¹ Dr. John Clarke's Enquiry into the Origin of Evil, in the folio collection of Boyle's Lectures, vol. iii. p. 229.

² See Bishop Middleton on the Greek Article, p. 580.

Thus, in Exod. xiii. 13. and Numb. iii. 12, 13. 44—51. and xviii. 14—16, he shews the two-fold meaning of the redemption of their first-born sons, viz. that the first-born of the Hebrews were preserved while Egypt groaned beneath the plague inflicted by divine vengeance, and that the first-born sons were formerly consecrated to the priesthood; which being afterwards transferred to the tribe of Levi, the first-born sons were exchanged for the Levites, and were thenceforth to be redeemed. The whole of the sacrificial law shewed that the bloody sacrifices morally signified the punishment of the person for or by whom they were offered; and that the other sacred rites of the Hebrews should have a symbolical or spiritual import will be obvious to every one who recollects the frequent use of symbols which obtained in Egypt, from which country Moses brought out the Hebrews. The precepts delivered in the New Testament concerning the sacraments plainly intimate that those very sacred rites were then about to receive their real accomplishment, and their symbolic or spiritual meaning is explained: as in Rom. vi. 3—11. Col. ii. 12. 1 Cor. vi. 11. xi. 23—27. Eph. v. 26. and Tit. iii. 5. In which last passage baptism (by immersion in water probably) is said to signify not only the moral ablution of sin, but also the death and burial of guilty man, and (by his emersion from the water) his resurrection to a pious and virtuous life; in other words, our death unto sin, and our obligation to walk in newness of life. The spiritual import of the Lord's supper is self-evident.

Lastly, Since we learn from the New Testament that some histories, which in themselves convey no peculiar meaning, must be interpreted allegorically or mystically, (as Gal. iv. 22—24.) and that persons and things are there evidently types and emblems of the Christian dispensation, and its divine founder, as in Matt. xii. 40. John iii. 14, 15. 1 Cor. x. 4. and Heb. vii. 2, 3. it is plain that the mystical sense ought to be followed in the histories and prophecies¹ of the Old Testament, and especially in such passages as are referred to by the inspired writers of the New Testament; who having given us the key by which to unlock the mystical sense of Scripture, we not only may but ought *cautiously* and *diligently* to make use of it. Where the inspired writers themselves direct us to such an interpretation, when otherwise we might not perceive its necessity, then we have an *absolute authority* for the exposition, which supersedes our own conjectures, and we are not

¹ On the *Double Sense of Prophecy*, see Chap. VII. Sect. II. *infra*.

only safe in abiding by that authority, but should be unwarranted in rejecting it.¹

VI. Having thus defined, and illustrated by examples, the various senses, which are to be found in the Scriptures, it remains that we offer a few general considerations and cautions, relative to their investigation; by attending to which the subsequent labour of the student will be essentially facilitated, in examining the signification of words and phrases.²

1. *The most simple sense is always that which is the genuine meaning.*

This remark is so obvious as to require no illustrative example. Where indeed two meanings or senses present themselves, without doing any violence to the words or to their scope and connexion, and to the subject matter, &c. in such case the different arguments for and against each meaning must be carefully discussed, and that meaning which is supported by the most numerous and weighty arguments, and is found to be the most probable, must be preferred, as being the genuine sense. Yet, simple and obvious as this canon confessedly is, it is perpetually violated by the modern school of interpreters in Germany, at the head of which stand the names of Professors Bauer and Paulus, and M.M. Gabler, Schuster, and others; and against whose impious and pantheistical tenets the unwary student cannot be sufficiently put upon his guard, on account of the great celebrity which some of these writers have justly acquired for their profound philological attainments. Assuming to themselves the appellation of *Evangelical Divines*, the teachers of this school assert, that there is no such thing as a divine revelation in the sense attached to this word by Christians; and that the miracles recorded in the Scriptures are merely natural occurrences, exaggerated and embellished by those who have related them. According to these anti-supernaturalists, the whole of the doctrines of Scripture consist either of the precepts of nature clothed in obscure expressions, or of absolutely false doctrines invented by the sacred writers, who were men subject to error like ourselves, and (what they say is still worse) who were deprived of that mass of knowledge which consti-

¹ Bauer, *Herm. Sacr.* pp. 13—44. Viser, *Hermeneutica Sacra Nov. Test. pars ii.* pp. 1—150. J. E. Pfeiffer, *Institutiones Hermeneuticæ Sacræ*, pp. 122—132. Aug. Pfeiffer, *Herm. Sacr.* cap. iii. (Op. tom. ii. pp. 635—638.) Ernesti *Institutio Interpretis Novi Test.* pp. 14—30.. (4th edit.) Mori *Acroases Academicæ super Hermen. Nov. Test.* tom. i. pp. 27—75. J. B. Carpzovii, *Primæ Linææ Herm. Sac.* p. 24. Bishop Middleton on the Greek Article, pp. 580—590. Bishop Marsh's *Lect.* part iii. sect. xv. and xvi. pp. 42—78; and Bishop Van Mildert's *Bampton Lectures*, Sermon. vii. pp. 217—252. and notes, pp. 585—596. By both of whom the senses of Scripture are illustrated by applying them to the discussion of some important controversial points between Protestants and Roman Catholics, which the limits of a practical work will not admit of being noticed.

² The following rules are chiefly drawn from Chladenius's *Institutiones Exegeticæ*, pp. 238—242; Jahn's *Enchiridion Hermeneuticæ Sacræ*, pp. 34. *et seq.* Langii *Hermeneutica Sacra*, pp. 16 *et seq.* Rambachii *Institutiones Hermeneuticæ Sacræ*, p. 55 *et seq.*; and Semler's *Apparatus ad Liberalem Novi Testamenti Interpretationem*, p. 179 *et seq.* See also J. E. Pfeiffer's *Inst. Herm. Sacr.* p. 349 *et seq.*

tutes the glory of our age. The narrative of the fall of man is a mere *mythos* or philosophical fable; and the gospel a *mythology*.¹

2. Since it is the design of interpretation to render in our own language the same discourse which the sacred authors originally wrote in Hebrew or Greek, it is evident that our interpretation or version, to be correct, ought not to affirm or deny more than the inspired penmen affirmed or denied at the time they wrote, consequently *we should be more willing to take a sense from Scripture than to bring one to it.*

This is one of the most antient laws of interpretation extant, and cannot be sufficiently kept in mind, lest we should “teach for doctrines the commandments of men,” and impose our *narrow* and *limited* conceptions instead of the *broad* and *general* declarations of Scripture. For want of attending to this simple rule, how many forced and unnatural interpretations have been put upon the sacred writings!—interpretations alike contradictory to the *express* meaning of other passages of Scripture, as well as derogatory from every idea we are taught to conceive of the justice and mercy of the Most High. It will suffice to illustrate this remark by one single instance: In John iii. 16, 17. we read that “God so loved the *world*, that he gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life: for God sent not his son to condemn the world, but that the world through him might be saved.” The plain obvious and literal sense of this passage, as well as of its whole context, is, that the whole of mankind, including both Jews and Gentiles without any exception in favour of individuals, were in a ruined state, about to perish everlastingly, and utterly without the power of rescuing themselves from destruction; that God provided for their rescue and salvation by giving his son to die for them; and that all who *believe* in him, that is, who believe what God has spoken concerning Christ, his sacrifice, the end for which it was offered, and the way in which it is to be applied in order to become effectual; that *all who thus believe* shall not only be exempted from eternal perdition, but shall also ultimately *have everlasting life*, in other words, be brought to eternal glory. Yet how are these “good tidings of great joy to all people,” narrowed and restricted by certain expositors, who adopt the hypothesis that Jesus Christ was given for the *elect alone*; and what violence are they compelled to do to the passage in question in order to reconcile it to their preconceived notions! They are obliged to interpret that comprehensive word, the *world*, by a synecdoche of a part for the whole; and thus say,

¹ On the above subject, the reader will find some painfully interesting details in Mr. Jacob’s Agricultural and Political Tour in Germany, (London, 1820, 4to.) pp. 208—212: in the *Magazin Evangelique*, (Geneve, 1820, 8vo.) tome iii. pp. 26—32; and Dr. J. P. Smith’s *Scripture Testimony to the Messiah*, vol. ii. part ii. pp. 654, 655. It is proper to add, that the system of obscurity and impiety above noticed has met with able refutations: and Kuinoël, whose commentary on the historical books (noticed in another part of this work) was composed principally for Germans, has given judicious abstracts of these refutations.

that it means the nobler portion of the world, namely the *elect*, without calling to their aid those other parallel passages of Scripture, in which the above consolatory truth is explicitly affirmed in other words. A similar instance occurs in Matt. xviii. 11. where Jesus Christ is said to have “come to save that which was lost,” το ἀπολωλός; which word, as its meaning is not restricted by the Holy Spirit, is not to be interpreted in a restricted sense, and consequently must be taken in its most obvious and universal sense. In this way we are to understand Deut. xxvii. 26. and Isa. lxiv. 6.

3. *Before we conclude upon the sense of a text, so as to prove any thing by it, we must be sure that such sense is not repugnant to natural reason.*

If such sense be repugnant to natural reason, it cannot be the true meaning of the Scriptures: for God is the original of natural truth, as well as of that which comes by particular revelation. No proposition, therefore, which is repugnant to the fundamental principles of reason, can be the sense of any part of the word of God; and that which is false and contrary to reason, can no more be true and agreeable to the revelations contained in the sacred writings, than God (who is the author of one as well as the other) can contradict himself. Whence it is evident that the words of Jesus Christ,—*This is my body*, and *This is my blood*,—(Matt. xxvi. 26. 28.) are not to be understood in that sense, which makes for the doctrine of transubstantiation: because it is impossible that contradictions should be true; and we cannot be more certain that any thing is true, than we are that *that doctrine is false*.

4. *Although the plain, obvious, and literal sense of a passage may not always exhibit the mind of the Holy Spirit, yet it is ordinarily to be preferred to the figurative sense, and is not to be rashly abandoned, unless absolute and evident necessity require such literal sense to be given up.*

“I hold it,” says the learned and venerable Hooker, “for a most infallible rule in expositions of sacred Scripture, that, where a literal construction will stand, the farthest from the letter is commonly the worst. There is nothing more dangerous than this licentious and deluding art, which changes the meaning of words, as alchemy doth or would do the substance of metals, making of any thing what it pleases, and bringing in the end all truth to nothing¹.” Hooker applies this rule to the discussion of some points controverted in his day, which it would be foreign to our plan to notice; we shall therefore proceed briefly to shew in what cases we may depart from the strict sense of the letter of Scripture, without incurring the charge of rashness or presumption.

(1.) *Where words, properly taken, contain any thing repugnant to the doctrinal or moral precepts delivered in other parts of the Scripture, such proper and literal sense may safely be abandoned.*

¹ Ecclesiastical Polity, book v. c. 58—60., or in p. 211. of Mr. Collinson's Analysis.

For it would be the extreme of absurdity to affirm that the Holy Spirit contradicts himself. Thus, the command of Jesus Christ, related in Matt. xviii. 8, 9. if interpreted literally, is directly at variance with the sixth commandment, (Exod. xx. 13.) and must consequently be understood figuratively. So, the declaration of Jesus Christ in John, xiv. 28. (*My Father is greater than I*) is to be understood of himself, as he is man. This is evident from the context and from the nature of his discourse. In John xiv. 24. Christ tells his disciples that the Father had *sent* him; that is, in his quality of *Messiah*, he was sent by the Father to instruct and to save mankind. Now as the *sender* is greater than he who is *sent* (xiii. 16.); so, in this sense, is the Father greater than the Son. It certainly requires very little argument and no sophistry, to reconcile this saying with the most orthodox notion of the deity of Christ; as he is repeatedly speaking of his divine and of his human nature. Of the *former* he says (John x. 30.) *I and the Father are one*; and of the *latter*, he states with the same truth, *The Father is greater than I*.

(2.) *If the Holy Spirit, who is the best interpreter of his own words, elsewhere deliver his mind concerning the same thing, in proper and clearer words, the latter are preferably to be adopted.*

Jerome (on Isa. xix.) has long since remarked, that in the Scriptures clear expressions are ordinarily subjoined to those which are obscure, and that what is in one place stated in enigmatical terms, is in another passage delivered clearly and explicitly. In illustration of this remark, it will be sufficient to refer to and compare the following passages, viz. Matt. xiii. 15. with Mark iv. 12. and Luke xi. 20. with Matt. xii. 28. See also Ezek. xx. 37, 38. Isa. i. 22, 23. xliii. 20, 21. xlv. 3—5. and li. 1, 2.

(3.) *Where the proper signification presents a meaning that is either absurd, or manifestly contrary to truth, it must necessarily be given up. As, first, If the predicate contain any thing which will in no respect whatever suit the subject, taken in a literal sense; and, secondly, if the event does not correspond with the prediction.*

First, Matt. viii. 22. "Let the dead bury their dead" cannot possibly be applied to those who are really and naturally dead; and consequently must be understood figuratively, "Leave those who are spiritually dead to perform the rites of burial for such as are naturally dead." In Psal. cxxx. 1. David is said to have "cried unto the Lord out of the *depths*," by which word we are metaphorically to understand a state of the deepest affliction; because it nowhere appears from Scripture, nor is it probable, that the Jewish monarch was ever thrown into the sea, even in his greatest adversity, as we read that the prophet Jonah was, who cried to the Lord out of the *depth*, or midst of the sea. (Jon. i 15. 17. ii. 2, 3. 5.) Similar expressions occur in 1 Cor. iii. 13. and Rev. vi. 13.

Secondly, In Isa. i. 25. where the prophet is foretelling the purification of the Jewish church by the calamities consequent on the Babylonish captivity and exile, it is said, "I will purely purge away thy *dross*, and take away all thy *tin*." Now, here, reason teaches us

that this expression cannot possibly be taken in its grammatical sense, because the event would not correspond with the prediction. (Compare also Zech. iv. 10.) But, as *silver* may denote the sincere and pious worshippers of Jehovah, so *tin* is an apposite emblem of hypocrites; whose glaring profession might cause them to be taken for truly pious characters, while they are intrinsically worthless. It is the removal of such persons which is foretold in the passage above cited, as far as human weakness and the state of the church at that time permitted. Similar expressions occur in Isa. i. 10. and xiii. 10. 13. Ezekiel xxxii. 7. and Joel ii. 31. and iii. 15. Additional instances might be cited, but as they would in some degree anticipate a subsequent portion of this work, they are here omitted. The reader will find some further hints on this topic in Chapter V. Section IV. *infra*.

In the application of this rule, however, we must be convinced, after mature investigation and consideration, that an adherence to the proper signification *does* suggest a meaning that is *really* absurd or contrary to truth, before we give up the literal sense. It is not *every* apparent difficulty or absurdity which may strike *our* minds, nor a mere comparison of other passages where a single word may have a similar improper or figurative meaning (as Mark ix. 43, 44. compared with Jer. xvii. 27.), that will authorise a departure from the literal signification; and still less will it be sanctioned by the consideration of greater utility, or the larger measure of edification which we hope to derive from taking words figuratively and mystically. Inattention to this last-mentioned caution has led the way to allegorical and mystical interpretations, the most far-fetched and contradictory that can well be imagined. Origen and many of the fathers have adopted this mode of interpretation, which was reduced into a regular method by the learned and pious professor John Cocceius, in the early part of the seventeenth century. We have already seen that many things related in the Old Testament are to be spiritually understood: but Cocceius represented the *entire* history of the Old Testament as a mirror, which held forth an accurate view of the transactions and events that were to happen in the church, under the New Testament dispensation, to the end of the world. He further affirmed, that by far the greatest part of the antient prophecies foretold Christ's ministry and mediation, together with the rise, progress, and revolutions of the church, not only under the figure of persons and transactions, but in a literal manner, and by the sense of the words used in these predictions. And he laid it down as a fundamental rule of interpretation that the *words and phrases of Scripture are to be understood in EVERY SENSE of which they are susceptible: or in other words, that they signify in effect every thing which*

they can signify.¹ These opinions have not been without their advocates in this country; and if our limits permitted, we could adduce numerous instances of evident misinterpretations of the Scriptures which have been occasioned by the adoption of them: one or two, however must suffice. Thus, the Ten Commandments, or *Moral Law* as they are usually termed, which the most pious and learned men in every age of the Christian church, have considered to be rules or precepts for regulating the manners or conduct of men, both towards God and towards one another, have been referred to Jesus Christ, under the mistaken idea that they *may* be read with a new interest by believers!² In like manner the first psalm, which, it is generally admitted, describes the respective happiness and misery of the pious and the wicked, according to the Cocceian hypothesis, has been applied to the Saviour of the world, in whom alone all the characters of goodness are made to centre, without any reference to its moral import! An ordinary reader, who peruses Isa. iv. 1., would naturally suppose that the prophet was predicting the calamities that should befall the impenitently wicked Jews, previously to the Babylonish captivity; which calamities he represents to be so great, that *seven women shall take hold of one man*, that is, use importunity to be married, and that upon the hard and unusual conditions of maintaining themselves. But this simple and literal meaning of the passage, agreeably to the rule that the words of Scripture signify every thing which they can signify, has been distorted beyond measure; and, because in the *subsequent* verses of this chapter the prophet makes a transition to evangelical times, this first verse has been made to mean the rapid conversion of mankind to the Christian faith; the *seven women* are the converted persons, and the *one man* is Jesus Christ! A simple reference to the *context* and *subject matter* of the prophecy would have shewn that this verse properly belonged to the third chapter, and had no reference whatever to Gospel times. On the absurdity of the exposition just noticed, it is needless to make any comment. It is surpassed only by the reveries of a modern writer³ on the

¹ Mosheim's Ecclesiastical History, vol. v. p. 360, *et seq.* edit. 1808.

² See an exposition of the Ten Commandments on the above principle, (if such a perversion of sense and reason may be so called,) in the Bible Magazine, vol. iv. pp. 13, 14.

³ M. Kanne, in his *Christus im Alten Testament*, that is, Christ in the Old Testament, or Inquiries concerning the Adumbrations and Delineations of the Messiah. Nürnberg, 1818, 2 vols. 8vo. Happily this tissue of absurdity is locked up in a language that is read by few comparatively in this country. The author's knowledge of its existence is derived from the valuable periodical journal, entitled *Melanges de Religion, de Morale, et de Critique Sacrée*, published at Nismes, tome i. pp. 159, 160.

Continent, who has pushed the Cocceian hypothesis to the utmost bounds. According to his scheme, the incest of Lot and his daughters was permitted, only to be a sign of the salvation which the world was afterwards to receive from Jesus Christ; and *Joshua the son of Nun* signifies the same thing as *Jesus the son of Man!!!*

As the application of the spiritual sense of Scripture to the interpretation of the sacred writings, is discussed at some length in a subsequent part of this work¹, any further observations here would be premature: it may therefore suffice to remark that the Cocceian hypothesis has been very fully exposed both in our own country and on the continent by the able writers referred to below². And, although “*spiritual improvements* (as they are sometimes called) of particular passages of Scripture,—that is, deducing from them spiritual instructions for the practical edification of the reader,—whether or not they flow directly and naturally from the subject, may at least be harmless:” yet “when brought forward for the purposes of interpretation, properly so called, they are to be viewed with caution and even with mistrust. For scarcely is there a favourite opinion, which a fertile imagination may not thus extract from some portion of Scripture: and very different, nay, contrary, interpretations of this kind have often been made of the very same texts, according to men’s various fancies or inventions.”³

¹ See Chapter VI. *infra*.

² See particularly Dr. Whitby’s *Dissertatio de Scripturarum Interpretatione secundum patrum commentarios*, 8vo. 1714, and Turretin *De Sacra Scripturæ interpretandæ methodo*, part i. c. iv. pp. 91—144. edit. 1728.

³ Bishop Vanmildert’s Bampton Lectures, p. 247.

CHAPTER II.

ON THE SIGNIFICATION OF WORDS AND PHRASES.

I. *General rules for investigating the meaning of words.*—II. *On emphatic words.*—III. *Rules for the investigation of emphases.*

I. **SINCE**, as we have already seen, words compose sentences, and these form senses, it is necessary to ascertain the *individual meaning* of words, before we proceed further to investigate the senses of Scripture. In the prosecution of this important work, we may observe, generally, that, as the same method and the same principles of interpretation are common both to the sacred volumes and to the productions of uninspired man, consequently the signification of words in the Holy Scriptures must be sought precisely in the same way in which the meaning of words in other works usually is or ought to be sought. Hence also it follows, that the method of investigating the signification of words in the Bible is no more arbitrary than it is in other books, but is in like manner regulated by certain laws, drawn from the nature of languages. And since no text of Scripture has more than one meaning, we must endeavour to find out that *one true sense* precisely in the same manner as we would investigate the sense of Homer or any other antient writer: and in that sense, when so ascertained, we ought to acquiesce, unless, by applying the just rules of interpretation, it can be shewn that the meaning of the passage has been mistaken, and that another is the only just, true, and critical sense of the place. This principle, duly considered, would alone be sufficient for investigating the sense of Scripture; but as there are not wanting persons who reject it altogether, and as it may perhaps appear too generally expressed, we shall proceed to consider it more minutely in the following observations.

1. Ascertain the notion affixed to a word by the persons in general, by whom the language either is now or formerly was spoken, and especially in the particular connection in which such notion is affixed.

2. The meaning of a word used by any writer, is the meaning affixed to it by those for whom he *immediately* wrote. For there is a kind of natural compact between those who write and those who speak a language; by which they are mutually bound to use words in a certain sense: he,

therefore, who uses such words in a different signification, in a manner violates that compact, and is in danger of leading men into error, contrary to the design of God, "who will have all men to be saved, and to come unto the knowledge of the truth." (1 Tim. ii. 4.)

3. The words of an author must not be so explained as to make them inconsistent with his known character, his known sentiments, his known situation, and the known circumstances under which he wrote.

4. Although the force of particular words can only be derived from etymology, yet too much confidence must not be placed in that frequently uncertain science.

5. The received signification of a word is to be retained, unless weighty and necessary reasons require that it should be abandoned or neglected.

Thus, we shall be justified in rejecting the received meaning of a word in the following cases, viz.

(1.) If such meaning clash with any doctrine revealed in the Scriptures.

Thus, according to our authorised English version, Eli's feeble reproaches of his profligate sons served only to lull them into security, *because the LORD would slay them* (1 Sam. ii. 25.), the meaning of which rendering is, to make their continuance in sin the effect of Jehovah's determination to destroy them; and thus apparently support the horrid tenet, that God wills his creatures to commit crimes, because he is determined to display his justice in their destruction. It is true that the ordinarily received meaning of the Hebrew particle וְ (כִּי) is, *because*; but in this instance it ought to be rendered *therefore*, or *though*¹, which makes their wilful and impenitent disobedience the cause of their destruction, and is in unison with the whole tenor of the sacred writings. The proper rendering therefore of this passage is, *Notwithstanding they hearkened not unto the voice of their father. THEREFORE the LORD would slay them.*

(2.) If a certain passage require a different explanation from that which it appears to present: as Mal. iv. 5, 6. compared with Luke i. 17. and Matt. xi. 14.

(3.) If the thing itself will not admit of a tropical or figurative meaning being affixed to the word.

6. The idea conveyed by a word, does not always contain the author's true meaning: for sometimes metaphors require another sense, as in Matt. xvi. 6, 7. 12. Mark ix. 43—48. and John iii. 3. The nature and application of Metaphors are discussed *infra*, Chapter V. Section III.

7. Where a word has several significations in common use, that must be selected which best suits the passage in question.

¹ Noldius, in his work on Hebrew particles, has shewn that וְ (כִּי) has the meaning of *therefore*, in a great number of instances, among which he quotes this very passage. He has also adduced others, where it evidently means *though*. Purver adopts the latter, and thus translates the clause in question:—*Notwithstanding they would not hearken to the voice of their father, THOUGH the Lord should slay them.*

The sense of words and phrases ought to be ascertained, from those texts, in which it is clear and undoubted from the connexion, or from the nature of the subject to which they are applied; and this should determine their signification, in places where there are no circumstances, by which it can be ascertained with certainty. The clear meaning of a phrase, in any part of the Scriptures, has great authority for determining its sense in any other part where its signification is doubtful.

The word *blood* may be adduced as an illustration of this remark. The great importance of this term, and its frequent use in the Jewish religion, rendered it very significant in the sacred writings. *And almost all things are, by the law, purged with BLOOD; and without the shedding of BLOOD is no remission.* (Heb. ix. 22.) The reason for consecrating the blood to God, rather than any other part of the victim, is mentioned (Lev. xvii. 11.) *For the life of the flesh is in the BLOOD; and I have given it to you upon the altar, to make an atonement for your souls; for it is the BLOOD, that maketh an atonement for the soul.*

i. The term is sometimes used to denote, our *natural descent*, from one common family. *And hath made of one BLOOD all nations of men, for to dwell on all the face of the earth.* (Acts xvii. 26.) *Flesh and blood* is an expression, which signifies the present natural state of man, unaided by divine grace. When Paul was converted, he did not consult with *flesh and blood*. (Gal. i. 16.) When Peter declared his belief, that his master was Christ, the Son of the living God; *Jesus answered, and said unto him, blessed art thou, Simon Barjona; for FLESH AND BLOOD hath not revealed it unto thee, but my father which is in heaven.* (Matt. xvi. 16.) We are assured that *flesh and blood* cannot inherit the kingdom of God.

ii. The term *blood* is used figuratively, for *death*. *To resist unto blood, is to contend unto death.* (Heb. xii. 4.) *When I passed by thee, and saw thee polluted in thine own BLOOD, I said unto thee, when thou wast in thy BLOOD, live.* (Ezek. xvi. 6.) *To shed blood* is to murder: hence a cruel murderer is called a *bloody man*. *To give the wicked blood to drink, is to put into their hand the cup of death.* The metaphorical term is sometimes employed in personification. *What hast thou done,* said God to Cain, *the voice of thy brother's blood crieth unto me from the ground.* (Gen. iv. 10.) *Ye are come to the blood of sprinkling, that speaketh better things than that of Abel.* (Heb. xii. 24.)

iii. The term *blood*, in the Scriptures, frequently means, the *sufferings and death of Christ*; considered as an atonement for the soul of sinners. *Being justified, by his BLOOD, we shall be saved from wrath, through him.* (Rom. v. 9.) These expressions, in the New Testament, are an allusion to the typical blood, which was so plentifully shed, under the Old. Christians are taught to reason; *that if the blood of bulls, and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the BLOOD OF CHRIST, who, through the eternal spirit*

offered himself without spot to God, purge your conscience, from dead works, to serve the living God. (Heb. ix. 13, 14.) God hath set forth Jesus Christ to be a propitiation, that we may have faith in his blood; that is, that we may believe in the efficacy of his atonement. We have redemption through his blood; even the forgiveness of sins, according to the riches of his grace. (Eph. i. 7.) We were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish, and without spot. (1 Pet. i. 18, 19.)

iv. In the Scriptures, the blood of Christ is sometimes represented as the procuring cause of our justification. *Much more being justified by his blood, we shall be saved from wrath, through him.* (Rom. v. 9.) The term blood, when used in this sense, means the merits of Christ's atonement. But in other passages, our sanctification is imputed to the blood of Christ. *How much more shall the BLOOD of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God.* (Heb. ix. 14.) The saints are represented as walking in white; because they had washed their robes in the blood of the Lamb. (Rev. vii. 14.) The term blood, when used in this figurative sense, evidently signifies the doctrines of the cross; which are the great mean of purifying the believer's heart. *Now ye are clean, said Christ to his disciples, through the word, which I have spoken unto you.* (John xv. 3.)

This distinction between the blood of Christ, as the procuring cause of our justification, and as the mean of our sanctification, ought to be clearly understood, by those who study the Scriptures. In the first sense, the term blood means Christ's atonement, as presented to the father; in the second, the doctrine of his sufferings, and crucifixion, as applied to the sinner's conscience. *The Lord Jesus Christ gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works.* (Tit. ii. 14.) A belief of this doctrine is the mean, which the Holy Spirit employs, to promote the sanctification of all who believe.¹

8. The distinctions between words which are apparently synonymous, should be carefully examined and considered.

In the Latin language many words are accounted perfectly synonymous; which, however, only partially accord together. Thus, a person whose discourse is cut short, is said to be *silent* (*silere*); and one, who has not begun to speak, is said to *hold his tongue* (*tacere*.) Cicero speaking of beauty, observes, that there are two kinds of it; the one *dignified and majestic*, (*dignitas*); the other *soft and graceful* (*venustas*); the latter to be considered proper to women, the former to men.² The same remark will apply to the language of Scripture.

¹ Smith's Essays on Christianity, pp. 214—217.

² Cum autem pulchritudinis duo genera sint, quorum in altero *venustas* sit, in altero *dignitas*; *venustatem* muliebrem ducere debemus; *dignitatem* virilem. Cicero de Officiis, lib. i. c. xxxvi. (op. tom. xii. p. 57. ed Bipont.)

For instance, in the 119th Psalm there are not fewer than ten different words, pointing out the word of God; viz. Law, Way, Word, Statutes, Judgments, Commandments, Precepts, Testimonies, Righteousness, and Truth, or Faithfulness. Now all these words, though usually considered as synonymous, are not *literally* synonymous, but refer to some latent and distinguishing properties of the Divine Word, whose manifold excellencies and perfections are thus illustrated with much elegant variety of diction. In the New Testament we meet with similar instances, as in Col. ii. 22. *ενταλματα και διδασκαλιας ανδρων*, the *commandments and doctrines of men*. Doctrines in this passage, include *truths* propounded to be believed or known; *Commands* imply *laws*, which direct what is to be done or avoided: the latter depend upon and are derived from the former. The apostle is speaking of the *traditions taught* by the elders, and the *load of cumbersome ceremonies commanded* by them, in addition to the significant rites prescribed in the law of Moses. In Rom. xiv. 13. *προσκομμα*, a *stumbling block*, means a slighter cause of offence, viz. that which wounds and disturbs the conscience of another; *σκανδαλον*, an *occasion to fall*, means a more weighty cause of offence, that is, such as may cause any one to apostatise from the Christian faith. Similar examples occur in Rom. xvi. 16. 1 Tim. ii. 1. and 1 Pet. iv. 3.¹

9 The epithets introduced by the sacred writers, are also to be carefully weighed and considered, as all of them have either a declarative or explanatory force, or serve to distinguish one thing from another, or unite these two characters together. The epithets of Scripture then are:

(1.) *Exegetical* or *Explanatory*, that is, such as declare the nature and properties of a thing.

Thus, in Tit. ii. 11. the *grace of God* is termed *saving*, not indeed as if there were any other divine grace bestowed on man, that was not saving: but because the grace of God revealed in the Gospel is the primary and true source of eternal life. Similar epithets occur in 2 Tim. i. 9. in which our *calling* is styled *holy*; in 1. Pet. iv. 3. where *idolatry* is termed abominable; and in 1 Pet. ii. 9. where the Gospel is called the marvellous light of God, because it displays so many amazing scenes of divine wonders.

(2.) *Diacritical* or *Distinctive*, that is, such as distinguish one thing from another.

For instance in 1 Pet. v. 4. the *crown of future glory* is termed a *never-fading crown*, *αμαραντινος*, to distinguish it from that *corruptible* crown which, in the Grecian games, was awarded to the successful candidate. In like manner, genuine faith, in 1 Tim. i. 5. is called *undissembled*, *ανυποκριτος*; God, in the same chapter (v. 17.) is designated the *King incorruptible*, *βασιλευς αφθαρτος*; and in Rom. xii. 1.

¹ On the subject of words commonly thought synonymous, see Dr. Campbell's Dissertation prefixed to his translation of the Gospels, vol. i. pp. 164—240, edit. 1807.

Christians dedicating of themselves to God, is termed a *reasonable service*, *λατρεία λογική*; in contradistinction to the Jewish worship, which chiefly consisted in the sacrifice of *irrational creatures*.

(3.) *Both Explanatory and Distinctive*, as in Rom. ix. 5.

Where Christ is called *God blessed for ever*. By which epithet both his divine nature is *declared*, and he is eminently *distinguished* from the Gentile deities. Similar examples occur in John xvii. 11. (compared with Luke xi. 11—13.) where God is termed *Holy Father*; in 1 John v. 20. where Christ is styled *the true God*, as also the *Great God* in Tit. ii. 13. and Heb. ix. 14. where the Holy Spirit is denominated the *Eternal Spirit*.

10. General terms are used sometimes in their whole extent, and sometimes in a restricted sense, and whether they are to be understood in the one way or in the other, must depend upon the scope, subject matter, context, and parallel passages.

Thus, in 1 Thess. iii. 8. St. Paul, speaking to the Thessalonians, says *Now we live, if* (more correctly, *when*) *ye stand fast in the Lord*. The word *live*, in this passage, is not to be understood in its whole extent, as implying that the apostle's physical life or existence depended on their standing fast in the Lord; but must be understood in a limited sense. It is as if he had said, "Your stedfastness in the faith gives me new life and comfort. I now feel that I live to some purpose—I relish and enjoy life—since my labour in the Gospel is not in vain." That this is the true meaning of the apostle, is evident both from the subject matter and from the context. For Saint Paul, filled with deep anxiety lest the Thessalonians should have been induced to depart from the faith by the afflictions which they had to endure, had sent Timothy to raise and comfort them. Having heard of their constancy in the faith, he exclaims, *Now we live if ye stand fast in the Lord*.

II. The preceding remarks are chiefly applicable to the investigation of the *ordinary* signification of words; but, besides these, it is well known that the Scriptures, especially the New Testament, abound with *emphases*, that is, with phrases, which import much more than words in their ordinary acceptation can possibly convey.

Emphases are either *verbal*, that is, such as occur in *words* both separately and together, or *real*, that is, such as appear in the magnitude and sublimity of the *thing* described by words. The propriety of this division has been contested by Huet, Ernesti¹, and some others, who affirm that emphases subsist in words only, and not in things, and that in things grandeur

¹ Ernesti (Inst. Interp. Nov. Test. p. 41.) and after him Bauer (Herm. Sacra. p. 232.) and Morus (Hermeneut. Nov. Test. Acroases, pp. 323—326.) have distinguished emphases into *temporary* and *permanent*. The *former* are found in words at a certain time and place, and arise from the feelings of the party speaking, or from the importance of the thing. The *latter* or permanent emphases are those, in which

and sublimity alone are to be found. On this classification, however, there is a difference of opinion: and Longinus himself, who has placed emphases among the sources of the sublime, seems to have admitted that they exist also in things. In the first instance, unquestionably, they are to be sought in words, sometimes in particles, and also in the Greek article¹; and when their force is fully apprehended, they enable us to enter into the peculiar elegances and beauties of the sacred style. A few examples illustrative of this remark must suffice.

Verbal Emphases.

(1.) *Emphases of the Greek article.*

In Matt. xxvi. 28. our Saviour having instituted the sacrament of the Lord's supper, after giving the cup to his disciples, adds: "for this is my blood of the New Testament, which is shed for many for the remission of sins." Almost every syllable of the original Greek, especially the articles, is singularly emphatic. It runs thus—ΤΟΥΤΟ γὰρ ἐστὶ τὸ αἷμα μου, τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἀφεσιν ἁμαρτιῶν. The following literal translation and paraphrase do not exceed its meaning:—"For this is **THAT** blood of mine, which was pointed out by all the sacrifices under the Jewish law, and particularly by the shedding and sprinkling of the blood of the paschal lamb; **THAT** BLOOD of the sacrifice slain for the ratification of *the new covenant*; **THE** blood ready to be poured out for the multitudes, the whole Gentile world as well as the Jews, for the taking away of sins; sin, whether original or actual, in all its power and guilt, in all its energy and pollution."² In Matt. xvi. 16. the following sentence occurs:—Σὺ εἶς ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος, "Thou art **THE** Christ, **THE** son of **THE** living God." In this passage also, every word is highly emphatic, agreeably to a rule of the Greek language, which is observed both by the sacred writers, as well as by the most elegant profane authors, viz. that when the article is placed before a noun, it denotes a certain and definitive object; but when it is omitted, it in general indicates any person or thing indefinitely. The apostle did not say "Thou art Christ, son of God," without the article; but, "Thou art **THE** Christ, the Messiah, **THE** SON," that very son, thus positively

a word receives from custom a greater signification than it has of itself, and which it retains under certain forms of speech. The knowledge of both these is to be derived from a consideration of the context and subject matter. But the examples adduced in defence of this definition concur to make it a distinction without a difference, when compared with the ordinary classification of emphases into verbal and real, which we have accordingly retained.

¹ The importance and force of the Greek Article are fully illustrated in the Bishop of Calcutta's (Dr. Middleton's) *Doctrine of the Greek Article*, 8vo. 1808; in the late Mr. Granville Sharp's *Remarks on the Uses of the Definitive Article of the Greek Text of the New Testament*, 12mo, 1803; in Dr. Wordsworth's *Six Letters to Mr. Sharp*; and in the *Supplementary Researches of Mr. Hugh Stuart Boyd*, inserted in Dr. A. Clarke's *Commentary on Eph. vi.* and at the end of his *Commentary on the Epistle to Titus*. In the latter, Mr. Boyd has combated and refuted the philosophical objections of Unitarians.

² Dr A. Clarke's *Discourse on the Eucharist*, pp. 61, 62.

asserting his belief of that fundamental article of the Christian religion, the divinity and office of the Redeemer of the world—"Of the *living God, or of God THE living one.*" Similar instances occur in John i. 21. Ὁ προφητης ει συ; "art thou THAT Prophet whom the Jewish nation have so long and so anxiously expected, and who had been promised by Moses (Deut. xviii. 15—18.); and also in John x. 11. Εγω ειμι Ο ποιμην Ο καλος, I am THAT good shepherd, or the shepherd, THAT good one, of whom Isaiah (xl. 11.) and Ezekiel (xxxiv. 23.) respectively prophesied.

Another very important rule in the construction of the Greek article, is the following which was first completely illustrated by the late eminently learned Granville Sharp; though it appears not to have been unknown to former critics and commentators.¹

"When two or more personal nouns of the same gender, number, and case, are connected by the copulative και (and), if the first has the definitive article, and the second, third, &c. have not, they both relate to the same person."

This rule Mr. S. has illustrated by the eight following examples :

1. Ὁ Θεος και πατηρ κυριου ημων. 2 Cor. i. 3.

2. Τῷ Θεῷ και πατρι. 1 Cor. xv. 24.

These examples are properly rendered, in the authorised translation, and according to the preceding rule ;

1. The God and Father of our Lord.
2. To God even the Father.

3. Εν τη βασιλειᾳ του Χριστου και Θεου. Eph. v. 5.

<i>Common Version.</i>	<i>Corrected Version.</i>
In the Kingdom of Christ and of God.	In the Kingdom of Christ, even of God.

4. Κατα χαριν του Θεου ημων και κυριου Ιησου Χριστου. 2 Thess. i. 12.

<i>Common Version.</i>	<i>Corrected Version.</i>
According to the grace of our God, and the Lord Jesus Christ.	According to the grace of Jesus Christ, our God and Lord.

5. Ενωπιον του Θεου και Κυριου Ιησου Χριστου. 1 Tim. v. 21.

<i>Common Version.</i>	<i>Corrected Version.</i>
Before God, and the Lord Jesus Christ.	Before Jesus Christ, the God and Lord ; or, our God and Lord.
	(For the definitive Article has sometimes the power of a possessive Pronoun.)

6. Επιφανειαν της δοξης του μεγαλου Θεου και σωτηρος ημων Ιησου Χριστου. Titus ii. 13.

<i>Common Version.</i>	<i>Corrected Version.</i>
The glorious appearing of the great God and our Saviour Jesus Christ.	The glorious appearing of our great God and Saviour Jesus Christ.

7. Εν δικαιοσυνη του Θεου ημων και σωτηρος Ιησου Χριστου. 2 Pet. i. 1.

<i>Common Version.</i>	<i>Corrected Version.</i>
Through the righteousness of God, and of our Saviour Jesus Christ.	Through the righteousness of Jesus Christ, our God and Saviour.

¹ Venema, in an admirable dissertation on the true reading of Acts xx. 28. has adverted to it. (See the passage in the British Critic (N. S.) vol. xi. p. 612); and also Mr. De Gols, in his valuable, though now neglected, Vindication of the Worship of Jesus Christ. (London, 1726, 8vo.) p. 37.

8. Καὶ τὸν μόνον δεσποτὴν Θεὸν καὶ Κυρίον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι. Jude 4.

<p><i>Common Version.</i> And denying the only Lord God, and our Lord Jesus Christ.</p>	<p><i>Corrected Version.</i> And denying our only <i>Master</i>, God, and Lord Jesus Christ.¹</p>
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The above rule and examples are further confirmed by the researches of Bishop Middleton; and all together furnish a most striking body of evidence in behalf of the divinity of our Saviour. That fundamental and most important doctrine of the Christian faith does not indeed depend upon the niceties of grammatical construction; but when these are eagerly seized by those who deny the divinity of the Son of God, in order to support their interpretation, we are amply justified in combating them with the same weapons. On this account the reader will be gratified by the addition of a few examples, both from classic authors, as well as from two or three of the fathers of the Christian church, in which Mr. Sharp's rule is completely exemplified. They are selected from Mr. Boyd's supplementary researches, cited in the preceding page.

Ὅσα τὰς Τηρείας
Μητιδος οἰκτρὰς ἀλοχοῦ
Κιρκηλάτου τ' ἀπόδος.

Æschyli Supplices, v. 62—64.

The voice of the wretched wife of Tereus, the nightingale, pursued by the falcon.

Ὁ δυσυχῆς δαίμων, ὁ σὸς καίριμος.

Sophoclis Electra.

Mine and thine evil genius.

Ὁ ἐμὸς γενετὰς καὶ σὸς.
Mine and thy father.

Ὅσα τε πασχόμεν ἐκ τῆς μύσαρας,
καὶ παιδοφονοῦ τῆς δε λεαινῆς.

Euripidis Ion, v. 1389, 1403.

What things we suffer from this execrable lioness, and slayer of children!

Τοῦ μακαρίου καὶ ἐνδοξοῦ Παύλου.—Of the blessed and illustrious Paul. (Polycarp. Epist. ad Philipp.)

Ἀγαπὴν τὸν Χριστοῦ, τοῦ Θεοῦ ἡμῶν.—The love of Christ our God. (Ignatius, Epist. ad Romanos.)

Τὸν Κτίστην, καὶ Δημιουργόν.—The Creator and Maker. Irenæus adv. Hæres. lib. iv. p. 48. edit. Oxon. 1702.

Τὸν κορυφαίωτον παρ' ἡμῶν καὶ πρώτου τῶν ποιητῶν, Ὅμηρου.—Homer the most distinguished among you, and first of the poets. (Justin Martyr. Cohortatio ad Græcos.)

¹ Sharp on the Greek Article, pp. xxxix, xl. 1—56.

Ὁ Ἀρχιερατῆγος καὶ Ποιμὴν τῶν κατ' οὐρανοῦ, ὡς πάντα πειθόνται.—The great Ruler, and Shepherd of them in heaven, whom all things obey. (Methodius).

Ἀμφὶ τοῦ ἀναρχοῦ καὶ ἀνώλεθροῦ Βασιλεῖα.—Around the King, without beginning and immortal. (*Ibid.*)

Ἰνα τοῦ Βασιλεῖα γεραιῆσιν πάντων καὶ Ποιητῆν.—That he may venerate the King and Maker of all. (*Ibid.*)

Ὁ στρατηγὸς ἡμῶν καὶ ποιμὴν Ἰησοῦς, καὶ ἀρχῶν, καὶ νυμφίος.—Jesus, our leader, and shepherd, and governor, and bridegroom. (*Ibid.*)

Τὸν Θεὸν μόνον ἀρνείσθῃ, τὸν δεσπότην καὶ δημιουργοῦ τοῦ παντός.—Ye deny the only God, the lord and creator of all. (Chrysostom. Orat. de non anathem. vivis aut defunctis).

Ἐν ἡμέρᾳ ἐπιφανείας καὶ ἀποκαλύψεως τοῦ μεγάλου Θεοῦ καὶ Ἀρχιποιμένου ἡμῶν, Ἰησοῦ Χριστοῦ.—In the day of the appearing and revelation of Jesus Christ, the Great God and Chief Shepherd of us. (Gregor. Nazianzen. Orat. 4. adv. Julian, in fine.

(2.) *Emphases of other words.*

John i. 14. *The word was made flesh, and dwelt among us, εσκηνωσεν ἐν ἡμῖν*, literally, *tabernacled among us*. The verb *σκηνω* (from *σκηνη*) signifies to erect a booth, tabernacle, or temporary residence, and not a permanent habitation or dwelling place: it was therefore fitly applied to the human nature of Christ; which, like the antient Jewish tabernacle, was to be only for a temporary residence of the Eternal Divinity.

Matt. ix. 36. *When Jesus saw the multitudes, he had compassion on them*,—*Ἐσπλαγχισθῆ* (from *Σπλαγχιον*, a bowel); the antients generally, and the Jews in particular, accounting the bowels to be the seat of sympathy and the tender passions, applied the organ to the sense.¹ The proper meaning therefore of this phrase is, that our Lord was moved with the deepest sympathy and commiseration for the neglected Jews.

Heb. iv. 13. *All things are naked and opened, τετραχλισμενα, to the eyes of him with whom we have to account*. The emphasis is here derived from the manner in which sacrifices were antiently performed.

(3.) *Emphatic Adverbs.*

Sometimes ADVERBS OF TIME are emphatic; and a careful notation of the time indicated by them will materially illustrate the force and meaning of the sacred writings. Thus, in Matt. iii. 16. we read, *THEN they that feared the Lord, spake often one to another, &c.* The word THEN is here peculiarly emphatic, and refers to the time when the last of the prophets wrote, and when many bold infidels and impious persons were found among the Jews, who spake “stout words” against God, and vindicated them. They considered all the time spent by them in his service as lost; they attended his “ordi-

¹ Kuinöel in loc. who has given illustrations from classical writers, and also from the Apocrypha.

nances" with many expressions of self-denial and humiliation, but they derived no benefit from them; and they concluded that those haughty rebels who cast off all religion, and tempted God by their presumptuous wickedness, were the most prosperous and happy persons. (v. 13—15.) THEN, viz. at this season of open wickedness, there was a remnant of pious Jews, who "spake often one to another," met together from time to time that they might confer on religious subjects, animate each other to their duty, and consult how to check the progress of impiety. Of these persons, and their pious designs and discourses, we are told that Jehovah took especial notice; and that "a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

A knowledge of historical circumstances, however, is requisite, lest we ascribe the emphasis to a *wrong source*; as in Acts ix. 31. "THEN had the churches rest" (*εἰρήνη*, literally, peace or prosperity). The cause of this peace has by some commentators been ascribed to the conversion of Saul, who had previously "made havoc of the church:" but this is not likely, as *he* could not be a cause of *universal* persecution and distress, whatever activity and virulence he might have shewn during the time of his enmity to the Christian church. Besides, his own persecution (as the context shews) proves that the opposition to the Gospel continued with considerable virulence three years after *his* conversion. If we advert to the political circumstances of the Jewish nation at that time, we shall find the true cause of this rest. The emperor Caligula had ordered his statue to be erected in the temple at Jerusalem; and, in pursuance of his mandate, Petronius, the president of Syria, was on his march with an army for that purpose. Filled with consternation, the Jews met him in vast multitudes in the vicinity of Ptolemais or Acre, and ultimately prevailed on him to abandon his design. It was this persecution of the Jews by the Romans, that the sacred writer had in view, which diverted the Jews from persecuting the Christians: and "THEN had the churches rest throughout all Judea and Galilee and Samaria;" the terror occasioned by the imperial decree having spread itself throughout those regions.¹

Real Emphases.

The knowledge of these can only be derived from an acquaintance with the manners, customs, &c. of antient nations, which are noticed by writers on biblical antiquities and by commentators, so far as they are necessary to illustrate the sacred writings. Two or three instances of these also will suffice to explain their nature.

Rom. xi. 17. In this verse we have a very beautiful illustration

¹ Dr. Lardner has collected and given at length various passages from Josephus (De Bell. Jud. lib. ii. c. 10. and Ant. Jud. lib. xviii. c. 9.) and Philo (De Legat. ad Caium, p. 1024.), which confirm the above statement. See his *Credibility*, book i. ch. ii. § 12.

taken from the ingrafting of trees ; an art with which we find St. Paul was well acquainted. The point to be explained was, the union of the Gentiles with the Jews under the Gospel dispensation. The Jews were the olive tree ; the grafts were both Gentiles and Jews ; and the act of ingrafting was, the initiation of both into the Christian religion. The Jews are informed that olive-branches may with greater ease be engrafted into their own original stock, which is more natural and congenial to them. The Gentiles again are reminded, that, if the natural branches were not spared because of their unfruitfulness, much less would they be spared who were aliens to the Jewish stock, if they should prove unfruitful.

The *prize*, βραζειον, mentioned in 1 Cor. ix. 24. is the crown awarded to the victor in the olympic games ; whence καταβραζειειν, rendered *beguile you of your reward* (Col. ii. 18.), means to deprive any one of a reward or prize, either by partial judgment or in any way impeding him in his Christian course. In 1 Cor. ix. 24. the apostle illustrates the necessity of being in earnest in the Christian race, by a beautiful allusion to the games of the heathen. As the races and wrestlers in those games fitted themselves for their different exercises, and each strove zealously for the victory, so should the Christian prepare himself for his religious course, and strive for the victory in his great contest with the world.

1 Cor. iv. 13. *We are made the filth of the earth*, περικαρματα, literally, a *purgation* or *lustrative sacrifice* : the allusion is to a custom common among heathen nations in times of public calamity, who selected some unhappy men of the most abject and despicable character. These, after being maintained a whole year at the public expense, were then led out crowned with flowers, as was usual in sacrifices, and were devoted to appease or avert the anger of their deities, being either precipitated into the sea, or burnt alive, after which their ashes were thrown into the sea.

Eph. v. 27. *That it* (the church of Christ) *should be holy and WITHOUT BLEMISH*, αμωμος, i. e. so pure and spotless, so free from all censure, that even Momus himself (the fictitious deity of mirth and ridicule) could find nothing to carp at or ridicule.

III. A consideration of the affections by which the sacred authors were animated, when they committed their inspired communications to writing, as well as the scope and context of the passage under consideration, together with the nature of its subject, will always enable us to ascertain the *true* emphases of words : but, as ingenious and fanciful minds are apt to discover them where they do not actually exist, it may not be irrelevant to offer a few leading hints respecting the particular investigation of emphases, selected from the great mass of observations, which have been collected by eminent biblical critics.

1. No emphases are to be sought in refined explanations of passages, or from etymology, both of them uncertain guides

at the best; and which are too often carried to extremes by men of lively imaginations. Neither will prepositions always enlarge or give additional force to the meaning of a word, particularly in the Greek language.

We may instance in 1 Cor. xiii. 6., where we read that true charity rejoiceth not in iniquity, but rejoiceth (*συχαιεσι*) in the truth. Some commentators have conceived that this word is emphatic, and have rendered the passage *rejoiceth jointly* (with true believers) in the truth. But in this instance, as Schleusner has remarked from Hesychius, the Greek compound verb means no more than the simple verb *χαίρω* implies, viz. to be delighted or to rejoice in a thing. Our authorised version therefore fully expresses the apostle's meaning. But in Heb. xii. 2. the preposition is highly emphatic, and demands particular attention, in order to apprehend the full force and beauty of the passage, which is wholly *agonistical*, i. e. allusive to the antient foot races. Having in the first verse exhorted Christians to divest themselves of every incumbrance, and to run with patience their Christian course, St. Paul adds, (v. 2.) *Looking unto Jesus the author and finisher of our faith.* The original word here rendered *looking* (*αφορῶντες*),¹ literally means to *look off* FROM every other object to some particular object placed full in view; as the reward destined to the victor in the olympic foot race was placed immediately in view of the candidates. It is impossible to express the full import of this passage without the aid of a paraphrase. The whole clause may be thus rendered—*Wherefore, seeing we are also compassed about with so great a cloud of witnesses, who (like the spectators at the antient olympic race) surround us on every side in a vast innumerable assembly, the spectators of our trial, let us lay aside every incumbering weight, and especially the sin, which in present circumstances has the greatest advantage [against us], or the well circumstanced sin, that which has every thing in its favour, time, place, and opportunity, more particularly, a disposition to relinquish or dissemble our profession of the Gospel for fear of sufferings; and let us run with patience and perseverance the race which is set before us, resolutely persisting in it, however long and painful it may be: Looking off from every object that would interrupt us in our career, and fixing our eyes upon (or to) Jesus, the author (or leader) and finisher of our faith; who called us out to this strenuous yet glorious enterprise; who animates us by his example, and supports us by his grace,*

¹ This word occurs in Josephus precisely in the very same meaning as it is used by the apostle. The Jewish historian, relating the aggressions of the Jews which led to the war with the Romans, says, among other things, that those who officiated in the temple service, rejected the sacrifice for Cæsar and the Roman people. "And when many of the high priests and principal men besought them not to omit the sacrifice, which it was customary for them to offer for their princes, they would not be prevailed upon. These relied much upon their number, for the most flourishing part of the innovators assisted them," ΑΦΟΡΩΝΤΕΣ εις τον Ελεαζαρον "having the chief regard to Eleazar the governor of the temple;" *looking TO HIM EXCLUSIVELY*, by whom they had been instigated to those offensive measures. De Bell. Jud. lib. ii. c. xvii. § 2.

until the season arrive, when he will bestow upon us the promised crown. ¹

2. Further: Emphases are not to be sought in *versions*; which, however excellent they may in general be, are yet liable to error; consequently the derivation of emphases from them may lead us not merely to extravagant, but even to false expositions of Scripture.

One instance will suffice to illustrate this remark. In Col. ii. 6. according to the authorised English version, we read thus, "As ye have therefore received Christ Jesus the Lord, *so* walk ye in him." From this rendering of the Greek text many persons have laid much stress on the words *as* and *so*, (which last is not to be found in the original), and have deduced a variety of inferences from them, viz. *as* ye received Jesus Christ in a spirit of faith, *so* walk ye in him; *as* ye received him in a spirit of humility, *so* walk ye in him, &c. Now all these inferences, though proper enough in themselves, are derived from *false emphases*, and are contrary to the apostle's meaning, who intended to say no such thing. His meaning, as Dr. Macknight has well translated the passage, is simply this—"Since ye have received Christ Jesus the Lord, walk ye in him:" in other words, as the context plainly shews, "Since ye have embraced the doctrine of Christ, continue to hold it fast, and permit not yourselves to be turned aside by sophisticated or Judaising teachers." ²

3. No emphases are to be sought in the plural number of words.

Thus *οὐρανοὺς* and *οὐρανούς* simply mean *heaven*; yet Origen, following the trifling distinctions of some Jewish writers, has attempted to distinguish between them, and has announced the existence of several heavens each above the other.

4. No emphasis is to be sought in words, where the abstract is put for the concrete, as is very frequent in the Hebrew Scriptures ³, in which substantives are necessarily put in the place of adjectives, on account of the simplicity of the language which has few or no adjectives.

5. Lastly, As every language abounds with *idioms* ⁴, or expressions peculiar to itself, which cannot be rendered verbatim into another language without violating its native purity, we

¹ See Braunius, Krebsius, Kypke, Ernesti, and also Drs. Doddridge, Macknight, and A. Clarke on Heb. xii. 1, 2. by whom every emphatic word in these two verses is particularly illustrated.

² See Drs. Macknight and A. Clarke on Col. ii. 6.

³ See numerous examples in which the abstract is put for the concrete, *infra*, Chap. V. Sect. II. § 4.

⁴ On the Hebraisms, or Hebrew idioms peculiar to the sacred writings, see pp. 25—29, *supra*, of the present volume.

should be careful not to look for emphases in such expressions.³

³ Bauer, *Herm. Sacr.* pp. 231—240. Ernesti *Instit. Interp. Nov. Test.* pp. 40—45. Mori *Acroases* in Ernesti, tom. i. pp. 321—336. Aug. Pfeiffer, *Herm. Sacr. c. vi.* § 16—23. (Op. tom. ii. pp. 649—651.) Wetstein, *Libelli ad Crisin et Interp. Nov. Test.* pp. 120—139. Viser, *Herm. Sacr. Nov. Test. pars iii.* pp. 263—277. Bishop Marsh's *Lectures*, lect. xv. pp. 43—49. where the three first rules (pp. 532, 533, *supra*,) are admirably illustrated. Prof. Gerard has collected numerous valuable observations on the topics discussed in this chapter in his *Institutes of Biblical Criticism*, pp. 293—369. particularly in sect. iii. (pp. 300—314.) on the signification of words. J. B. Carpzovii *Primæ Lineæ Herm. Sacræ*, pp. 23. 40—45. The subject of emphases is copiously treated by Langius, in his *Hermeneutica Sacra*, pp. 64—96.; by Rambach, in his *Institutiones Hermeneuticæ Sacræ*, lib. ii. cap. 8. pp. 317—362.; by Jahn, in his *Enchiridion Herm. Generalis*, pp. 127—135.; by Chladenius, in his *Institutiones Exegeticæ*, pp. 310—322; and by J. E. Pfeiffer; in his *Institutiones Herm. Sacr.* pp. 534—569.

CHAPTER III.

ON THE SUBSIDIARY MEANS FOR ASCERTAINING THE
SENSES OF SCRIPTURE.

SECTION I.

ON THE COGNATE LANGUAGES.

BESIDES the critical use to which the Cognate Languages¹ may be applied, they afford very considerable assistance, (as well as the antient versions,)² in illustrating the sacred writings. They confirm by their own authority a Hebrew form of speech, already known to us from some other source: they supply the deficiencies of the Hebrew language, and make us fully acquainted with the force and meaning of obscure words and phrases, of which we must otherwise remain ignorant, by restoring the lost roots of words, as well as the primary and secondary meaning of such roots; by illustrating words the meaning of which has hitherto been uncertain, and by unfolding the meanings of other words that are of less frequent occurrence, or are only once found in the Scriptures. Further, the cognate languages are the most successful, if not the only means of leading us to understand the meaning of phrases, or idiomatical combinations of words found in the Bible, and the 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. Schultens, in his *Origines Hebrææ*³, has illustrated a great number of passages from the Arabic, from whose work Bauer⁴ and Dr. Gerard⁵ have given many examples which do not admit of abridgment. Schleusner has also availed himself of the cognate dialects to illustrate many important passages of the New Testament. Of the various *modern* commentators on the Bible, no one perhaps has more successfully applied the kindred languages to its interpretation, than Dr. Adam Clarke.

¹ See a notice of the cognate languages in pp. 33—35. of the present volume.

² On the benefit to be derived from the use and application of antient versions, see pp. 219—221 of this volume.

³ Alberti Schultens *Origines Hebrææ, sive Hebrææ Linguæ antiquissima Natura et Indoles, ex Arabiæ penetralibus revocata.* Lugduni Batavorum, 1761. 4to. In two parts or volumes. The first edition was printed at Franeker, in 1724—1738.

⁴ Bauer's *Hermeneutica Sacra*, pp. 90—144.

⁵ Gerard's *Institutes of Biblical Criticism*, pp. 58—70.

In consulting the cognate languages, however, much care and attention are requisite, lest we should be led away by *any* verbal or *literal* resemblance that may strike the mind, and above all by *mere* etymologies, which, though in some instances they may be advantageously referred to, are often uncertain guides. The resemblance or analogy must be a *real* one. We must therefore compare not only similar *words* and *phrases*, but also similar *modes of speech*, which, though perhaps differing as to the etymology of the *words*, are yet evidently spoken of a similar thing. The following examples will illustrate this remark :

1. In 1 Cor. iii. 15. St. Paul, speaking of certain Christian teachers at Corinth, observes, that, "*if any man's work shall be burnt, he shall suffer loss, but he himself shall be saved; yet so as by fire.*" On this passage, by a forced and erroneous construction, has the church of Rome erected the doctrine of purgatory, a place in which she pretends that the just, who depart out of this life, expiate certain offences that do not merit eternal damnation. Let us, however, consider the subject matter of the apostle's discourse in his Epistle to the Corinthians. Reflecting on the divisions which were among them, and on that diversity of teachers who formed them into different parties, he compares these to various builders¹; some of whom raised an edifice upon the only foundation, Jesus Christ, composed of *gold, silver, and precious stones*; in other words, who preached the pure, vital, and uncorrupted doctrines of the Gospel; while others, upon the same foundation, built *wood, hay, stubble*, that is, disseminated false, vain, and corrupt doctrines; of both these structures, he says, (v. 13.) *Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try (rather prove) every man's work of what sort it is.* Either the day of the heavy trial of persecution, or rather the final judgment of God, shall try every man's work, search it as thoroughly as fire does things that are put into it. Then, adds the apostle, *if any man's work abide which he hath built thereupon*, if the doctrines he hath taught bear the test, as silver, gold, and precious stones abide in the fire, *he shall receive a reward. But if any man's work shall be*

¹ Some writers have imagined that the apostle is speaking of the *materials*, that is, the persons, of which the church of God is composed, rather than of the *ministers* of the Gospel, whom he represents as architects in the heavenly building. On a repeated consideration of the verses in question, the author is satisfied, that the *latter* are intended: and in this view of the subject he is supported by Mr. Locke, Dr. Doddridge, and other eminent critics.

burnt, if, on that trial, it be found that he has introduced false or unsound doctrines, he shall be like a man, whose building being of wood, hay, and stubble, is consumed by the fire; all his pains in building is lost, and his works destroyed and gone. *But* (rather *yet*) if he be upon the whole a good man who hath built upon Christ as the foundation, and on the terms of the Gospel committed his soul to him, *he himself shall be saved; yet so as by fire, ως δια πυρος*, that is, not without extreme hazard and difficulty, as a man is preserved from the flames of his house when he escapes naked through them, and thus narrowly saves his life though with the loss of all his property. This expression is proverbial concerning persons who escape with great hazard out of imminent danger; and similar expressions are to be found in the Old Testament, as in Amos iv. 11.¹ and Zech. iii. 2. and also in the Epistle of Jude v. 23. Now, let this phrase be compared with the Latin words *ambustus* and *semiustus*. Livy, speaking of Lucius Æmilius Paulus, says, that he had very narrowly escaped being sentenced to punishment, *prope ambustus evaserat*, (lib. xxii. c. 35.); and again (c. 40.) the consul is represented as saying that he had, in his former consulate, escaped the flames of the popular rage not without being scorched, *se populare incendium semiustum evasisse*.² Here, also, though there is no verbal resemblance between the expression of Saint Paul and those of the Roman historian, yet the *real* analogy is very striking, and shews that the apostle employed a well known proverbial expression, referring solely to a narrow escape from difficulty, and not, as the Romanists erroneously assert, to the fire of purgatory, a doctrine which is justly characterised as “a fond

¹ Grotius, in his note on this passage, has remarked that a similar mode of speaking obtained among the Greeks, *Σωζισθαι εκ πυρος*, or *εκ φλογος*, but he has not cited any examples. Paläiret cites the following passage from one of the orations of Aristides; who, speaking of Apelles, says, that the gods saved him out of the midst of the fire, *ΕΚ ΜΕΣΟΤ ΠΥΡΟΣ τον ανδρα ΣΩΖΕΙΝ*. *Observationes Philologico-Criticæ in Nov. Test.* p. 586. Some additional instances are given in Elsner's *Observationes Sacræ in Novi Fæderis Libros*, vol. ii. p. 78. See Bishop Porteus's *Brief Confutation of the Errors of the Church of Rome*, pp. 48, 49. 12mo. London, 1796.; and the *Bishop of Lincoln's Elements of Christian Theology*, vol. ii. pp. 347—351.; Drs. Whitby, Macknight, and A. Clarke, on 1 Cor. iii. 15.

² Cicero, (*Orat. pro Milone*, c. 5.) has the following passage:—“*Declarant hujus ambusti tribuni plebis illæ intermortuæ conciones, quibus quotidie meam potentiam invidiose criminabatur,*” (tom. vi. p. 91. edit. Bipont.); and in his second pleading against Verres, the following sentence, which is still more fully in point: “*Sic iste (Verres) multo sceleratior et nequior, quam ille Hadrianus, aliquanto etiam felicitior fuit. Ille quòd ejus avaritiam cives Romani ferre non potuerant, Uticæ domi suæ vivus exustus est; idque ita illi merito accidisse existimatum est, ut lætaruntur omnes neque ulla animadversio constitueretur: hic sociorum ambustus incendio, tamen ex illa flamma periculoque evolavit,*” &c. (*Cont. Verr. Action ii. lib. 1. c. 27. tom. iii. p. 265.*)

thing, vainly invented, and grounded upon no warranty of scripture, but rather repugnant to the word of God.”¹

2. The sentence in Gen. xlix. 10. *nor a lawgiver from between his feet*, has greatly exercised the ingenuity of commentators. It is at present considered as equivalent to *a teacher from his offspring*. But, without altogether rejecting this interpretation, we may derive some light on the venerable patriarch's meaning from the Greek writers, among whom the expression of Moses occurs in the *very same terms*. Thus, in the Theage of Plato, we have *ἐκ τῶν ποδῶν ἀποχωρησομεν*. In other writers the expression is *ἐκ ποδῶν*, or *ἐκ ποδῶν γινεσθαι*, which is equivalent to the *e medio discedere, e medio evadere, e conspectu abire*, that is, to disappear.² The general meaning of Moses, therefore, may be, that a native *lawgiver*, or expounder of the law, teacher, or scribe, (intimating the ecclesiastical polity of the Jews) should not be wanting to that people, until *Shiloh*, or the *Sent* (*the Apostle*, as Saint Paul terms Jesus Christ, Heb. iii. 1.) *come*. How accurately this prediction has been accomplished it is not necessary to shew in this place.

3. In Matt. viii. 20. we read that Christ *had not where to lay his head*: which expression has been interpreted as meaning that he had literally no home of his own. But considerable light is thrown upon it by two passages from the Arabic History of Abulpharagius; in the first of which, having stated that Saladin had animated his soldiers to the storming of Tyre, he says, that *no place now remained to the Franks, WHERE THEY COULD LAY THEIR HEAD, except Tyre*; and again, after relating that the Arabs had stormed Acca, or Ptolemais, he says, that *NO PLACE WAS LEFT TO THE FRANKS on the coast of this* (the Mediterranean) *Sea, WHERE THEY COULD LAY THEIR HEAD*³. From these two passages it is evident that the evangelist's meaning is, that Jesus Christ had no secure and fixed place of residence.

¹ Article xxii. of the Anglican Church. The antisciptural doctrine of purgatory is copiously and ably exposed by Mr. Fletcher in his “Lectures on the Principles and Institutions of the Roman Catholic Religion,” pp. 236—250.

² Mori Acroases in Ernesti Instit. Interp. Nov. Test. vol. i. p. 181.

³ Abulpharagii Historia, pp. 406. 591. cited by Ammon, in his notes on Ernesti's Instit. Interp. Nov. Test. pp. 67, 68. The subject of the preceding section is briefly discussed by Ernesti, pp. 65—70. and more at length in his Opera Philologica, pp. 173, et seq. and 277., as well as by Morus, in his Acroases, vol. i. pp. 168—184., and particularly by G. G. Zemisch, in his Disputatio Philologica De Analogia Linguarum, Interpretationis subsidio, (Lipsiæ, 1758) reprinted in Potts' and Ruperti's Sylloge Commentationum Theologicarum, vol. vii. pp. 185—221.

SECTION II.

ON THE ANALOGY OF SCRIPTURE, OR PARALLEL PASSAGES.

- I. *Nature of Parallel Passages.*—II. *Verbal Parallelisms.*—III. *Real Parallelisms.*—IV. *Parallelisms of members, or poetical parallelisms.*—V. *Rules for investigating parallel passages.*—*Helps for the investigation of parallel passages!*

THE importance of parallelisms or parallel passages to the elucidation of the Scriptures having already been frequently adverted to, it now becomes necessary to institute a particular inquiry into their nature, and to offer some general hints for beneficially consulting this very important subsidiary mean in the study of the Bible. “When, in any ordinary composition, a passage occurs of doubtful meaning with respect to the sentiment or doctrine it conveys, the obvious course of proceeding is, to examine what the author himself has in other parts of his work delivered upon the same subject; to weigh well the force of any particular expressions he is accustomed to use; and to inquire what there might be in the occasion or circumstances under which he wrote, tending to throw further light upon the immediate object he had in view. This is only to render common justice to the writer; it is necessary both for the discovery of his real meaning, and to secure him against any wanton charge of error or inconsistency. Now, if this may justly be required in any ordinary work of uninspired composition, how much more indispensable must it be when we sit in judgment upon the sacred volume; in which (if we acknowledge its divine original) it is impossible even to imagine a failure either in judgment or in integrity.”¹

“God has been pleased, in sundry portions and in divers manners, to speak unto us in his word; but in all the books of Scripture we may trace an admirable unity of design, an intimate connexion of parts, and a complete harmony of doctrines. In some instances the same truths are conveyed nearly in the same modes of expression; in other instances the same sentiments are clothed with beautiful varieties of language. While we are interested in discovering some of the indications of mental diversity among the sacred writers, we clearly perceive that the whole volume of revelation is distinguished by a certain characteristic style and phraseology

¹ Bishop Vanmildert's Lectures, p. 190.

altogether its own, and which for simplicity, dignity, energy, and fulness, must be allowed to have no parallel. Now, if there be in the various parts of Scripture such important coincidences of sentiment, of language, and of idiom, it is evident that we proceed on just and rational principles, in comparing together passages that have some degree of resemblance, and in applying those, the meaning of which is clear, to the illustration of such as are involved in some degree of obscurity.”¹

The passages which thus have some degree of resemblance are termed *Parallel Passages*; and the comparison of them is a most important help for interpreting such parts of Scripture as may appear to us obscure or uncertain: for, on almost every subject, there will be found a multitude of phrases, that, when diligently collated, will afford mutual illustration and support to each other; the truth which is more obscurely intimated in one place being expressed with greater precision in others. Thus, a part of the attributes or circumstances, relating to both persons and things, is stated in one text or passage, and part in another; so that it is only by searching out several passages, and connecting them together, that we can obtain a just apprehension of them. More particularly, the types of the Old Testament must be compared with their antitypes in the New (as Numb. xxi. 9. with John iii. 14.); predictions must be compared with the history of their accomplishment (as Isa. liii. the latter part of v. 12. with Mark xv. 27, 28. and Luke xxii. 37. and the former part of Isa. liii. 12. with Matt. xxvii. 57. Mark xv. 43. Luke xxiii. 50.); and the portion of Scripture, in which any point is specifically treated, ought to be chiefly attended to in the comparison, as Genesis, ch. i. on the creation, Romans, ch. iii—v. on the doctrine of justification, &c. &c.²

¹ Rev. H. F. Burder's Sermon on the Duty and Means of ascertaining the Sense of Scripture, pp. 17, 18.

² On the importance and benefit of consulting parallel passages, Bishop Horsley has several fine observations in his comment on Psal. xcvi. The whole passage is too long to extract, but the following sentences are so appropriate to the subject of this section, that the author deems any apology for their insertion unnecessary. “*It should,*” says his Lordship, “*be a rule with every one, who would read the Holy Scriptures with advantage and improvement, to compare every text, which may seem either important for the doctrine it may contain, or remarkable for the turn of the expression, with the parallel passages in other parts of Holy Writ; that is, with the passages in which the subject-matter is the same, the sense equivalent, or the turn of the expression similar. These parallel passages are easily found by the marginal references in Bibles of the larger form.*”.....“*It is incredible to any one, who has not in some degree made the experiment, what a proficiency may be made in that knowledge which maketh wise unto salvation, by studying the Scriptures in this manner, without any other commentary or exposition than what the different parts of the sacred volume mutually furnish for*

The *foundation* of the parallelisms occurring in the sacred writings is the perpetual harmony of Scripture itself; which, though composed by various writers, yet proceeding from one and the same infallible source, cannot but agree in words as well as in things. Parallelisms are either *near*, or *remote*: in the former case the parallel passages are sought from the same writer; in the latter from different writers. They are further termed *adequate*, when they affect the whole subject proposed in the text; and *inadequate*, when they affect it only in part: but the most usual division of the analogy of Scripture, or parallelisms, is into *verbal*, or parallelisms of words, and *real*, or parallelisms of things.

II. A *Verbal Parallelism* or *Analogy* is that in which, on comparing two or more places together, the same words and phrases, the same mode of argument, the same method of construction, and the same rhetorical figures, are respectively to be found. Of this description are the following instances.

1. *Parallel words and phrases.* Thus, when the Prophet Jeremiah, speaking of the human heart, says, that it is "deceitful above all things, and *desperately* wicked" (Jer. xvii. 9.), in order to understand the full import of the original word there rendered *desperately*, we must compare Jer. xv. 18. and Micah i. 9. where the same word occurs, and is rendered *desperate* or *incurable*. From which two passages it is obvious that the prophet's meaning was, that the deceitfulness and wickedness of the heart of man are so great, that they cannot be healed or removed by any human art. Compare also Isa. xl. 11. and Ezek. xxxiv. 23. with John x. 11. 14, 15. Heb. xiii. 20. and 1 Pet. ii. 25. and v. 4.

each other. *I will not scruple to assert, that the most ILLITERATE CHRISTIAN, if he can but read his English Bible, and will take the pains to read it in this manner, will not only attain all that practical knowledge which is necessary to his salvation; but, by God's blessing, he will become learned in every thing relating to his religion in such degree, that he will not be liable to be misled either by the refined arguments or by the false assertions of those who endeavour to ingraft their own opinions upon the Oracles of God. He may safely be ignorant of all philosophy, except what is to be learned from the sacred books; which indeed contain the highest philosophy adapted to the lowest apprehensions. He may safely remain ignorant of all history, except so much of the history of the first ages of the Jewish and of the Christian church as is to be gathered from the canonical books of the Old and New Testament. Let him study these in the manner I recommend, and let him never cease to pray for the ILLUMINATION OF THAT SPIRIT by which these books were dictated; and the whole compass of abstruse philosophy, and recondite history, shall furnish no argument with which the perverse will of man shall be able to shake this LEARNED CHRISTIAN'S faith. The Bible, thus studied, will indeed prove to be what we Protestants esteem it—a certain and sufficient rule of faith and practice, a helmet of salvation, which alone may quench the fiery darts of the wicked.*—Sermons on the Resurrection, &c. pp. 221—228.

2. *Parallel modes of arguing.*—Thus the apostles, Paul, James, and Peter, respectively support their exhortations to patience by the *example of Jesus Christ*. Compare Heb. xii. 2, 3. James v. 10, 11. and 1 Pet. ii. 21. On the contrary, dissuaves from sin are most strongly set forth in the Old and New Testaments, by urging that sinful courses were the *way of the heathen nations*. Compare Levit. xviii. 24. Jer. x. 2. and Matt. vi. 32.

3. *Of Parallel constructions and figures* we have examples in Rom. viii. 3. 2 Cor. v. 21. and Heb. x. 6. in which passages respectively, the Greek word *αμαρτια*, there translated sin, means *sacrifices or offerings for sin*, agreeably to the idiom of the Hebrew language, in which the same word elliptically signifies both *sin* and *sin-offering*, which the Septuagint version invariably renders by *αμαρτια* in upwards of one hundred places. Dr. Whitby, on 2 Cor. v. 21., has pointed out a few instances; but Dr. A. Clarke (on the same text) has enumerated *all* the passages, which are in fact so many additional examples of verbal parallelisms. To this class some biblical critics refer those passages in which the same sentence is expressed not precisely in the same words, but in *similar* words, more full as well as more perspicuous, and concerning the force and meaning of which there can be no doubt. Such are the parallelisms of the sacred poets; which, from the light they throw on the poetical books of the Scriptures, demand a distinct consideration.

Verbal parallelisms are of great importance for ascertaining the meaning of words that rarely occur in the Bible, as well as of those which express peculiar doctrines or terms of religion, as *faith, repentance, new creature, &c.*, likewise in explaining doubtful passages, and also the Hebraisms appearing in the New Testament.

III. A *Real Parallelism* or *Analogy* is, where the same thing or subject is treated of, either designedly or incidentally, in the same words, or in others which are more clear, copious, and full, and concerning whose force and meaning there can be no doubt. In comparing two passages, however, we must ascertain whether the same thing *is* really expressed more fully as well as more clearly, and also without any ambiguity whatever, otherwise little or no assistance can be obtained for illustrating obscure places. Real parallelisms are twofold—historical, and didactic or doctrinal.

An historical Parallelism of things is, where the same thing or event is related: it is of great and constant use in order to understand aright the Four Gospels, in which the same things

are for the most part related more fully by one Evangelist than by the others, according to the design with which the Gospels were respectively written. Thus, the account of our Saviour's stilling the tempest in the sea of Gennesareth is more copiously related by Saint Mark (iv. 36—41.) and Saint Luke (viii. 22—25.) than it is by Saint Matthew (viii. 24—26.) By comparing the several narratives of the Evangelists together, harmonies are constructed from their separate histories. In like manner, the historical books of the Old Testament are mutually illustrated by comparing together the books of Samuel, Kings, and Chronicles. For instance, many passages in the book of Genesis are parallel to 1 Chron. i.—ix. ; many parts of the books of Exodus, Leviticus, and Numbers, are parallel to the book of Deuteronomy; the books of Samuel and Kings, to the two books of Chronicles; and lastly, 2 Kings, xviii. 13—37. and 2 Chron. xxxii. are parallel with Isa. xxxvi. Dr. Lightfoot and Mr. Townsend have compiled very valuable harmonies of the Old Testament, in which the historical and prophetic passages are interwoven in the order of time, of which an account has been already given.¹

A *didactic or doctrinal parallelism of things* is, where the same thing is *taught*: this species of parallel is of the greatest importance for comprehending the doctrines inculcated in the Bible, which we should otherwise be liable to mistake or grossly pervert. We have examples of it in all those Psalms which occur twice in the Book of Psalms, as in Psal. xiv. compared with liii. ; xl. 13—17. with lxx. ; lvii. 7—11. with cviii. 1—5. ; lx. 5—12. with cviii. 6—13. ; and cxv. 4—8. with cxxxv. 15—18. Sometimes also a hymn of David's, which occurs in the Book of Psalms, is to be found in some one of the historical books, as Psalm xcvi. compared with 1 Chron. xvi. 23—33; Psal. cv. 1—15. with 1 Chron. xvi. 8—22. and Psal. cvi. 47, 48. with 1 Chron. xvi. 35, 36.

In like manner, in the New Testament, the same thing is taught nearly in the same words, as in the Epistle of Jude compared with 2 Pet. ch. ii. Frequently also the same doctrine is explained more fully in one place, which had been more concisely stated in another: such, for instance, are the superseding of the Mosaic dispensation by that of the Gospel, and all those passages which are parallel as to the thing or subject discussed, though differing in words; so that, by comparing them, the scope of the doctrine inculcated will readily

¹ See pp. 501, 502, *supra* of the present volume.

be collected. On the other hand, where the same subject or doctrine is delivered with more brevity, all the various passages must be diligently collated, and the doctrine elicited from them. Of this description are the numerous predictions, &c. relative to the future happiness of mankind, connected with the removal of the Jewish economy, and the conversion of the Gentiles to the Christian religion.

But the use of this parallelism will more fully appear from one or two instances. Let us then compare Gal. vi. 15. with Gal. v. 6. 1 Cor. vii. 19. 2 Cor. v. 17. and Rom. ii. 28, 29. In the former passage we read, *In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature, or rather [there is] a new creation.* In Gal. v. 6. the apostle had briefly delivered the same doctrine in the following terms: *In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith that worketh by love.*—1 Cor. vii. 19. *Circumcision is nothing, nor uncircumcision, but the keeping of the commandments of God.* 2 Cor. v. 17. *Therefore if any man be in Christ, he is a new creature, or, more correctly, [there is] a new creation: old things are passed away; behold! all things are become new.* Rom. ii. 28, 29. *He is not a Jew that is one outwardly, i. e. he is not a genuine member of the church of God who has only an outward profession: neither is that circumcision which is outward in the flesh. But he is a Jew, a true member of the church of God, which is one outwardly, and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.* From these passages it is evident that what Saint Paul, in Gal. vi. 15. terms *a new creature or creation*, he in Gal. v. 6. denominates *faith that worketh by love*; and in 1 Cor. vii. 19. *keeping the commandments of God*. From this collation of passages, then, we perceive, that what the apostle intends by a *new creature or new creation*, is the entire conversion of the heart from sin to God: and as creation is the proper work of an All-wise and Almighty Being, so this total change of heart, soul, and life, which takes place under the ministration of the Gospel, is effected by the power and grace of God, and is evidenced by that faith and obedience which are indispensably necessary to all Christians in order to salvation.¹

Again: in 2 Cor. i. 21. God is said to have *anointed us*: the parallel passage, where this expression is so explained as

¹ Mori *Acroases Hermeneuticæ*, tom. i. p. 95. See also Macknight and Scott on the texts above cited.

to give an idea of the thing intended, is 1 John ii. 20. where true Christians are said to *have an unction from the Holy One, and to know all things*; and in v. 27. *the same anointing* is said to *teach all things*. Now, if the effect of this unction be that we should know all things, the anointing will be whatever brings knowledge to us, and therefore *teaching*. From this comparison of passages, therefore, we learn that by unction and anointing is intended the Holy Spirit, whose office is to teach all things, and to guide us into all truth (John xiv. 26. and xvi. 13.); and whose gifts and graces are diffused throughout the church of Christ, and imparted to every *living* member of it. For his assistances are equally necessary to all, to the learned as well as the unlearned, to teachers as well as to hearers: he it is that enlightens our minds, purifies our hearts, and inclines our wills, not only beginning but carrying on and perfecting a new and spiritual life in our souls. The expression in v. 20. *and ye know all things*, is not to be understood in the largest sense, but must be limited to those things which are necessary to salvation. These every true Christian not only knows speculatively—that is, he not only has a notion of them in his mind—but he has also a practical and experimental knowledge and taste of them, which is productive of holy obedience. This inestimable gift was purchased by the sufferings and death of Christ, who is here styled the *Holy One*. The words in v. 27. *and ye need not that any man should teach you*, cannot be intended to set aside all outward teaching; but their meaning is, either that ye need not the teaching of any of those anti-christs and false teachers mentioned in various parts of this epistle, or that ye need not that any one should teach you how to judge of those deceivers and their doctrines.

IV. Besides verbal and real parallelisms, there is a third species partaking of the nature of both, and which is of equal importance for understanding the Scriptures: This has been termed a *parallelism of members*: it consists chiefly in a certain equality, resemblance, or parallelism, between the members of each period; so that in two lines, or members of the same period, things shall answer to things, and words to words, as if fitted to each other by a kind of rule or measure.

The nature of this kind of parallelism, which is the grand characteristic of the poetical style of the Hebrews, has been already considered; and its critical uses have been illustrated.¹

¹ See pp. 464—492, *supra*, of this volume.

It now remains that we shew its application to the interpretation of the sacred volume, in which it will be found a very important help.

In the poetical parts of the Old Testament, it sometimes happens that, in the alternate quatrain, the third line forms a continuous sense with the first, and the fourth with the second. Bishop Lowth has given a striking example of this variety of parallelism in his nineteenth prælection, from Deut. xxxii. 42. But as its distinguishing feature is not there sufficiently noted, Mr. Jebb adopts the following translation of Mr. Parkhurst :

I will make mine arrows drunk with blood ;
And my sword shall devour flesh :
With the blood of the slain and the captive ;
From the hairy head of the enemy.

That is, reducing the stanza to a simple quatrain :

I will make mine arrows drunk with blood :
With the blood of the slain and the captive :
And my sword shall devour flesh ;
From the hairy head of the enemy.

Again,

From without, the sword shall destroy ;
And in the inmost apartments terror ;
Both the young man and the virgin ;
The suckling, with the man of gray hairs.

Deut. xxxii. 25.

“The youths and virgins,” says Mr. Jebb “led out of doors by the vigour and buoyancy natural at their time of life, fall victims to the sword in the streets of the city : while infancy and old age, confined by helplessness and decrepitude to the inner chambers of the house, perish there by fear, before the sword can reach them.

“Mr. Green, in his, “Poetical parts of the New Testament,” observes that there is a similar hyperbaton in Isa. xxxiv. 6. And Dr. Hales reduces to a similar form that remarkable prophecy, Gen. xlix. 10 :

The sceptre shall not depart from Judah ;
Nor a scribe of his offspring ;
Until Shiloh shall come ;
And [until] to him a congregation of peoples.

“That is, according to Dr. Hales, the sceptre, or civil government, shall not depart, till the coming or birth of Shiloh ; and the scribe, or expounder of the law, intimating ecclesiastical regimen, shall not depart, or cease, until there shall be formed a congregation of peoples, a church of Christian worshippers, from various nations ; the former branch of this prophecy was

fulfilled, when Augustus made his enrolment preparatory to the census throughout Judæa and Galilee; thereby degrading Judæa to a Roman province: the latter branch was fulfilled, at the sacking of Jerusalem by Titus; when the temple was destroyed, and the Jewish ritual abolished.”¹

By the application of this parallelism of members, Mr. Jebb, has thrown considerable light upon a difficult passage in the eighty-fourth psalm which he considers as an *introverted parallelism*.²

Blessed is the man whose strength is in Thee :
The passengers in whose heart are the ways ;
In the valley of Baca make it a spring,
The rain also filleth the pools ;
They go from strength to strength ;
He shall appear before God in Zion.

Psal. lxxxiv. 5—7.

“The first and sixth lines are here considered, at once, as constructively parallel, and as affording a *continuous* sense: the intermediate four lines may be accounted parenthetical; the second, constructively parallel with the fifth; and the third with the fourth. The first line seems to contain the character of a confirmed proficient in religion,—*his strength is in God*; the sixth line, to describe his final beatification,—*he shall appear before God in Zion*. The intermediate quatrain may be regarded as descriptive of the intermediate course pursued by those who desire to be good and happy: they are passengers; but they know their destination, and they long for it; at a distance from the temple, (the mystical “*sapientum templa serena*,”) they are anxious to arrive there; the very highways to Jerusalem are in their heart. And what is the consequence? Affection smooths all difficulties: the parched and sandy desert becomes a rich well-watered valley; and they cheerfully advance from strength to strength; from one degree of virtuous proficiency to another.”³

¹ Jebb's Sacred Literature, pp. 29, 30.

² On the nature of this particular species of parallelism, see p. 477, *supra*, of this volume.

³ Sacred Literature p. 55. In ps 56, Mr. Jebb has given a passage from Euthymius's Commentary on Psal. lxxxiv. 7. which is so truly beautiful, that we cannot help inserting it. *Ἐκ δυναμῆος εἰς δυναμίν· ἐξ ἀρετῆς εἰς ἀρετὴν· ὅτιν ἐκ ταπεινοφροσύνης εἰς πένθος· ἐκ δὲ πένθους εἰς κατανύξιν· καὶ οὕτως ἐκ ταύτης εἰς ἐκείνην προκοπτόντες, ἀναβήσονται πρὸς τὴν ἀκμῆσιν· δυναμίν δὲ τὴν ἀρετὴν ἐκαλεῖσεν, ὡς ἰσχυροποιούσαν τὸν μάλιστα αὐτήν.* “From strength to strength; from virtue to virtue: for example, from lowliness of mind to mourning; from mourning to contrition; and thus, advancing from one attainment to another, they shall ascend the summit of the mountain. The psalmist calls virtue strength, because it makes him strong who attains it.”—“Perhaps” Mr. Jebb remarks, “each gradation of goodness may be accounted, as it were, a fortress or strong-hold upon the way: a secure stage in the pilgrimage of virtue.”

One or two examples more will shew the great importance of applying the poetical parallelism to the study of the New Testament.

εσκοτισμενοι τη διανοια οντες
 απηλλωτριωμενοι της ζωης του Θεου :
 δια την αγνοιαν την ουσαν εν αυτοις
 δια την πωρωσιν της καρδιας αυτων.

Being darkened in the understanding ;
 Being alienated from the life of God ;
 Through the ignorance which is in them ;
 Through the blindness of their hearts.

Ephes. iv. 18.

That is, adjusting the parallelism :

Being darkened in the understanding,
 Through the ignorance which is in them ;
 Being alienated from the life of God,
 Through the blindness of their hearts.

Again :

και εξητουν αυτον κρατησαι
 και εφοβηθησαν τον οχλον :
 εγνωσαν γαρ, οτι προς αυτοους την παραβολην ειπε
 και αφεντες αυτον, απηλθον.

And they sought to seize him ;
 And they feared the people :
 For they knew, that against them he spake the parable ;
 And having left him, they departed.

Mark xii. 12.

That is, adjusting the parallelism, and giving the particle *και*, the three different senses, which Dr. Henry Owen has observed that it bears in this passage :

And they sought to seize him ;
 For they knew, that against them he spake the parable :
 But they feared the people ;
 Therefore, having left him, they departed. ¹

As it requires particular attention and much practice in order to distinguish the different species of parallelisms,—especially the sententious or poetical parallelism,—the following

¹ Jebb's Sacred Literature, p. 192. This elegant critic has thrown more light than all the commentators extant, on that very obscure passage, Matt. xv. 3—6, by exhibiting it in the form of an introverted parallelism (see pp. 244—248); and also on that very difficult portion of the New Testament,—the song of Zacharias (Luke i. 67—79)—by dividing it according to the poetical parallelism. See Sacred Literature, pp. 403—417.

hints are offered to the biblical student, in the hope of enabling him to avail himself of them, and advantageously to apply them to the interpretation of the Scriptures.

1. *Ascertain the primary meaning of the passage under consideration.*

In the passage from St. Luke cited in page 469, the primary or fundamental meaning was, that God changes the conditions of men. In 1 Cor. iv. 5. we read, *Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.* Now here is a parallelism of members; but the fundamental meaning is, that *God judges the counsels of men*; he therefore judges without respect of persons, and with unerring impartiality. The apostle's design was to shew that it is impossible for men to perceive and judge the counsels of one another. Thus, again, words are also construed with words, and things with things, in order that an enumeration may be made of the species, kinds, or parts of the whole; as in the divine ode of the Virgin Mary already alluded to, in which the *specific* displays of divine power are enumerated. *God hath put down the proud, but exalted them of low degree, &c.* The diligent reader will observe, that this place describes the power of God, in whose hands is the distribution of prosperity and adversity; and that all these parts or species are, in an exposition, to be joined together with the proposition exhibiting the genus or *kind*, viz. that prosperity and adversity are in the hands of the Almighty.

2. *Although the Sacred Scriptures, PRIMARILY coming from God, are perfectly consistent, and harmonise throughout; yet, as they were SECONDARILY written by different authors, on various topics, and in different styles, those books are in the first instance to be compared, which were composed by the same author, in the same language, and on a parallel subject.*

(1.) Thus, by comparing Psal. xxxviii. 10. with 1 Sam. xiv. 26, 27. (in which Jonathan, having taken some honey for his refreshment, is said to have had *his eyes enlightened*), we shall readily apprehend the force of the psalmist's complaint, that *the light of his eyes was gone from him*; for the eyes of a person in good health are so strong, as to sparkle with the rays of light that fall upon them; whereas, when the constitution is worn by long sickness, or broken by grief, the eyes lose their vigour and brilliancy, and in cases of incipient blindness, the light gradually fails the eyes. In like manner, if we compare 1 Thess. v. 23. with Jude verse 19. we shall find that the *spirit*, mentioned in the former passage, does not denote any *third* constituent part of man, distinct from the soul and body, but that it means the spiritual strength bestowed, through the grace of the Holy Spirit, in our regeneration and sanctification; for the apostle Jude, speaking of false teachers, describes them as *sensual*, NOT HAVING THE SPIRIT, that is, as persons abandoned to follow their own evil ways, unrenewed and un sanctified by the Holy Spirit.

(2.) But the propriety of this canon will particularly appear, if we compare the parallel passages of the same author, in preference to every other sacred writer. For instance, in Rom. iii. 24., Saint Paul, when treating of our justification in the sight of God, says, that we are justified freely by his grace: now that this is to be understood of the free favour of God towards us, and not of any quality wrought in us, is evident from Eph. ii. 4, 5. 2 Tim. i. 9. and Tit. iii. 5, 7. in which passages our salvation by Jesus Christ is expressly ascribed to the great love wherewith God loved us,—to his own purpose and grace,—and to his mercy and grace.

3. Besides the kindred dialects, much assistance will be derived, in studying the parallelisms of Scripture, from a diligent comparison of the Greek Septuagint version with the New Testament; as the latter was very frequently cited by Jesus Christ and his apostles, and was constantly used in the synagogues during the apostolic age, as well as by the Gentile converts to Judaism.

As the importance of cognate languages¹ in illustrating the Scriptures generally, and the value of the Septuagint version², for explaining the New Testament in particular, have already been noticed, it will not be necessary to adduce many examples. We shall offer one or two from the Septuagint, as being more readily accessible to biblical students.

Thus, the force of our Saviour's expression in Luke xii. 42. (giving a portion of meat *στοιμετριον* in due season) will best appear if we compare it with the Septuagint version of Gen. xlvii. 1, 2., where we are told that Joseph (when Pharaoh had constituted him intendant-general of Egypt) supplied his father and his brothers, and all his father's household, with a certain portion of corn for each person; *εστοιμετρει σιτον*, the very expression used by Saint Luke. It was usual for the stewards of great families, in antient times, to measure out to each slave his allotted portion of corn every month. Again, in Luke xv. 13. the younger son is said to have taken his journey into a far country, *απεδημησεν εις χωραν μακραν*; an expression, Grotius remarks, which is singularly appropriate: for in the Septuagint version of Psal. lxxiii. 27. those who have wilfully cast off the fear of God are said *μακρυνειν απο του Θεου εαυτους*, to withdraw themselves afar from God.

4. Whenever the mind is struck with any resemblance, in the first place consider whether it is a true resemblance, and whether the passages are sufficiently similar; that is, not only whether the same word, but also the same thing, answers together, in order to form a safe judgment concerning it.

It often happens that one word has several distinct meanings, one of which obtains in one place, and one in another place. When, therefore, words of such various meanings present themselves, all those

¹ See pp. 547—550. *supra*.

² See pp. 186, *supra*.

passages where they occur are not to be immediately considered as parallel, unless they have a similar power. Thus, if any one were to compare Jonah iv. 10. (where mention is made of the gourd which came up in a night, and perished in a night, and which in the original Hebrew is termed *the son of a night*), with 1 Thess. v. 5. where Christians are called, not children of the night, but *children of the day*, it would be a spurious parallel.

5. *Where two parallel passages present themselves, the clearer and more copious place must be selected to illustrate one that is more briefly and obscurely expressed.*

The force and meaning of a word can never be ascertained from a single passage; but if there be a second passage on the same subject, we have a criterion by which to ascertain the writer's meaning. Or, if we consider the subject discussed by him, we shall find that he has in one part touched very slightly on topics which are elsewhere more fully explained, and in which he has omitted nothing that could more copiously illustrate the former place. In availing ourselves, therefore, of a parallel passage to elucidate any part of the inspired writings, it is evident that the clearer places, and those which treat more fully on a subject, are to be considered as fundamental passages, by which others are to be illustrated. Thus, in Hosea xii. 4. there is an allusion to the patriarch Jacob's wrestling with an angel of God: now this place would be extremely obscure, if the whole history of that transaction were not more amply related in Gen. xxxii. 24—31.

6. *Other things being equal, a nearer parallel is preferable to one that is more remote.*

If a writer elsewhere repeat the same forms of speech, and also discuss in another part a subject which he has but slightly touched in one place, it is better to explain that place from the same writer, than from parallel passages collected from others. But where a writer supplies nothing by which to illustrate himself, recourse must in that case be had to such as were contemporary with him, or nearly so, and from their compositions similar passages are to be collected. Thus Hosea, Isaiah, Micah, and Amos, having been nearly contemporary with each other, and having uttered predictions relative to nearly the same events, mutually elucidate each other, as the prophecy of Ezekiel illustrates that of Jeremiah, and *vice versa*. This rule will apply generally, unless the more remote writer define obscure places better, or continue and adorn the subject discussed.

7. *No assistance is to be derived from similar passages, the sense of which is uncertain.*

For if such passages be cited to explain another that is obscure, they will be of no use whatever, however similar they may be, but equally obscure. It is to little purpose, therefore, to accumulate similar passages where the same name of a tree, plant, herb, &c. is mentioned, and especially where there is no note or mark attached to it; for several of the birds, beasts, fishes, trees, plants, precious stones,

and musical instruments, mentioned in the Scriptures, are either unknown to us, or cannot now be precisely distinguished.¹

8. *It will be of great use to collect and reduce into alphabetical order all those similar passages in which the same forms of speech occur, and the same things are proposed in a different order of narration: but care must be taken to avoid the accumulation of numerous passages that are parallel to each other in forms of speech, or in things which are of themselves clear and certain: for such accumulations of parallel places savour more of a specious display of learning than real utility.*²

The best and most certain help by which to find out parallel passages is, unquestionably, the diligent and attentive perusal of the Scriptures, repeated after short intervals of time, and accompanied by the committal of the most difficult passages to writing, together with such other passages as are either similar in words or in things, and which tend to throw any light on obscure places. But, in instituting such parallelisms, care must be taken not to multiply references unnecessarily, for mere shew rather than for their practical utility, and also that they do not violate the analogy of faith. For instance, Rom. iii. 28. and James ii. 24. are not in every respect parallel to each other; because in the former passage Saint Paul is treating of justification *in the sight of God*—a doctrine which numerous passages of Scripture most clearly testify to be by faith alone; whereas Saint James is speaking of justification *in the sight of men*, who form their judgment of a man by his works.

The method here indicated is the only *effectual* way by which to ascertain parallel words and phrases, as well as parallelisms of things: it will indeed require a considerable portion of time and study, which *every one* may not perhaps be able to give; but individuals thus circumstanced may advantageously facilitate their researches by having recourse to editions of the Bible with parallel references, and to concordances.

1. *Of editions of the Scriptures with parallel references*, there are two classes, viz. editions in the original languages, and versions.

(1.) Among the editions of the Scriptures in the original languages, the best *Hebrew Bible*, perhaps, with parallel passages, is that edited

¹ See some instances of this observation in Mr. Pilkington's "Remarks on several Passages of Scripture," pp. 83—90.

² Morus, in Ernesti Inst. Interpret. Nov. Test. tom. i. pp. 97—110. Bauer, Herm. Sacr. pp. 163—174. J. B. Carpzov. Primæ Lineæ Herm. Sacr. pp. 45—47. Pfeiffer, Herm. Sacr. c. xi. pp. 653, 659. Franckii Prælect. Hermeneut. pp. 95, et seq. 153, et seq. Rambach, Inst. Herm. Sacræ, pp. 362—384. 651, 652; also his Exercit. Herm. pp. 209—219. J. E. Pfeiffer, Inst. Herm. Sacr. pp. 278—305. Jahnii Enchiridion Herm. Generalis, pp. 81—94; and Chladenius's Institutiones Exegeticæ, pp. 399—406. Schæfer, Institutiones Scripturisticae, pars ii. pp. 77—84. See also Dr. Gerard's Institutes of Biblical Criticism, pp. 148—157.

by John Henry Michaelis, at Halle, in 1720, 4to. The *Greek New Testament*, edited by Gerard von Mæstricht, at Amsterdam, in 1711, and again in 1735, has a most copious and valuable selection of parallel references.

(2.) Among the modern versions few, if any, will be found to surpass our authorised English translation. Of the various editions published with parallel texts, those printed at Oxford (after that of Dr. Blayney in 1769), and that of Bishop Wilson, are among the best and most copious ¹ of the larger editions. Canne's 8vo edition, 1682, Bill and Barker's, 8vo, London, 1690, and Watson's, Edinburgh, 8vo, 1722, are the most valuable of the *pocket* editions, and are all scarce and dear. The Rev. Thomas Scott's Commentary on the Bible, in 6 vols. 4to, has a very copious and judicious selection of parallel references on the plan of Canne's Bible. The Rev. Dr. Adam Clarke's Commentary also has a similar selection of parallel texts. But the most elegant and useful of all the *pocket* editions of the English Bible, with parallel references, is that published by Mr. Bagster in 1816, and containing a *new* selection of upwards of sixty thousand references to passages that are *really* parallel.

A very valuable edition of *The New Testament, with references under the text in words at length, so that the parallel texts may be seen at one view*, was published many years since, by the Rev. Francis Fox, in 2 vols. 8vo. The second edition, dated 1742, is now before us. The editor has given, for the most part, all the references in the then last and fullest edition of the Bible, together with a great number collected by himself; and has further added the chronology of Archbishop Usher, the marginal renderings, and several good notes on really difficult passages. The whole work is executed with great judgment and ability; and it is to be regretted that it is only to be procured at a very high price. A valuable index is subjoined. It would be no small service to the student of sacred literature if this work were reprinted, with corrections, and, what is yet more desirable, if an edition of the entire Bible were executed upon the same plan.

For the particular study of the Epistles, the Rev. Peter Roberts's *Harmony of the Epistles* will be found singularly valuable, on account of its bringing together, in a perspicuous form, all the passages which are *really* parallel.

¹ The following short table will convey an accurate idea of the progressive increase of references to parallel texts in various editions of the Bible.

In the 1st. edition of 1611	} There were in the	} Old Testament	} {	} 6,588	} In the	} Apocrypha	} {	} 885	} In the	} New Testament	} {	} 1,527	} Total	} {	} 9,000				
J. Hayes's, 1677																14,629	1,409	9,857	25,395
Dr. Scattergood's, 1678																20,357	1,417	11,371	33,145
Bishops Tenison and Lloyd's, 1699																24,552	1,419	13,717	39,488
Dr. Blayney's, 1769																43,318	1,772	19,995	64,983
Bishop Wilson's, 1785	45,190	1,772	19,993	66,955															

Hewlett's Commentary, vol. i. p. *45, 4to edit. in which Mr. H. has adopted the parallel texts in Bishop Wilson's Bible, as being the most copious, and upon the whole well selected.

2. Of *Concordances* there also are two classes—concordances to the original Scriptures, and concordances to versions.

(1.) *Concordances to the Hebrew Bible.*

1. *Mariæ de Calasio Concordantiæ Bibliorum Hebraicorum et Latinorum.* Romæ, 1621, folio, in four volumes.—Londini, 1747, et ann. seqq. Edente Gulielmo Romaine, folio, in four volumes.

The original of this work was a Hebrew Concordance of Rabbi Nathan, a learned Jew, published at Venice in 1523, in folio, with great faults and defects. A second and much more correct edition of Nathan's work was printed at Bazil by Froben. The third edition is the *first* impression of Calasio's Concordance, who has extended Nathan's work into four large volumes, by adding, 1. A Latin Translation of the Rabbi's explanation of the several roots, with additions of his own; 2. The Rabbinical, Chaldee, Syriac, and Arabic Words derived from, or agreeing with the Hebrew root in signification; 3. A literal version of the Hebrew text; 4. The variations between the Vulgate and Septuagint versions; and 5. The proper names of men, rivers, mountains, &c.—Buxtorf's Concordance (noticed below) was properly the fourth edition of Nathan's work, as Mr. Romaine's edition is the fifth. The last is a splendid and useful book, but greatly inferior to Dr. Taylor's Hebrew Concordance (also noticed below), for which however it may be substituted where the latter cannot be procured.

2. *Joannis Buxtorfii Concordantiæ Hebraicæ et Chaldaicæ.* Basileæ. 1632. folio.

This is a work of great labour: it was abridged by Christian Ravius, under the title of *Fons Zionis, sive Concordantiarum Hebraicarum, et Chaldaicarum, Jo. Buxtorfii Epitomæ.* Berolini, 1677. 8vo.

3. *Christiani Noldii Concordantiæ Particularum Ebræo-Chaldaicarum, in quibus partium indeclinabilium, quæ occurrunt in fontibus et hactenus non expositæ sunt in Lexicis aut Concordantiis, natura et sensuam varietas ostenditur. Cum annotationibus J. G. Tympii et aliorum.* Jenæ, 1734, 4to, edita secunda.

The particles of all languages, and especially those of the Hebrew, are not only of great importance, but very difficult to be fully understood. The Hebrew particles indeed were very imperfectly known even by the best critics, before the publication of Noldius's work. His Concordance of them is so complete, that it has left scarcely any thing unfinished; and it is of the greatest importance to every biblical student and critic. The first impression appeared in 1650. The second is the best edition; and, besides the valuable notes, and other additions of J. G. and S. B. Tympius, it contains, by way of appendix, a *Lexicon* of the Hebrew Particles, compiled by John Michaelis and Christopher Koerber.¹

4. The Hebrew Concordance adapted to the English Bible; disposed after the method of Buxtorf. By John Taylor [D. D.] of Norwich. London, 1754, In two volumes, folio.

This is one of the most laborious and most useful works ever published for the advancement of Hebrew knowledge, and the understanding of the Old Testament in its original language. It is, in fact, a Grammar, Lexicon, and Concordance, founded on the Concordance of Buxtorf, all whose errors Dr. Taylor has corrected. He has also inserted the word or words, by which any Hebrew word is translated in the English Bible: and where the Hebrew is not literally rendered, a literal translation is added. In general, all change or difference in the two texts is diligently remarked; and Dr. T. has added all the words (about one hundred and twenty-one in number) which Buxtorf had omitted; together with the particles out of Noldius. This invaluable work was published under the patronage of all the English and Irish bishops, and is a monument to their honour, as well as to the learning and industry of its author. The price of this Concordance varies from nine to twelve guineas, according to its condition.

¹ Bibliographical Dictionary, vol. iii. p. 45.

(2.) *Concordances to the Septuagint Greek Version.*

1. Conradi Kircheri Concordantiæ Veteris Testamenti Græcæ, Ebræis vocibus respondententes πολυχρηστοί. Simul enim et Lexicon Ebraico-Latinum. Francofurti, 1607. In two volumes, 4to.

This laborious work, which is a Hebrew Dictionary and Concordance, is strongly recommended by father Simon, when treating on the best methods to be adopted in undertaking any new translation of the Scriptures. It contains all the Hebrew words in the Old Testament, introduced in an alphabetical order, and underneath is the Greek version of them from the Septuagint, followed by a collection of the passages of Scripture, in which those words are differently interpreted. Considered as a first essay, Kircher's Concordance possesses considerable merit. It is, however, now superseded by

2. Abrahami Trommii Concordantiæ Græcæ Versionis vulgo dictæ LXX. Interpretum. Amstelædami et Trajecti ad Rhenum. 1718. 2 vols. folio.

In this elaborate and valuable work, the order of the Greek alphabet is followed; the Greek word being first given, to which are subjoined its different acceptations in Latin. Then follow the different Hebrew words, which are explained by the Greek word in the Septuagint version. These different Hebrew words are arranged under the Greek in their alphabetical order, with the passages of Scripture where they occur. If the word in question occurs in Aquila, Symmachus, Theodotion, or any of the other ancient Greek interpreters of the Old Testament, the places where it is found are referred to at the conclusion of the quotations from the Scriptures; and immediately after these all the passages in the Apocrypha are specified, where the word occurs. The work is terminated by a useful Index, Hebrew and Chaldee Lexicon, a Greek Lexicon to Origen's Hexapla (by Montfaucon), and a succinct collation (by Lambert Bos) of the Frankfort and Roman editions of the Septuagint. This work is beautifully printed. ¹

(3.) *Concordances to the Greek Testament.*

1. Concordantiæ Græcæ Novi Testamenti, ab Henrico Stephano. Genève. 1599. folio. 1624. folio.

This Concordance is noticed here, to put the student on his guard, as it may generally be purchased at a low price. It is so carelessly executed, that some critics suppose Henry Stephens *not* to have been the editor of it; and that he lent his name to the work for pecuniary considerations.

2. Novi Testamenti Græci Jesu Christi Tameion; aliis Concordantiæ ita concinnatum, ut et loca reperiendi, et vocum veras significationes; et significationum diversitates per collationem investigandi, ducis instar esse possit. Opera Erasmi Schmidii, Græc. Lat. et Mathem. Prof. Accedit nova præfatio Ernesti Salomonis Cypriani. Lipsiæ, 1717, folio. Londini, 1819. 2 vols. 8vo.

The best Greek Concordance to the New Testament. The London reprint is most beautifully executed.

3. A Concordance to the Greek Testament, with the English version to each word; the principal Hebrew roots corresponding to the Greek words of the Septuagint; with short critical notes, and an Index. By John Williams, LL.D. 4to. London, 1767.

"The lovers of sacred literature will find this work very useful in many respects: it is compiled with great pains and accuracy."—(Monthly Rev. O. S. vol. xxxvi. p. 400.)

(4.) *Concordances to the English Bible.* These are of two kinds, *Concordances of words*, which are numerous, and *Con-*

¹ Bibliographical Dictionary, vol. iii. p. 42.

cordances of parallel passages. Of the former class those of Cruden and Butterworth are by far the best; and of the latter the Concordances of Crutwell, Bagster, Bishop Gastrell, Locke, Warden, Talbot, and Strutt, claim the notice of the biblical student.

1. A Complete Concordance to the Holy Scriptures of the Old and New Testament, or a Dictionary and Alphabetical Index to the Bible. In two parts. By Alexander Cruden, M. A. London, 1763, 4to. 1810, 4to.

The first edition of this well known and most useful Concordance appeared at London in 1737. The edition of 1763 is the *third* and last of those corrected by the author, and is usually considered as *the best*, from his known diligence and accuracy in correcting the press. The value of Cruden's Concordance has caused it to be repeatedly printed, but not always with due regard to accuracy. The London edition of 1810, however, is an honourable exception; every word, with its references, having been most carefully examined by Mr. Deodatus Bye (formerly a respectable printer,) who voluntarily employed some years in this arduous task; for which he is justly entitled to the thanks of every reader of the Holy Scriptures. Another very accurate edition was printed a few years since at the press of Messrs. Nuttall and Co. of Liverpool, who employed a person to collate and verify every word and reference.

2. A new Concordance to the Holy Scriptures of the Old and New Testament: or a Dictionary and Alphabetical Index to the Bible, together with the various significations of the principal words, by which the true meaning of many passages is shewn. By the Rev. John Butterworth. London, 1767; 1785; 1816; 8vo.

This is in a great measure a judicious and valuable abridgment of Mr. Cruden's Concordance. Singular pains were bestowed by its compiler, in order to ensure correctness, by collating every word and reference in the proof sheets with the several texts of the Bible. The second edition of 1785 is considerably improved. The third impression of 1816 has some alterations in the definitions, made by Dr. A. Clarke; who has reprinted the original of the passages so altered. Those who cannot afford to purchase Cruden's work, will find this of Mr. Butterworth extremely valuable.

3. A Concordance of Parallels collected from Bibles and Commentaries, which have been published in Hebrew, Latin, French, Spanish, and other Languages, with the Authorities of each. By the Rev. C. Crutwell, 4to. London, 1790.

This is a very elaborate work, and will amply repay the labour of consulting; though the parallelisms are not always to be traced, and are sometimes very fanciful. But for this the industrious author is not to be censured, as he every where cites his authorities, which are very numerous.

4. The Scripture Harmony: or Concordance of Parallel Passages, being a Commentary on the Bible from its own Resources: consisting of an extensive Collection of References from all the most esteemed Commentators, &c. &c. 4to. royal 8vo. and 18mo. London, 1818.

The contents of this useful compilation are comprised in three particulars: viz. 1. The Chronology, in which Dr. Blayney is followed, his being deemed the best fitted for general utility. 2. The various readings, in the giving of which great care has been bestowed. These various readings are stated to be "printed on a plan which to the unlearned reader will be more clear than the usual method, and which the narrow limits of the margin of a Bible could not admit: in this the very words of the text are printed at length, and the various readings are presented in a different type; so that while both are at one view before the reader for his choice, as the connexion and analogy of faith may direct, the usefulness of the work is increased, because it becomes thereby adapted

to every edition of the Bible :” and, 3. The Scripture References, a laborious compilation of half a million of Scripture references, chiefly from the Latin Vulgate, Dr. Blayney, Canne, Brown, Scott, and other valuable writers, who have devoted their services to this useful mode of illustrating the Scriptures. It is proper to remark, that in this compilation of references the publisher professes only to have collected a mass of texts from various authors of the highest character for success in this useful and pious labour, and then to have arranged their varied contributions into regular order: the verse of the chapter under illustration is first marked; then follow the parallel passages in the book itself in which the chapter stands; afterwards the references are placed regularly in the order of the books of Scripture. The remark on Mr. Crutwell’s Concordance of Parallels may be extended to the present work.

5. Christian Institutes, or the Sincere Word of God collected out of the Old and New Testaments, digested under proper heads, and delivered in the very words of Scripture. By Francis Gastrell, D. D. Bishop of Chester.

This valuable little work, which may perhaps be considered as a Concordance of parallel pages at full length, was first published in 1707, and has since been repeatedly printed in 12mo. It may be very advantageously substituted for any of the subsequent larger and more expensive works.

6. A Common-Place Book to the Holy Bible, or the Scriptures, Sufficiency practically demonstrated: wherein the substance of Scripture respecting doctrine, worship, and manners, is reduced to its proper heads. By John Locke, Esq. A new edition, revised and improved by the Rev. William Dodd, LL. D. 4to, London, 1805.

Though this work is ascribed to the celebrated philosopher Mr. Locke, we have not been able to ascertain whether it was really compiled by him. An edition of it was published by the unfortunate Dr. Dodd, from which the present impression was made. It certainly is a very useful book.

7. A System of Revealed Religion, digested under proper heads, and composed on the express words of Scripture; containing all that the Sacred Records reveal with respect to Doctrine and Deity. By John Warden, M. A. London, 1769. 4to., 1819. 2 vols. 8vo.

This work is exceedingly valuable as a common-place book, or harmony of passages of Scripture. It was recommended by Dr. Robertson the historian, and other eminent divines of the Scottish church. In this work the author has collected all that the Scriptures contain relating to any one article of faith or practice under each respective head, in the very words of the sacred writers, with the occasional insertion of a brief note at the foot of a page, and a remark or two at the end of some few chapters. The texts are so arranged as to add to their perspicuity, and at the same time to illustrate the subject; and the chapters are so constructed and disposed, that each may form a regular and continued discourse. The work is executed with singular ability and fidelity, and the late reprint of it is truly an acquisition to biblical students.

8. An Analysis of the Holy Bible; containing the whole of the Old and New Testaments, collected and arranged systematically. By Matthew Talbot. Leeds and London, 1800. 4to.

This work has been justly characterised as “a book of good arrangement and convenient reference, and calculated to augment, by very easy application, our stores of sacred knowledge.” (British Critic, (O. S.) vol. xviii. pp. iii. 88, 89.) It is divided into thirty books, which are subdivided into 285 chapters, and 4,144 sections. Like the work last noticed, this “Analysis” is of great rarity and high price.

9. Common-Place Book; or Companion to the Old and New Testaments; being a Scripture Account of the Faith and Practice of Christians; consisting of an ample Collection of pertinent Texts on

the sundry Articles of Revealed Religion. A new edition, corrected, compared, and enlarged, by Joseph Strutt, . 8vo. London, 1813.

This is a reprint, with corrections and additions, of a work originally printed at Dublin in the year 1765. The arrangement, though not equally good with that of some of the works above noticed, is clear; the selection of texts is sufficiently ample: and a useful index will enable the reader to find passages of Scripture arranged on almost every topic he can desire. The book is neatly printed; and as it is of easy purchase, it may be substituted for any of the larger common-place books already noticed.

SECTION III.

SCHOLIASTS AND GLOSSOGRAPHERS.

I. *Nature of Scholia.* — II. *And of Glossaries.* — III. *Rules for consulting them to advantage in the interpretation of the Scriptures.*

THE preceding are the more excellent and certain helps by which to ascertain the meaning of the original words and phrases of Scripture; and which will doubtless be resorted to by every one who is desirous of searching the Bible for himself. As however it is impracticable for the generality of students to obtain and to collate *all* the versions, and to acquire a thorough knowledge of *all* the kindred languages, it becomes necessary to avail ourselves of the labours of learned men, who have diligently applied themselves to the study and illustration of the Scriptures. We have already stated that scholiasts and glossographers afford direct testimonies for finding out or fixing the meaning of words: it now remains that we briefly notice the nature of the assistance to be derived from these helps.

I. SCHOLIA are short notes on antient authors, and are of two kinds—*exegetical* or explanatory, and *grammatical*. The former briefly explain the *sense* of passages, and are in fact a species of commentary; the latter, which are here to be considered, illustrate the force and meaning of *words* by other words which are better known. Such scholia are extant on most of the antient classics, as Homer, Thucydides, Sophocles, Aristophanes, Horace, Juvenal, Persius, &c. &c.

On the Old Testament, we believe, there are no antient scholia extant: but on the New Testament there are several collections, which present themselves under three classes.

1. *Scholia taken from the writings of the Greek fathers*, who in their homilies and commentaries have often briefly explained the force of particular words. The homilies of Chrysostom,

in particular abound with these scholia; and from his works, as well as those of Origen and other fathers, the more modern Greeks have extracted what those illustrious men had concisely stated relative to the meaning of words. Similar grammatical expositions, omitting whatever was rhetorical and doctrinal, have been collected from Chrysostom by Theodoret in a commentary on the fourteen Epistles of Saint Paul; by Theophylact, in an indifferent commentary on the four Evangelists; and, to mention no more, by Euthymius in a similar commentary executed with better judgment. There are extant numerous collections of this kind of explanation, made from the writings of the fathers, and known by the appellation of *Catenæ*¹, which follow the order of the books comprised in the New Testament. Many such scholia have been published by Matthæi in his edition of the New Testament.

2. *Scholia*, written either in the margin, within the text, or at the end of manuscripts. Many of this description have been published separately by father Simon², by Wetstein in the notes to his elaborate edition of the Greek Testament, and particularly by Matthæi in his edition of the New Testament, already noticed.

3. *Antient Scholia* which are also exegetical or explanatory: these in fact are short commentaries, and therefore are discussed *infra*, in the Appendix to this volume, No. VII. Sect. I.

II. A GLOSSARY differs from a lexicon in this respect, that the former treats only of words that really require explanation, while the latter gives the general meaning of words. The authors of the most antient Glossaries are Hesychius, Suidas, Phavorinus, Photius, and Cyril of Alexandria. The celebrated Ernesti selected from the three first of these writers, and also from the *Etymologicon Magnum*, whatever related to the New Testament, and published the result of his researches in two octavo volumes, with the following titles: 1. *Glossæ Sacræ Hesychii, Græcè: excerptis, emendavit, notisque illustravit, Joh. Christ. Ernesti. Lipsiæ, 1786.* 2. *Suidæ et Phavorini Glossæ Sacræ, Græcè, cum spicilegio Gloss. SS. Hesychii et Etymologici Magni: conguessit, emendavit, et notis illustravit, J. C. G. Ernesti. Lipsiæ, 1786.* Schleusner has extracted the most valuable matter from these works, and inserted it in his well known and excellent Greek Lexicon to the New Testament.

III. In estimating the value of scholiasts and glossographers, and also the weight of their testimony, for ascertaining the

¹ See an account of the principal *Catenæ infra* in the Appendix, No. VII. Sect. III. § 7.

² *Histoire Critique du Texte du Nouveau Testament.* Rotterdam, 1684, 4to.

force and meaning of words, it is of importance to consider, first, whether they wrote from their own knowledge of the language, and have given us the result of their own learning, or whether they compiled from others. Almost all the scholia now extant are compiled from Chrysostom, Origen, or some other fathers of the third and fourth centuries: if the scholiast have compiled from good authorities, his labours have a claim to our attention.

In proportion, therefore, to the learning of a scholiast, (and the same remark will equally apply to the glossographer), he becomes the more deserving of our confidence: but this point can only be determined by daily and constant use. The Greek fathers, for instance, are admirable interpreters of the New Testament, being intimately acquainted with its language; notwithstanding they are sometimes mistaken in the exposition of its Hebraisms. But the Latin fathers, many of whom were but indifferently skilled in Hebrew and Greek, are less to be depended on, and are in fact only wretched interpreters of comparatively ill-executed versions.

Again, our confidence in a scholiast, or in the author of a glossary, increases in proportion to his antiquity, at least in the explanation of every thing concerning antient history, rites, or civil life. But, in investigating the force and meaning of words, the antiquity of scholia and glossaries proves nothing; as their authors are liable to error, notwithstanding they lived near the time when the author flourished, whose writings they profess to elucidate. It not unfrequently happens that a more *recent* interpreter, availing himself of all former helps, perceives the force of words much better than one that is more antient, and is consequently enabled to elicit the sense more correctly. The result, therefore, of our inquiry into the relative value of scholiasts and compilers of glossaries is, that in perusing their labours, we must examine them for ourselves, and form our judgment accordingly, whether they have succeeded, or failed, in their attempts to explain an author.

SECTION IV.

OF THE SUBJECT-MATTER.

ALTHOUGH, in interpreting words that have various meanings, some degree of uncertainty may exist as to which of their different senses is to be preferred; yet the ambiguity in such cases is not so great but that it may in general be removed, and the proper signification of the passage in question may be determined: for the *subject-matter*—that is, the topic of which the author is treating—plainly shews the sense that is to be attached to any particular word. For there is a great variety of agents introduced in the Scriptures, whose words and actions are recorded. Some parts of the Bible are written in a responsive or dialogue form; as the twenty-fourth psalm, Isa. vi. 3. and Rom. iii. 1—9. And the sense of a text is frequently mistaken, by not observing who is the speaker, and what is the specific topic of which he treats. One or two examples will illustrate the necessity of considering the subject-matter.

The Hebrew word בשר (BE-SHER) literally signifies the *skin*, by a metonymy, the *flesh* beneath the skin, and by a synecdoche it denotes every animal, especially man considered as infirm or weak, as in Jer. xvii. 5. *Cursed be the man that trusteth in man, and maketh FLESH his arm*; there are also several other meanings derived from these, which it is not material now to notice. But that the word *flesh* is to be understood of *man* only in Gen. vi. 12. Psal. lxxv. 2. and Job x. 4. will be evident on the slightest inspection of the subject-matter. *All flesh had corrupted his way*—that is, all men had wholly departed from the rule of righteousness, or had made their way of life abominable throughout the world. And, in the psalm above cited, who can doubt but that by the word *flesh* men are intended: *O thou that hearest prayer, unto thee shall all flesh, that is, all mankind, come.* In like manner also, in Job. x. 4. it is evident that *flesh* has the same meaning; if indeed the passage were at all obscure, the parallelism would explain it—*Hast thou the eyes of a man (Heb. of flesh)? or seest thou as man seest?*

But it is not merely with reference to the meaning of particular passages that a consideration of the *subject-matter* becomes necessary to the right understanding of Scripture. It is further of the greatest importance in order to comprehend the various dispensations of God to man, which are contained in the sacred writings. For although the Bible comprises a great number of books, written at different times, yet they

have a mutual connexion with each other, and refer, in the Old Testament, with various but progressively increasing degrees of light and clearness, to a *future* Saviour, and in the New Testament to a *present* Saviour. With reference therefore to the several divine dispensations to man, the subject-matter of the whole Bible ought to be attentively considered; but, as each individual book embraces a particular subject, it will also be requisite carefully to weigh its subject-matter, in order to comprehend the design of the author.

SECTION V.

OF THE CONTEXT.

I. *The Context defined and illustrated.*—II. *Rules for investigating the Context.*

ANOTHER most important assistance, for investigating the meaning of words and phrases, is the consideration of the *context*, or the comparison of the preceding and subsequent parts of a discourse. If we analyse the words of an author, and take them out of their proper series, they may be so distorted as to mean any thing but what he intended to express. Since therefore words have several meanings, and consequently are to be taken in various acceptations, a careful consideration of the preceding and subsequent parts will enable us to determine that signification, whether literal or figurative, which is best adapted to the passage in question. A few instances will illustrate this subject, and shew not only the advantage, but also the necessity, of attending to the context.

It has been questioned whether those words of the prophet Micaiah (1 Kings xxii. 15.) *Go and prosper, for the Lord shall deliver it (Ramoth) into the hand of the king*, are to be understood affirmatively according to their apparent meaning, or are to be taken in an ironical and contrary sense? That they are to be understood in the latter sense, the consideration of the context will plainly shew, both from the prophet's intention, and from the prophetic denunciation afterwards made by him. Hence it may be inferred that some sort of ironical gesture accompanied Micaiah's prediction, which circumstance ought to be borne in mind by the interpreter of Scripture.¹

¹ See a further illustration of this passage in Vol. I. p. 343. *supra*.

Further, there is a difference of opinion whether the address of Job's wife, (Job ii. 9.) is to be understood in a good sense, as, *Bless (or ascribe glory to) God and die*, or in a different signification, *Curse God and die*, as it is rendered in our authorised version. Circumstances show that the last is the proper meaning; because as yet Job had not sinned with his lips, and consequently his wife had no ground for charging him with indulging a vain opinion of his integrity.

Job xli. Whether the leviathan is a whale or a crocodile, has also divided the judgment of commentators. That the latter animal is intended, is evident from the circumstances described in the context, which admirably agree with the crocodile, but can in no respect be applied to the whale: for instance, ch. xli. 17. &c. relative to the hardness of his skin, and v. 13—16. concerning his teeth and impenetrable scales.

Once more, it has been doubted whether our Lord's command to his disciples, *to provide neither gold nor silver in their purses* (Matt. x. 9.) be a rule of perpetual observation. That it was only a temporary command is evident from the preceding and subsequent parts of the chapter, which prove *that* particular mission to have been only a temporary one; and that, as they were to go for a short time through Judea, and then to return to Jesus, he therefore forbade them to take any thing that would retard their progress.

The context of a discourse or book, in the Scriptures, may comprise either one verse, a few verses, entire periods or sections, entire chapters, or whole books. Thus if 1 Cor. x. 16. be the passage under examination, the preceding and subsequent parts of the epistle, which belong to it, are the eighth, ninth, and tenth chapters. If Isa. li. be the chapter in question, the reader must not stop at the end of it, but continue his perusal to the 12th verse of ch. 52.; for these together form one subject or argument of prediction, in which the prophet is announcing to his countrymen the certainty of their deliverance and return from the Babylonish captivity. This entire portion ought therefore to be read at once, in order to apprehend fully the prophet's meaning. In like manner, the verses from v. 13. of ch. lii. to the end of ch. liii. form a new and entire section relative to the sufferings of the Messiah. Here then is a wrong division of chapters, to which no regard should be paid in examining the context of a book. Ch. li. ought to include v. 12. of ch. lii. and ch. lii. ought to commence at v. 13. and be continued to the end of ch. liii. In like manner, the first verse of the fourth chapter of Saint Paul's Epistle to the Colossians ought to be joined to the third chapter: the slightest attention to this point will enable a diligent student to add numerous other examples.

Sometimes a book of Scripture comprises only one subject or argument, in which case the whole of it must be referred to

precedents and subsequents, and ought to be considered together. Of this description is Saint Paul's Epistle to the Ephesians, which consists of two parts, doctrinal and practical. The design of the doctrinal portion is to shew, that although there was a difference between Jewish and Gentile believers, inasmuch as the former enjoyed a priority of time in point of expecting and acknowledging Christ, and through the free grace of God they were a church or congregation of believers before the Gentiles; yet that, *now*, the latter are become partakers of the same grace with them, and being thus admitted to this communion of grace, every *real* distinction between them is abolished; and therefore that both Jews and Gentiles together, form one body of the church under one head, even Jesus Christ. Other special doctrines indeed are incidentally mentioned; but these are either adduced to explain and enforce the principal doctrine, or they are derived from it. The practical part or exhortation, which naturally flows from the doctrine inculcated, is concord and peace between Jew and Gentile, which the apostle enforces with great beauty and energy.¹

To this head may also be referred the Psalms, each of which being separated from the other, and having no connexion with the preceding or following Psalm, for the most part comprises a distinct and entire subject. That some of the Psalms have been divided, and forcibly disjoined, which ought to have remained united, and to have formed one ode, is evident as well from the application of sacred criticism as from the subject-matter. The *number* of the Psalms by no means corresponds either in manuscripts or in the antient versions. Thus, in some manuscripts, the first and second Psalms are not reckoned at all, while in others the former is considered as part of the second Psalm: that they are two distinct compositions, is evident from a comparison of the subject-matter of each Psalm. In the first Psalm the characters of the pious man and the sinner, as well as their respective ends, are contrasted: the second Psalm is prophetic of the Messiah's exaltation. The ninth and tenth Psalms are united together in the Septuagint version; while the hundred and sixtenth and hundred and forty-seventh are, each, divided into two. The argument which pervades the forty-second and forty-third Psalms plainly shews that they are properly but one divine ode, and are therefore rightly joined together

¹ Moldenhaweri Introductio ad Libros Vet. et Nov. Fœderis, p. 507. Professor Franck's Guide to the Reading of the Scriptures, translated by Mr. Jaques, p. 178. (1st edit.)

in many manuscripts, although they occur as separate compositions in all our printed editions.'

II. In examining the context of a passage, it will be desirable,

1. *To investigate each word of every passage: and as the connexion is formed by PARTICLES, these should always receive that signification which the subject matter and context require.*

The Concordances of Noldius and Taylor already noticed, and also Glassius's *Philologia Sacra*², will materially assist in ascertaining the force of the Hebrew particles; as will the elaborate work of Hoogeveen on the subject of the Greek particles.³ Further, where particles are wanting, as they sometimes are, it is only by examining the argument and context that we can rightly supply them. For instance, the conditional conjunction is sometimes wanting, as in Gen. xlii. 38., and [if] *mischieff befall him by the way*⁴; in Exod. iv. 23., and [if] *thou refuse to let him go*. Particles of comparison also are frequently wanting, as in Gen. xvi. 12., *he will be a wild man*; literally, *he will be a wild ass man*, that is, [like] *a wild ass*. How appropriately this description was given to the descendants of Ishmael, will readily appear by comparing the character of the wild ass in Job xxxix. 5—8. with the wandering, lawless, and freebooting lives of the Arabs of the Desert, as portrayed by all travellers. Psal. xi. 1: *Flee [as] sparrows to your mountain*. Psal. xii. 6. *The words of the Lord are pure words, [as] silver tried in a furnace of earth*. Isa. ix. 18. *They shall mount up [as or like] the ascending of smoke*. Similar examples occur in the New Testament; as in John v. 17. *My father worketh hitherto, and I work*; that is, as my father worketh hitherto, so also do I work together with him. Sometimes particles are wanting both at the beginning and end of a sentence: thus Job xxiv. 19. [As] *drought and heat consume the snow*: so doth *the grave* those which *have sinned*. Jer. xvii. 11. [As] *the partridge sitteth on eggs, and hatcheth not*; [so] *he that getteth riches, and not by right, &c.* Numerous similar instances occur in the book of Job, and especially in the Proverbs; where, it is but justice to our admirable authorised version to add, that the particles omitted are properly supplied in Italic characters, and thus complete the sense.

¹ They are considered, and translated, as *one Psalm*, by Bishop Horsley. See his *Version of the Psalms*, vol. i. pp. 110—114, and the notes.

² See, particularly, tract v.—viii. on adverbs, prepositions, and conjunctions, tom. i. pp. 361—556. ed. Dathii.

³ Hoogeveen, *Doctrina Particularum Græcarum*, 2 vols. 4to. 1769. Though treating of Greek particles generally, this elaborate work incidentally illustrates a great number of passages in the New Testament. A valuable abridgment of it, with the notes of various literati, was published by Professor Schutz at Leipsic in 1806, which has been handsomely reprinted at Glasgow, 1813. See also Dr. Macknight on the Epistles, vol. i. essay 4. § 74. to the end of that essay.

⁴ Purver rightly supplies it, and renders the passage thus, *and should death befall him in the way*: in the authorised English version the conjunction *and* is omitted, and the conditional *if* is properly supplied.

2. *If the meaning of a single verse is to be ascertained, the five, six, or seven verses immediately preceding should first be read with minute attention.*

Sometimes a single passage will require a whole chapter, or several of the preceding and following chapters, or even the entire book, to be perused, and that not once or twice, but several times. The advantage of this practice will be very great : because, as the same thing is frequently stated more briefly and obscurely in the former part of a book, which is more clearly and fully explained in the subsequent portion, such a perusal will render every thing plain to the meanest capacity. For instance, that otherwise difficult passage, Rom. ix. 18. *Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth*, will become perfectly clear by a close examination of the context, beginning at verse 18 of chapter viii. and reading to the end of the eleventh chapter ; this portion of the epistle being most intimately connected. Disregarding this simple, and all but self-evident canon, some expositors have explained 1 Pet. ii. 8. as meaning that certain persons were *absolutely appointed* to destruction ; a notion, not only contradicting the whole tenor of Scripture, but also repugnant to every idea which we are there taught to entertain of the mercy and justice of God. An attentive consideration of the context, and of the proper punctuation of the passage alluded to (for the most antient manuscripts have scarcely any points), would have prevented them from giving so repulsive an interpretation. The first epistle of Peter (it should be recollected) was addressed to believing *Jews*¹. After congratulating them on their happiness in being called to the glorious privileges and hopes of the Gospel, he takes occasion to expatiate upon the sublime manner in which it was introduced, both by the prophets and apostles ; and, having enforced his general exhortations to watchfulness, &c. by an affecting representation of our relation to God, our redemption by the precious blood of Christ, the vanity of all worldly enjoyments, and the excellence and perpetuity of the Gospel dispensation (ch. i. throughout) ;—he proceeds (ii. 1—12.) to urge them by a representation of their Christian privileges, to receive the word of God with meekness, to continue in the exercise of faith in Christ as the great foundation of their eternal hopes, and to maintain such an exemplary conduct, as might adorn his Gospel among the unconverted Gentiles. *Wherefore*, says he, in consideration of the everlasting permanency and invariable certainty of the word of God, *laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings*, which are so contrary to its benevolent design, with all simplicity, *as new born babes*² (or infants), who are regenerated by divine grace, *desire the sincere milk of the word, that ye may grow thereby*

¹ See this proved, *infra*, Vol. IV. pp. 479, 480.

² This expression very emphatically denotes those who are newly converted or regenerated, as the apostle had said (1 Pet. i. 23.) the believing Jews were, through the *incorruptible word of God*. It is well known that the antient Jewish rabbies styled new proselytes to their religion, *little children* and *new-born babes* ; and Peter, who was a Jew, very naturally adopts the same phraseology, when writing to Jewish converts to the Gospel.

[unto salvation]¹, since (or seeing that) ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, Ye also, (who believe,) as living stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices by Jesus Christ. (Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on it (confideth in it) shall not be confounded (or ashamed). Unto YOU, therefore, WHO BELIEVE, he is precious; but unto them that DISBELIEVE, ἀπειθουσι², the stone which the builders disallowed, the same is become the head of the corner, and a stone of stumbling, and a rock of offence. They DISBELIEVING THE WORD (τω λογω απειθουντες), that is, the word of the Gospel, which contains this testimony, stumble at this corner-stone, whereunto they were appointed: But YE (believers, who rest your salvation on it), are a chosen generation, a royal priesthood, a peculiar people, &c. &c. Hence, it is evident that the meaning of 1 Pet. ii. 8. is not, that God had ordained them to disobedience (for in that case their obedience would have been impossible, and their disobedience would have been no sin): but that God, the righteous judge of all the earth, had appointed or decreed, that destruction and eternal perdition should be the punishment of such dis-

¹ These words [unto salvation, εις σωτηριαν], though omitted in the common printed editions, are, by Griesbach, inserted in the text, of which they form an integral part. They are found in the Codices Alexandrinus, Vaticanus, and Ephremi, (the three oldest manuscripts extant); in thirty-nine others of good authority, though of less antiquity; and also in the Old Syriac, the Philoxenian (or later) Syriac, the Arabic edited by Erpenius, the Coptic, Ethiopic, Armenian, Slavonic, and Vulgate versions, and are quoted by Clemens, Alexandrinus, Origen, Cyril, Joannes Damascenus, and Theophylact, among the *Greek Fathers*; and by the *Latin Fathers*, Jerome, Rufinus, Augustine, Gildas, Cassiodorus, and the venerable Bede. This reading is, therefore, undoubtedly genuine, and is of great importance. It shews the reason why the believing Jews were regenerated, and also why they were to desire the unadulterated doctrines of the Gospel, viz. that they might thereby increase, or grow up, unto salvation. This was the end they should always have in view; and nothing could so effectually promote this end, as continually receiving the pure truth of God, praying for the fulfilment of its promises, and acting under its dictates.

² The verb απειθειν (whence the participle απειθουντες) and its derivative substantive απειθεια, signify such a disbelief, as constitutes the party guilty of obstinacy, or wilful refusal to credit a doctrine or narrative. In the New Testament, it is specially used concerning those who obstinately persist in rejecting the doctrine of the Gospel, regardless of all the evidences that accompanied it. Thus, in John, iii. 36. απειθων τω υιω, he that disbelieveth the Son, is opposed to him that believeth on the Son, πωπισυουσι εις τον υιον. So, in Acts xiv. 2. those Jews who stirred up the Gentiles, and made them evil affected towards the brethren, are termed οι απειθουντες Ιουδαιοι, the disbelieving (or, as it is not ill-rendered in our authorised version), the unbelieving or wilfully incredulous Jews, who are opposed to the great multitude both of the Jews and also of the Greeks, who believed, πισυσαι, (verse 1.) The same verb is found in Acts xvii. 5. and xix. 9. Rom. xi. 30, 31. and xv. 31. and 1 Pet. iii. 1. (Gr.) in which last place Saint Peter exhorts wives, who believed the Gospel, to be in subjection to their husbands, that, if any, απειθουσι τω λογω, disbelieve the word, they may also without the word be won over to the Gospel, by the exemplary conversation of the wives. The lexicographer Suidas, (as cited by Schleusner, in voce, to whom we are chiefly indebted for this note), considers απειθειν as synonymous with απισειν. Απειθειν δοτικη απισειν.

For examples, in which the derivative substantive απειθεια means disbelief, or contempt of the Christian doctrine, see Schleusner's Lexicon, sub voce.

believing persons, who wilfully rejected all the evidences that Jesus Christ was the Messiah, the Saviour of the world. The mode of pointing above adopted, is that proposed by Drs. John Taylor, Doddridge, and Macknight, and recognised by Griesbach in his critical edition of the Greek Testament, and is manifestly required by the context.

3. *A verse or passage must not be connected with a remote context, unless the latter agree better with it than a nearer context.*

Thus Rom. ii. 16. although it makes a good sense if connected with the preceding verse, makes a much better when joined with verse 12. (the intermediate verses being read parenthetically as in the authorised version) ; and this shews it to be the true and proper context.

4. *Examine whether the writer continues his discourse, lest we suppose him to make a transition to another argument, when in fact he is prosecuting the same topic.*

Rom. v. 12. will furnish an illustration of this remark. From that verse to the end of the chapter Saint Paul produces a strong argument to prove, that as all men stood in need of the grace of God in Christ to redeem them from their sins, so this grace has been afforded equally to all, whether Jews or Gentiles. To perceive the full force, therefore, of the apostle's conclusion, we must read the *continuation* of his argument from verse 12. to the close of the chapter.

5. *The parentheses which occur in the sacred writings should be particularly regarded: but no parenthesis should be interposed without sufficient reason.*

Parentheses, being contrary to the genius and structure of the Hebrew language, are, comparatively, of rare occurrence in the Old Testament. The prophetic writings indeed contain interruptions and interlocutions, particularly those of Jeremiah: but we have an example of a real parenthesis in Zech. vii. 7. The Jewish captives had sent to inquire of the prophet, whether their fasting should be continued on account of the burning of the temple, and the assassination of Gedaliah: after a considerable digression, but closely connected with the question proposed, the prophet at length replies, in ch. viii. 19. that the season formerly devoted to fasting should soon be spent in joy and gladness. The intermediate verses, therefore, from ch. vii. 4. to ch. viii. 17. are obviously parenthetical, though not marked as such in any of the modern versions which we have had an opportunity to examine.

In the New Testament, however, parentheses are frequent, especially in the writings of Saint Paul; who, after making numerous digressions, (all of them appropriate to, and illustrative of, his main subject), returns to the topic which he had begun to discuss.

Thus, in Rom. ii. verses 13, 14, and 15, are obviously parenthetical, because, as remarked in the preceding page, the context evidently requires verses 12. and 16. to be read together. In Rom. v., verses 12, 18, 19, evidently form one continued sentence; and all the intermediate verses are undoubtedly to be read as a parenthesis, though they are not marked as such in the authorised translation. 1 Cor. viii. 1. beginning with the words, *Knowledge puffeth up, &c.* to the end of the first clause in verse 4, is in like manner parenthetical. The connexion therefore of the first with the fourth verse is this:—*Now, as touching things offered unto idols, we know that we have all knowledge.—We know that an idol is nothing, &c.* 1 Cor. x. 29, latter clause, and verse 30, are parenthetical; as also are 2 Cor. ix. 9, 10. which are so printed in our version. A still more signal instance of parenthesis occurs in Eph. iii. where the first and fourteenth verses are connected, the twelve intermediate verses (2. to 13.) being parenthetical; as also is 1 Tim. i. verses 3. to 17. inclusive. “In this passage,” says Professor Franck, “taking occasion from the false teachers, Saint Paul speaks of the law according to the Gospel committed unto him; and having given vent to the feelings of his heart, he returns, in verse 18. to the scope he had in view in the third verse, where he intimates, by using the comparative particle *as* ($\kappa\alpha\theta\omega\varsigma$), that the completion of the sense was to be expected in the subsequent verses. The whole of the discourse connects thus:—“As I besought thee to charge some that they teach no other doctrine, but seek after godly edifying; and that the end of the commandment is love out of a pure heart, and of a good conscience, and of faith unfeigned, &c.: so now I commit the same charge unto thee,—that thou mayest hold faith and a good conscience,” &c.”

Another instance of the parenthesis we have in Phil. i. 27. to ch. ii. 16. inclusive; in which the apostle discusses a subject, the proposition of which is contained in ch. i. 27.; and afterwards, in ch. ii. 17. he returns to the topic which he had been treating in the preceding chapter. “In conformity with this statement we find (ch. i. 23.), that Saint Paul says, he is influenced by two things—a desire both of life and death; but he knows not which of these to choose. Death is the most desirable to himself; but the welfare of the Philippians requires rather that he may be spared a little longer; and, having this confidence, he is assured that his life will be lengthened, and that he shall

* Franck's Guide to the Scriptures, p. 188. By the judicious application of the parenthesis, that very difficult passage in Rom. viii. 19—21. has been rendered perfectly easy and intelligible by a learned divine of the present day. He proposes to translate and point it thus:—*The earnest expectation of the creation waiteth for the manifestation of the sons of God: (for the creation was made subject to vanity, not willingly, but by reason of him who subjected it), in hope that the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God.* Those who are acquainted with the original language will, on consideration, easily perceive the justice of this translation. For the reasons on which it is founded, and for an able elucidation of the whole passage, see “Sermons preached at Welbeck Chapel by the Rev. Thomas White,” sermon xx. pp. 565—580. Griesbach has printed in a parenthesis only the middle clause of verse 20, (“not willingly, but by reason of him who subjected it”); which certainly does not materially contribute to clear up the difficulty of this passage.

see them again in person. Then, after the interruption which his discourse had received, he proceeds (ch. ii. 17.) as follows: "Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all." The intervening charge is happily and judiciously introduced by the apostle, in order that the Philippians might not remit their exertions until his arrival, but contend for the faith of the Gospel with unity and humility; as will be evident to those who examine the point with attention and candour."¹

In 2 Tim. i. 16—18, we have a beautiful example of the parenthesis. The apostle, acknowledging the intrepid affection of Onesiphorus—who, when timorous professors deserted him, stood by him and ministered to him—begins with a prayer for the good man's family; *The Lord grant mercy to the house of Onesiphorus, for he often refreshed me, and was not ashamed of my chains, but, being in Rome, very carefully sought me, and found me out.* Saint Paul then stops his period, and suspends his sentence, to repeat his acknowledgments and prayer with renewed fervour and gratitude—(*The Lord grant that he may find mercy from the Lord in that day*), and in how many instances he ministered to me at Ephesus, you very well know. If we peruse the choicest authors of Greece and Rome, we shall scarcely find, among their many parentheses and transpositions of style, one expressed in so pathetic and lively a manner, nor for a reason so substantial and unexceptionable.²

Additional instances might be offered, to show the importance of attending to parentheses in the examination of the context; but the preceding will abundantly suffice for this purpose. The author has been led to discuss them at greater length than may seem to have been requisite, from the circumstance, that less attention appears to be given to the parenthesis, than to any other species of punctuation, in the different works on the study of the Scriptures in our language, that have fallen under his notice.³

6. *No explanation must be admitted, but that which suits the context.*

In direct violation of this self-evident canon of interpretation, the church of Rome expounds Matt. xviii. 17. *if a man neglect to hear the church, let him be unto thee as a heathen man and as a publican,* of the infallibility and final decisions of all doctrines by the (Roman) Catholic church. But what says the evangelist? Let us read the context. "If," says our Lord, "*thy brother shall trespass against thee, go, and tell him his fault between thee and him alone: if he shall hear*

¹ Franck's Guide, p. 189.

² Blackwall's Sacred Classics illustrated, vol. i. pp. 68, 69. 3d edit.

³ Christopher Wollius published a very valuable treatise, *De Parenthesi Sacra*, at Leipsic, in 1726. 4to The same subject has also been discussed in the following works, viz. Joh. Fr. Hirt, *Dissertatio de Parenthesi, et generatim, et speciatim Sacra*, 4to. Jena, 1745. Joh. Gottl. Lindneri, *Commentationes Duæ de Parenthesibus Johanneis*, 4to. 1765. Ad. Bened. Spitzneri *Commentatio Philologica de Parenthesi, Libris Sacris V. et N. T. accomodata.* 8vo. Lipsiæ, 1773.

thee, thou hast gained thy brother. But if he will not hear, take with thee one or two more, that in the mouth of one or two witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. (verse 15—17.) That is, if a man have done you an injury, first admonish him privately of it: if that avail not, tell the church;—not the universal church dispersed throughout the world, but that particular church to which you both belong. And if he will not reform upon such reproof, regard him no longer as a true Christian, but as a wicked man with whom you are to hold no *religious* communion, though, as a fellow man, you owe him earnest and persevering good-will and acts of kindness. Through the whole of this context there is not one word said about disobeying the determination of the Catholic church concerning a disputed doctrine, but about slighting the admonition of a particular church concerning known sin; and particular churches are owned to be fallible.¹

7. *Where no connection is to be found with the preceding and subsequent parts of a book, none should be sought.*

This observation applies solely to the Proverbs of Solomon, and chiefly to the tenth and following chapters which form the second part of that book; and are composed of separate proverbs or distinct sentences, having no real or verbal connection whatever, though each individual maxim is pregnant with the most weighty instruction.²

From the preceding remarks it will be evident, that, although the comparison of the context will require both labour and unremitting diligence, yet these will be abundantly compensated by the increased degree of light which will thus be thrown upon otherwise obscure passages. The very elaborate treatise of Franzius, already referred to, will supply numerous examples of the Holy Scriptures which are rendered perfectly clear by the judicious consideration of the context.

¹ Whitby on Matt. xviii. 15—17. Bishop Porteus's Confutation of the Errors of the Church of Rome, pp. 13, 14.

² J. B. Carpzov. Prim. Lin. Herm. pp. 36, 37. Bauer, Herm. Sacr. pp. 192—200. Pfeiffer, Herm. Sacr. c. x. (op. tom. ii. pp. 656—658). Franzius, Pref. pp. 8—11. Tract. pp. 48—51. Morus, in Ernesti, tom. i. pp. 161—163. Viser, Herm. Nov. Sacr. pars iii. pp. 189—194. Wetstein et Semler de Interpret. Nov. Test. pp. 116—120. Franckii Prælectiones Hermeneuticæ, pp. 61—94. Rambach, Inst. Herm. pp. 197—216. Jahnii Enchirid. Herm. Generalis, pp. 51—71. Chladenii Institutiones Exegeticæ, pp. 366—374. J. E. Pfeifferi Institutiones Herm. Sacr. pp. 464—468. 507—534. Schæfer, Institutiones Scripturasticæ, pars ii. pp. 56—62.

SECTION VI.

ON HISTORICAL CIRCUMSTANCES.

Historical Circumstances defined.—I. *Order.*—II. *Title.*—III. *Author.*—IV. *Date of the several Books of Scripture.*—V. *The Place where written.*—VI. *Chronology.*—VII. *Occasion on which they were written.*—VIII. *Scope or Design.*—IX. *Analysis of each Book.*—X. *Biblical Antiquities, including* 1. *The Political, Ecclesiastical, and Civil State*;—2. *Sacred and Profane History*;—3. *Geography*;—4. *Genealogies.*—5. *Natural History*; and 6. *Philosophical Sects and Learning of the Jews and other nations mentioned in the Scriptures.*

HISTORICAL *Circumstances* are an important help to the correct understanding of the sacred writers. Under this term are comprised:—1. *The Order*; 2. *The Title*; 3. *The Author*; 4. *The Date* of each of the several books of Scripture; 5. *The Place* where it was written; 6. *The Chronology* or period of time embraced in the Scriptures generally, and of each book in particular; 7. *The Occasion* upon which the several books were written; 8. Their respective *Scopes* or designs; and 9. An *Analysis* of each book. 10. *Biblical Antiquities*, including the *Geography*, *Genealogy*, *Sacred and Profane History*, *Natural History* and *Philosophy*, *Learning*, and *Philosophical Sects*, *Manners*, *Customs*, and *private Life* of the Jews and other nations mentioned in the Bible. How important a knowledge of these particulars is, and how indispensably necessary to a correct interpretation of the inspired volume, we are now to consider.

I. A knowledge of the *Order of the Different Books*, especially such as are historical, will more readily assist the student to discover the order of the different histories and other matters discussed in them, as well as to trace the divine economy towards mankind, under the Mosaic and Christian dispensations. This aid, if judiciously exercised, opens the way to a deep acquaintance with the meaning of an author; but, when it is neglected, many things necessarily remain obscure and ambiguous.

II. *The Titles* are further worthy of notice, because some of them announce the chief subject of the book—as *Genesis*, the generations of heaven and earth—*Exodus*, the departure of the Israelites from Egypt, &c.; while other titles denote the churches or particular persons for whose more immediate use

some parts of the Scriptures were composed, and thus afford light to particular passages.

III. A knowledge of the *Author* of each book, together with the age in which he lived, his peculiar character, his sect or religion, and also his peculiar mode of thinking and style of writing, as well as the testimonies which his writings may contain concerning himself, is equally necessary to the historical interpretation of Scripture. So, also, the consideration of the testimonies concerning himself, which appear in the second epistle of Saint Peter, will shew that he was the author of that book: for he expressly says, 1. That he was present at the transfiguration of Jesus Christ (2 Pet. i. 18.); 2. That this was his second epistle to the believing Jews (iii. 1.); and that Paul was his beloved brother (iii. 15.); all which circumstances quadrate with Peter. In like manner, the coincidence of style and of peculiar forms of expression, which exist between the second and third epistles of Saint John, and his other writings, prove that those epistles were written by him. Thus we shall be able to account for one writer's omitting some topics, and expatiating upon others—as Saint Mark's silence concerning actions honourable to Saint Peter, and enlarging on his faults, he being the companion of the latter, and writing from his information. A comparison of the style of the epistle to the Hebrews, with that of Saint Paul's other Epistles, will shew that he was the author of that admirable composition. ¹

IV. Knowledge of the *Time* when each book was written sometimes shews the reason and propriety of things said in it. ² Upon this principle, the solemn adjuration in 1 Thess. v. 27. which at first sight may seem unnecessary, may be explained. It is probable that, from the beginning of the Christian dispensation, the Scriptures of the Old Testament were read in every assembly for divine worship. Saint Paul, knowing the plenitude of the apostolic commission, now demands the same respect to be paid to his writings which had been given to those of the antient prophets: this, therefore, is a proper direction to be inserted in the *first* epistle written by him; and the manner, in which it is given, suggests an argument that the first epistle to the Thessalonians was the earliest of his epistles. An accurate knowledge of the date of a book is further of peculiar importance in order to understand the

¹ This topic has been ably proved by Braunius, in his *Commentarius in Epistolam ad Hebræos*, pp. 10—21; by Pritius, in his *Introductio in Novum Testamentum*, cap. iv. § iii. pp. 47, 48, and by Langius in his *Commentatio de Vita et Epistolis Pauli*, p. 157. Le Clerc has some pertinent remarks on the same subject, in his *Ars Critica*, pars iii. sect. ii. cap. vi. p. 572.

² Rambach, *Inst. Herm. Sacr.* p. 116.

prophecies and epistles: for not only will it illustrate several apparently obscure particulars in a prediction, but it will also enable us to ascertain and to confute a false application of such prediction. Grotius, in his preface to the second epistle to the Thessalonians, has endeavoured to prove that the Emperor Caligula was the *man of sin*, and Simon Magus *the wicked one*, foretold in the second chapter of that epistle; and has fruitlessly laboured to shew that it was written A. D. 38.; but its true date, A. D. 52. explodes that application, as also Dr. Hammond's hypothesis that Simon Magus was the *man of sin*, and *the wicked one*.

V. Not unfrequently, the consideration of the *Place*, 1. Where any book was written; or, 2. Where any thing was said or done, will materially facilitate its historical interpretation, especially if regard be had, 3. To the *nature of the place*, and the customs which obtained there.

1. For instance, it is evident that Saint Paul's second epistle to the Thessalonians was written, shortly after the first, at Corinth, and not at Athens, as its subscription would import, from this circumstance, viz. that Timothy and Silvanus or Silas, who joined him in his first letter, were still with him, and joined him in the second. (Compare 2 Thes. i. 1. with 1 Thes. iii. 6. and Acts xviii. 1—5.) And as in this epistle he desired the brethren to *pray that he might be delivered from unreasonable and wicked men* (2 Thess. iii. 2.), it is probable that he wrote it soon after the insurrection of the Jews at Corinth, in which they dragged him before Gallio the proconsul of Achaia, and accused him of *persuading men to worship contrary to the law*. (Acts xviii. 13.) But this consideration of the place where a book was written, will supply us with one or two observations that will more clearly illustrate some passages in the same epistle. Thus, it is manifest from 2 Thess. iii. 8. that Saint Paul could appeal to his own personal labours for his subsistence with the greater confidence, as he had diligently prosecuted them at Corinth (compare Acts xviii. 3. with 1 Cor. ix. 11, 12, 13.): and, to mention no more examples, it is clear from 2 Thess. iii. 1, 2. that the great Apostle of the Gentiles experienced more difficulty in planting a Christian Church at Corinth, and in some other places, than he did at Thessalonica. In a similar manner, numerous beautiful passages in his epistles to the Ephesians will be more fully understood, by knowing that they were written at Rome during his first captivity.

2. Thus our Lord's admirable discourse, recorded in the sixth chapter of St. John's Gospel, which so many disregarded, is said (v. 59.) to have been delivered in the synagogue at Capernaum, consequently in a public place, and in that very city which had witnessed the performance of so many of his miracles. And it is this circumstance of place which so highly aggravated the malice and unbelief of his hearers. (Compare Matt. xi. 23.)

3. The first Psalm being written in Palestine, the comparison (in v. 4.) of the ungodly to chaff driven away by the wind will become more

evident, when it is recollected that the threshing-floors in that country were not under cover as those in our modern barns are, but that they were formed in the open air, without the walls of cities, and in lofty situations, in order that the wheat might be the more effectually separated from the chaff by the action of the wind. (See Hosea xiii. 3.) In like manner, the knowledge of the nature of the Arabian desert, through which the children of Israel journeyed, is necessary to the correct understanding of many passages in the books of Exodus, Numbers, and Deuteronomy, which were written in that desert.

VI. *Chronology*, or the science of computing and adjusting periods of time, is of the greatest importance towards understanding the historical parts of the Bible, not only as it shews the order and connexion of the various events therein recorded, but likewise as it enables us to ascertain the accomplishment of many of the prophecies. Chronology is further of service to the biblical critic, as it sometimes leads to the discovery and correction of mistakes in numbers and dates, which have crept into particular texts. As considerable differences exist in the chronology of the Hebrew Scriptures, the Samaritan Pentateuch, the Septuagint version, and Josephus, different learned men have applied themselves to the investigation of these difficulties, and have communicated the results of their researches in elaborate systems. Some one of these, after examining their various claims, it will be desirable to have constantly at hand. The principal systems of Chronology are those of Cappel, Vossius, Archbishop Usher, Bedford, Jackson, and Dr. Hales.¹

VII. We find it to be no small help to the understanding of antient profane writings, if we can discover the occasion on which, as well as the time when, they were penned: and for want of such knowledge many passages in such writings are become obscure and unintelligible. The same may be observed in the books of the Old and New Testament, (especially in the Book of Psalms and the Apostolical Epistles,) the right understanding of the design of which, as well as of their phraseology is most essentially promoted by a careful observance of the *Occasion*, upon which they were written.

To some of the psalms, indeed, there is prefixed a notice of the occasion on which they were composed: and, by comparing these with one another, and with the sacred history, great light may be, and has been thrown upon the more difficult passages; and the meaning, beauty, and energy of many expressions have been set in a clearer point of view.

¹ For the titles of their valuable works, as well as those treating on other historical circumstances of the Scriptures, the reader is referred to the Appendix to this volume, No. VI.

But where no such titles are prefixed, the *occasion* must be sought from internal evidence. This is particularly the case with the forty-second Psalm.

In the title of this beautiful and affecting poem, we have no clue to the occasion that led the royal Psalmist to compose it : but if we look into the account of David's troubles, recorded in the second book of Samuel, we may discover the occasion on which, nay, perhaps, the very night when it was composed. We may collect from many of the Psalms, that David was visited with a severe and dangerous sickness ; and that Absalom, during his weak state, took advantage to raise a rebellion against him. (See Psal. vi. xxii. xxxviii. xxxix. xli.) We learn from the sacred history, that this wicked design was carried on with the greatest art and secrecy. (2 Sam. xv.) The conspiracy was strong ; the people increased continually with Absalom ; and Ahithophel, one of David's chief ministers, an able counsellor, and crafty politician, had joined Absalom, and conducted his counsels. The news of this revolt surprised David, and found him unprepared, and unable to make resistance. He found himself obliged to quit his palace, and, what he regretted much more, the temple of God, and to flee suddenly from Jerusalem, with only a few faithful attendants. The good king was now in the deepest distress, in a weak state of body, and an unnatural rebellion was raised against him by his own son, his beloved son Absalom : He was deserted by Ahithophel, his counsellor, whom he esteemed (Psal. xli. 9. lv. 13, &c.) ; his *familiar friend, whom he trusted*, who was now become his bitter and most formidable enemy : He knew not whom to trust ; *the hearts of the men of Israel were after Absalom* : The revolt seemed general, and the danger great and imminent, (Psal. lv. 4, 5.) *His heart was sore pained within him ; and the terrors of death were fallen upon him. Fearfulness and trembling came upon him ; and horror overwhelmed him.* He was obliged to hasten his escape, and make speed to depart. And he, and the people that were with him, went up from Jerusalem with their heads covered, and bare-foot, weeping as they went up. In this calamitous state his only resource was in his God ; and God did not forsake him. When he was told that Ahithophel was among the conspirators he prayed to God to turn the counsel of Ahithophel into foolishness ; and God instantly heard his request. Behold Hushai the Archite came to meet him ; and by him David found means to defeat the counsel of this crafty politician. (2 Sam. xvii. 1, &c.) Ahithophel advised Absalom to *pursue immediately that night after David, while he was weary, and weak handed.* But Hushai's counsel was to wait till he could gather all Israel together : And this counsel was approved of by Absalom, and his people. And Hushai acquainted David with their resolution, and advised him to make no delay, but pass over Jordan immediately. This advice he followed ; and came to that river by night. It was now summer time¹, and Jordan overflowed its banks. The passage was difficult, and dangerous ; but the danger of delay

¹ See Josh. iii. 15. 1 Chron. xii. 15. Jer. xii. 5. Eccles. xxiv. 26.

was still greater. At this very time we suppose that David composed the Psalm before us; and we shall find all parts of it answer exactly.

The first thing that here offered itself to his observation was the thirstiness of the harts, who in the day-time sheltered themselves in the woods from the heat of the sun, and came down in the evening to the river to slake their thirst. To this he compares his own condition, his eager desires of worshipping God in his holy temple, and the grief and uneasiness, which he felt on being bereft of that comfort—*My soul thirsteth for God, for the living God: When shall I come, and appear before God?* Amidst all his distresses, nothing afflicted him so much as the being driven, and excluded from the place of God's public worship. He poured out his soul in tears and lamentations, when he remembered the days in which he went with the multitude into the house of God, with the voice of joy, and praise. And greatly was he affected by the discredit done to religion by his sufferings, which gave these impious rebels occasion to cast a reproach upon Providence itself, which either would not, or could not protect so zealous a servant of God. This pierced him like a sword to the very bones, while his enemies reproached him, and also God himself; while they said daily unto him—*Where is now thy God?* But yet in this deep distress he did not give himself up to despondency, or despair. His piety, and confidence in God, supported him in all his dangers and difficulties. He breaks out into this fervent exclamation—*Why art thou cast down, O my Soul? And why art thou disquieted within-me? Hope thou in God; for I will yet praise him, who is the health of my countenance.* Our Psalmist proceeds in the same pious strain—*O my God, my soul is cast down within me; but I will remember thee from the land of Jordan—*וְחֶרְמוֹנִים מֵהַר מִצְעָר—*and of the Hermonites from the hill Mitzar.* Hermon was a ridge of mountains at the very farthest extremity of the land of Israel, covered most part of the year with snow. The word—*מצער*—signifies *little*. It might be the name of some hill beyond Jordan, or possibly some little hill now in view. Whatever hill is here meant, the general sense is plain—*I will remember thee, whatever dangers surround me, and wheresoever I am driven. I will remember thee amidst the overflowings of Jordan. I will remember thee, if I should be driven to the farthest extremity of the land, and forced to take refuge in the bleak mountains of Hermon.* Which shall we admire most, the beauty of the poetry, or the piety of the sentiment?

But to proceed:—Another thing, which struck David on this occasion, was the noise of the water, and waves, sounding in his ears—*Deep calleth unto deep at the noise of thy water-spouts.* Torrents of water poured down on each side of him; those below seemed to answer to those above. Or perhaps the water-spouts may signify the clouds of heaven, which poured down, and increased the flood, and added to the noise. A dreadful sound this must be to David in his dangerous condition, at the dead of night. And by this comparison he sets forth his own calamities in the most beautiful strains of divine poetry—*All thy waves and thy billows are gone over me.* But his hope in God did not fail him by day, or by night. *The Lord (says he) will command his loving kindness in the day-time; and in the night his song*

shall be with me, and my prayer unto the God of my life. And after a short and humble expostulation with God, who suffered him to be thus oppressed, he breaks out again into the like pious ejaculation. And so also, in the close of the next psalm, which is evidently a continuance of this, he concludes with the same. This is throughout the burthen of his song—*Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God.*

Nor did the event deceive this pious king's expectation. (2 Sam. xvii. 22, &c.) By the morning light he and all his attendants safely crossed the Jordan; *there lacked not one of them.* Here he was placed out of the reach of those who sought his life. The country flocked in to him: The good Barzillai, and other loyal subjects, brought in provisions, and other necessaries, for the sustenance of his weary and weak-handed followers: Joab, and his men of war, came to his assistance: And he was soon able to raise an army powerful enough to engage and overcome his rebel son.¹

As the occasions, on which the several books of the Old and New Testaments were severally written, are stated in the analyses of them contained in the fourth volume of this work, it is unnecessary to adduce any examples from them. We must, however, be careful, when investigating the occasion of any book or passage, that we deduce our conclusions respecting it from the book or passage itself, and not from uncertain conjecture.

VIII. The consideration of the *Scope* or design, which the inspired authors severally had in view, will greatly illustrate the entire book; as its whole structure, arrangement, and principal arguments, are materially affected by the scope. And as the scope is either *general* or *special*, these two particulars must not be confounded together: it is to the want of due discrimination in this respect that we may ascribe many errors of considerable magnitude. On the investigation of the *Scope*, see Section VII. pp. 597—603. *infra*.

IX. An *Analysis* of each book is of equal importance with the preceding subjects of consideration. If judiciously executed, such analysis will exhibit to the reader a comprehensive view, not only of the chief subject-matter of every book or epistle, but will also shew the methodical and orderly coherence of all the parts of the book with one another. Such an analysis the author has attempted in the fourth volume of this work. "Books," says an old writer, "looked upon *confusedly*, are but darkly and confusedly apprehended: but, considered *distinctly*, as in these distinct analyses or resolutions into their

¹ Dr. Randolph's Dissertation on Psal. xlii. at the end of vol. i. of his View of Christ's Ministry, &c. (Oxford, 1784. 8vo.)

principal parts, must needs be distinctly and much more clearly discerned.”¹

X. A knowledge of *Biblical Antiquities*, (including the Sacred and Profane History, Geography, Genealogy, Natural History, and Philosophy, Learning and Philosophical Sects, Manners, Customs, and private Life, of the Jews and other nations mentioned in the Bible) is indispensably necessary to the right understanding of the sacred volume.

1. What the peculiar rites, manners, and customs of the Hebrews and other nations actually were, that are either alluded to or mentioned in the Scriptures, can only be ascertained by the study of their political, ecclesiastical, and civil state; without an accurate knowledge of which, all interpretation must be both defective and imperfect. If, in order to enter fully into the meaning, or correctly apprehend the various beauties of the Greek and Roman classics, it be necessary to be acquainted with the peculiar forms of government that prevailed—the powers of magistrates, modes of executing the laws—the punishments of criminals—tributes or other duties imposed on subjects—their military affairs—sacred rites and festivals—private life, manners, and amusements—commerce, measures, and weights, &c. &c.—how much greater difficulties will be interposed in *his* way, who attempts to interpret the Scriptures without a knowledge of these topics! For, as the customs and manners of the oriental people are widely different from those of the western nations; as further, their sacred rites differ most essentially from every thing with which we are acquainted; and as the Jews in particular, from the simplicity of their language, have drawn very numerous metaphors from the works of nature, from the ordinary occupations and arts of life, from religion and things connected with it, as well as from their national history;—there are many things recorded, both in the Old and New Testament, which must appear to Europeans either obscure, unintelligible, repulsive, or absurd, unless, forgetting our own peculiar habits and modes of thinking, we transport ourselves in a manner to the east, and diligently study the customs, whether political, sacred, or civil, which obtained there. In the third volume of this work, the author has attempted to compress the most important facts relative to biblical antiquities.

In the application, however, of this valuable aid to the interpretation of the sacred writings, it is of the utmost import-

¹ Roberts's Key to the Bible, pp. (11.) (12.) folio edit. 1665. See also Rambachii Institutiones Hermeneuticæ Sacræ, pp. 108—110. and Chladenius's Institutiones Exegeticæ, p. 532, *et seq.*

ance, that we should be guided by the exercise of a sober and cautious judgment, and by the influence of a correct taste; lest we ascribe to the inspired authors sentiments which perhaps never entered their minds. From this mistake, that acute biblical critic, and most diligent investigator of oriental manners and customs, Michaelis, is not exempt. In Prov. x. 10. we read, *Wise men lay up knowledge*, that is, treasure it up, and reserve it for a proper opportunity to make use of it: *but the mouth of the foolish is near destruction*; such an one is always talking, and seldom opens his mouth but it proves a present mischief to himself and others. By changing the points in the latter clause of this verse, Michaelis reads: *the mouth of the foolish is as a censer near at hand, (thuribulum propinquum)*; and he illustrates this expression by the oriental custom of offering perfumes to a guest, which (it is well known) is an intimation to him that it is time for him to depart. The sense, which this profound scholar puts upon the passage, is as follows: the foolish man alienates every one from him by his silly and insipid discourses. Is not this torturing words, and ascribing to the sacred penman an allusion which he never designed to make? ¹ But, more particularly,

(1.) *Care must be taken not to deduce or invent antient customs and ceremonies from words ill understood.*

Many persons have imagined the prevalence of customs, which not only do not at present exist, but which also never did obtain in the East: and others have supposed many things to be peculiar to the Hebrews, which are commonly practised by all nations. Thus, a modern commentator on Isa. i. 22. (*thy wine is mixed with water*) has observed, that the Hebrews were accustomed to dilute their wine with water; this practice was common to the Greeks and Romans, whereas the Jews mixed aromatic and invigorating drugs, in order to render their wine more strong and inebriating. See Psal. lxxv. 8. Prov. ix. 2. and xxiii. 50. Rev. xiv. 10.

(2.) *It is further necessary that we do not derive, from the customs or notions that obtained in heathen nations, Jewish rites, ceremonies, and notions, which neither can nor ought to be derived from them.*

Neglecting this caution, our learned countrymen, Sir John Marsham² and Dr. Spencer³, have attempted to deduce all the institutes of the Israelites from the Egyptians. That some were derived from them is highly probable; and that several of the injunctions of Moses were levelled against Egyptian manners and rites, from which he was anxious to guard his people, has been satisfactorily shewn by Michaelis, in his *Commentaries on the Laws of Moses*. But that *all* the Hebrew institutions were of Egyptian origin, is an hypothesis now generally abandoned since the able refutation of

¹ Bauer, Herm. Sacr. p. 275.

² In his "Chronicus Canon. Ægyptiacus, Hebraicus, Græcus," folio, Londini, 1672. The Leipsic edition (1676), and that of Franeker (1696), both in 4to. are of little value.

³ "De Legibus Hebræorum Ritualibus, et earum Rationibus, Libri tres," fol. Cambridge, 1685. Reprinted at the Hague in 1696, 4to. and also at Leipsic, 1705. But the best edition is that of London, 1727, in two volumes folio, edited by Mr. Chappelow, with Dr. Spencer's last corrections and additions.

it by the learned Herman Witsius¹. In like manner, Dr. Hammond finds the gnostics everywhere in the apostolic epistles, which he endeavours to explain from the peculiar notions of that sect, though it is well known Saint John was the only evangelical writer who expressly combated their errors.

(3.) *We must take care not to ascribe comparatively modern rites and customs to the antient Hebrews.*

From not attending to this rule, the Jewish teachers, and those Christian doctors who have implicitly followed them, have caused much perplexity in the antiquities of the Jews, having attributed to the antient Hebrews rites and ceremonies that did not exist till later times; and, from not distinguishing the different ages, they have consequently confounded antient manners and customs with those which are of modern date. The Talmudists, and other Jewish writers, should not be consulted without the greatest caution; for, living as they did long after the destruction of the Jewish polity, they not only were imperfectly acquainted with it, but they likewise contradict each other, as well as Josephus and Philo, authors every way more worthy of confidence, as being contemporary with that event; not unfrequently indeed do they contradict the Scriptures themselves, and, indulging their own speculations, they produce commentaries which are truly ridiculous. The necessary consequence is, that those learned men, who have implicitly followed the Talmudists, have been precipitated into various errors. From these mistakes, not even Reland and Ikenius are exempt—two of the best writers, perhaps, who have applied themselves to the investigation of Jewish antiquities.²

(4.) *Lastly, our knowledge of Biblical Antiquities must be derived from pure sources.*

It is the province of the biblical antiquarian to determine and to state what such pure sources are. Independently of the assistance to be obtained from Jewish as well as from profane writers, it may suffice here to remark, that we may collect accounts of the modes of living among the antient Hebrews, with sufficient precision, by a careful collation of the Old and New Testaments. And if to this we add an acquaintance with the modern customs and manners which prevail in the east, as they are related by travellers of approved character, we shall have a sure and easy access to the knowledge of sacred antiquities: for, as the orientals, from their tenacious adherence to old usages, are not likely to differ materially from their ancestors, we have no very great reason to be apprehensive, from comparing the manners, &c. of the modern Syrians, Arabs, and other inhabitants of the east, with those of the antient Hebrews, that we should attribute customs to them which never obtained among them. Where, indeed, any new usage does exist among the orientals, it may be discovered without much difficulty by men of learning and penetration. The interpretation of the Bible, therefore, is not a little facilitated by the perusal of the voyages and travels of those who have explored the east. Among these valuable contributors to the promotion of biblical science, the names of D'Arvieux, Maundrel, Thompson, Chardin, Shaw, Hasselquist, Pococke, Niebuhr, Dr. D. E. Clarke, Lord Valentia, Walpole, Ouseley, Morier, Light, and others, are justly celebrated: but as their works are for the most part voluminous and costly, various writers have judiciously applied themselves to selecting and arranging the most material passages of their travels, which are calculated to elucidate the Holy Scriptures. In this department of sacred literature, the compilations of Harmer, Burder, the editor of Calmet's Dictionary of the Bible, are particularly distinguished. Of these works, as well as of the principal writers on Jewish Antiquities, the reader will find a notice in No. VI. of the Appendix to this volume.

2. *Sacred and Profane History.*—An acquaintance with the history of the Israelites, as well as of the Moabites, Ammonites, Philistines, Egyptians, Assyrians, Medes, Babylonians, Persians, Arabians, Greeks, Romans, and other antient

¹ In his "Ægyptiaca, sive de Ægyptiacorum sacrorum cum Hebraicis Libri tres," &c. Amstel. 1696, 4to.; and in his *Miscellanea Sacra*, tom. i. pp. 429, *et seq.*

² Schulzii Compendium Archæologiæ Hebrææ, Prolegomena, p. xvii. Bauer, *Herm. Sacr.* p. 276.

nations, is of the greatest importance to the historical interpretation of the Bible: for, as the Jewish people were connected with those nations, either in a hostile or in a pacific manner, the knowledge of their history, as well as of their customs, arts, and literature, becomes the more interesting; as it is well known that the Israelites, notwithstanding they were forbidden to have intercourse with the heathen, did nevertheless borrow and adopt many of their institutions.

More particularly, regardless of the severe prohibitions against idolatry, how many idols did they borrow from the Gentiles at different times, previously to the great Babylonish captivity, and associate them in the worship of Jehovah! Their commercial intercourse with the Egyptians and Arabs, and especially with the Phœnicians, was very considerable: and, at the same time, they were almost incessantly at war with the Philistines, Moabites, and other neighbouring nations, and afterwards with the Assyrians and Egyptians, until they were finally conquered, and carried into captivity by the Assyrians and Babylonians. Further, the prophets, in their denunciations or predictions, not only address their admonitions and threatenings to the Israelites and Jews, but also frequently accost foreign nations, whom they menace with destruction. The writings of Isaiah, Jeremiah, and Ezekiel, contain very numerous predictions relative to the heathen nations, which would be utterly unintelligible without the aid of profane history. The same remark will apply to the divisions of time and forms of government that obtained at different periods, which cannot be ascertained from the perusal of the sacred writings merely.

In proportion, however, as the history of the antient nations of Asia becomes necessary to the interpretation of the Bible, it is to be regretted that it is for the most part involved in so much obscurity and confusion as to require no small labour before we can extricate it from the trammels of fable, and arrive at any thing like certainty. As the histories of antient Egypt have perished, with the exception of a few fragments preserved in the writings of Josephus, Eusebius, and other authors, our knowledge of the earliest state of that country (which is sufficiently confused and intricate) can only be derived from Herodotus, Diodorus, and some other Greek writers, who cannot always be depended on. The writings of Sanchoniatho, with the exception of a few fragments, as well as the works of Histiaëus, and other Phœnician historians, have long since perished: and, for our accounts of the Assyrians, recourse must chiefly be had to the Scriptures themselves,

as no confidence whatever can be placed in the narrations of Ctesias, whose fidelity and veracity have justly been questioned by Aristotle, Strabo, and Plutarch. The history of the Ammonites, Moabites, Idumæans, Philistines, and other petty neighbouring nations, who had no historians of their own, is involved in equal obscurity: for the little that is known of them, with certainty, we are exclusively indebted to the Holy Scriptures.

The sources, therefore, of that historical knowledge, which is so essential to an interpreter of the sacred writings, are, in the first place, the Old and New Testaments, and next the works of Josephus and profane authors. It is however to be observed, that where the latter speak of the Jews, they wilfully *misrepresent* them, as is done by Justin and Tacitus. With a view to reconcile these various contradictions, and to overcome the difficulties thus interposed by the uncertainty of antient profane history, various learned men have at different times employed themselves in digesting the remains of antient history, and comparing it with the Scriptures, in order to illustrate them as much as possible: and the Connections of Sacred and Profane history, by Drs. Shuckford and Prideaux, Stackhouse's History of the Bible, and Dr. Lardner's Credibility of the Gospel History, are particularly worthy of notice.¹

3. Intimately connected with history and chronology is antient *Geography*, especially that of Palestine and the neighbouring countries; the knowledge of which, it is universally confessed, tends to illustrate almost innumerable passages of Scripture. The principal sources of sacred geography are the Scriptures themselves, and the antient Greek and other writers, who have treated on the different countries mentioned in the Bible; and to these may be added the voyages and travels of Chardin, Pococke, Shaw, Russell, D'Arvieux, Maundrel, Niebuhr, Seetzen,² Lord Valentia, Chateaubriand, Dr. E. D. Clarke, Ouseley, Morier, and others who have explored the east, and whose narratives contain many very happy elucidations of the physical and political geography of the Bible.³ These sources have been diligently consulted

¹ See an account of their valuable works *infra*, in the Appendix, No. VI.

² The result of M. Seetzen's Researches, which were undertaken under the patronage of the Palestine Association for investigating the present state of the Holy Land, was published in a thin quarto tract, intitled "A brief Account of the Countries adjoining the Lake of Tiberias, the Jordan, and the Dead Sea." Bath and London, 1810. Many places in Palestine, particularly beyond the Jordan, which are in a great degree unknown, are satisfactorily described in this little tract.

³ The writings of most of the above noticed travellers have been consulted for the sketch of the geography of the Holy Land, occurring in the third volume of this work.

by most of the learned men who have applied themselves to the illustration of this important topic. The principal works on sacred geography are those of Bochart, Michaelis, Reland, and Wells.

4. Next to History and Geography, *Genealogy* holds an important place in the study of the sacred writings. The evidences of Christianity cannot be correctly, if at all, understood, unless the genealogy of the Messiah, and his descent from Abraham and David, be distinctly traced. This is obvious from the prophecies, which, ages before his advent, determined the line of his descent; and left nothing to chance or imposture on the important subject of the promised seed, that, in the fulness of time was to "bruise the serpent's head," and by his one oblation of himself, once offered, was to make a full and perfect atonement for the sins of the whole world. Many neat genealogical tables are to be found in some of the earlier and larger editions of the Bible; but it was not until lately that an attempt was made to bring together the various genealogies of Scripture in one comprehensive view. This has been done in an elegantly executed work, entitled

Scripture Genealogy from Adam to Christ; exhibiting, in a series of thirty-six engraved tables a distinct view of the nation, tribe, family, lineal descent, and posterity of every person mentioned in the Bible, so far as they can be traced from sacred or profane history. London. 1817. royal 4to.

The plan of this work is excellent; and so far as we can judge from an examination of several of the descents contained in it, we believe it is very correctly executed. To the name of each person mentioned in every table, chronological dates are affixed on the very respectable authorities of Usher and Blair, and likewise references to passages of Scripture where the respective names are to be found. Altogether, this is a very useful and agreeable companion to the biblical student.

5. Of equal importance with either of the preceding branches of knowledge, is *Natural History*; by which alone many, otherwise obscure, passages of Scripture can be explained. Thus, frequent direct mention is made of animals, trees, plants, and precious stones; sometimes the Scripture expresses sentiments either in allusion to, or by metaphors taken from, some fact in natural history; and sometimes characters are described in allusion to natural objects; and without the knowledge of these, we cannot perceive the nature of the characters intended. Much information concerning this important topic, may be derived from the labours of the oriental travellers already mentioned, and especially those of Shaw, Russell, Hasselquist, Forskal, and Niebuhr. The most successful investigations of this interesting topic are to be found in the writings of Bochart, Celsius, Scheuchzer, and Professor Paxton.

6. Lastly, In perusing the sacred volume, the attentive reader cannot fail to be struck with allusions to *Philosophical Notions* and *Sects*, as well as to certain branches of learning, which were cultivated by the nations or people therein mentioned: it is impossible fully to apprehend the force, propriety, and beauty of these allusions, without a knowledge of the notions, &c. referred to. A short sketch of the principal Jewish sects occurs in the third volume of this work; but the only writer, to the best of the author's recollection, who has discussed this subject in a separate treatise, is the learned and indefatigable Professor Buddeus, in his *Introductio ad Historiam Philosophiæ Hebræorum, Halæ, 1720, 8vo.*; of whose labours he has availed himself. The philosophical notions which obtained among the Jews are also incidentally treated in most of the larger commentaries, as well as in most of those works, which profess to be Introductions to the Bible. ¹

SECTION VII.

OF THE SCOPE.

- I. *The Scope defined. — Importance of investigating the Scope of a Book or Passage of Scripture. — II. Rules for investigating it.*

I. **A** CONSIDERATION of the *Scope*, or design which the inspired author of any of the books of Scripture had in view, essentially facilitates the study of the Bible: because, as every writer had some design which he proposed to unfold, and as it is not to be supposed that he would express himself in terms foreign to that design, it therefore is but reasonable to admit, that he made use of such words and phrases as were every way suited to his purpose. To be acquainted, therefore, with the scope of an author, is to understand the chief part of his book. The scope, it has been well observed, is the soul or spirit of a book; and, that being once ascertained, every argument and every word appears in its right place, and is perfectly intelligible: but, if the scope be not duly considered, every thing becomes obscure, however clear and obvious its meaning may really be.²

¹ See a notice of these compilations *infra*, in the Appendix, No. VI.

² "How unfair, how irrational, how arbitrary, is the mode of interpretation which many apply to the word of God! They insulate a passage; they fix on a sentence; they detach it from the paragraph to which it belongs, and explain it in a sense dictated only by the combination of the syllables or the words, in themselves considered. If the word of God be thus dissected or tortured, what language may it not seem to speak, what sentiments may it not appear to countenance, what fancy may it not be

The scope of an author is either *general* or *special*; by the former we understand the design which he proposed to himself in writing his book; by the latter, we mean that design which he had in view, when writing particular sections, or even smaller portions, of his book or treatise.

The means, by which to ascertain the scope of a *particular* section or passage, being nearly the same with those which must be applied to the investigation of the *general* scope of a book, we shall briefly consider them together in the following observations.

II. The *Scope* of a book of Scripture, as well as of any particular section or passage, is to be collected from the writer's express mention of it, from its known occasion, from some conclusion expressly added at the end of an argument; from history, from attention to its general tenor, to the main subject and tendency of the several topics, and to the force of the leading expressions; and especially from repeated, studious, and connected perusals of the book itself.

1. *When the scope of a whole book, or of any particular portion of it, is expressly mentioned by the sacred writer, it should be carefully observed.*

Of all criteria this is the most certain, by which to ascertain the scope of a book. Sometimes it is mentioned at its commencement, or towards its close, and sometimes it is intimated in other parts of the same book, rather obscurely perhaps, yet in such a manner that a diligent and attentive reader may readily ascertain it. Thus the scope and end of the whole Bible, collectively, is contained in its manifold utility, which St. Paul expressly states in 2 Tim. iii. 16, 17. and also in Rom. xv. 4. In like manner, the royal author of Ecclesiastes announces pretty clearly, at the beginning of his book, the subject he intends to discuss, viz. to shew that all human affairs are vain, uncertain, frail, and imperfect; and, such being the case, he proceeds to inquire, *What profit hath a man of all his labour which he taketh under the sun?* (Eccl. i. 2, 3.) And towards the close of the same book (ch. xii. 8.) he repeats the same subject, the truth of which he had proved by experience. So, in the commencement of the book of Proverbs, Solomon distinctly announces their scope, (ch. i. 1—4. 6.) —“*The Proverbs of Solomon, the son of David king of Israel;—to know wisdom and instruction, to perceive the words of understanding; to receive the instruction of wisdom, justice, judgment, and equity; to give subtilty to the simple, to the young man knowledge and discretion; to*

made to gratify? But would such a mode of interpretation be tolerated by any living author? Would such a method be endured in commenting on any of the admired productions of classical antiquity? Yet in this case it would be comparatively harmless, although utterly indefensible: but who can calculate the amount of injury which may be sustained by the cause of revealed truth, if its pure streams be thus defiled, and if it be contaminated even at the very fountain-head.” Rev. H. F. Burder's Sermon on the Duty and Means of ascertaining the genuine Sense of the Scriptures, p. 21.

understand a proverb, and the interpretation; the words of the wise, and their dark sayings."—Saint Jolin also, towards the close of his Gospel, announces his object in writing it to be, "That ye might believe that Jesus is the Christ, the son of God; and that, believing, ye might have life through his name." Therefore, all those discourses of our Lord, which are recorded almost exclusively by this evangelist and apostle, are to be read and considered with reference to this particular design: and, if this circumstance be kept in view, they will derive much additional force and beauty.

Of the application of this rule to the illustration of a particular section, or the ascertaining of a special scope, the seventh chapter of Saint Paul's first epistle to the Corinthians will supply an example.—In that chapter, the object of which is to shew that *it was not good to marry*, the apostle is replying to the queries which had been proposed to him by the Corinthian converts; and it is evident that his reply is continued through the whole chapter. But did he mean to insinuate *absolutely* that matrimony in itself was not good? By no means: on the contrary, it is clear from the scope of this section, given by Saint Paul in express words, that his design was not, in general, to prefer a state of celibacy to that of marriage; much less was it to teach that the living unmarried was either more holy or more acceptable to God; or that those who vow to lead a single life shall certainly obtain eternal salvation, as the church of Rome erroneously teaches from this place. But we perceive that he answered the question proposed to him with reference to the then existing circumstances of the Christian church. The apostle thought that a single life was preferable on account of the *present distress*—that is, the sufferings to which they were *then* liable. The persecutions to which they were exposed, when they came upon them, would be more grievous and afflictive to such as had a wife and children who were dear to them, than to those who were single: and therefore, under such circumstances, the apostle recommends celibacy to those who had the gift of living chastely without marriage.

2. *The scope of the sacred writer may be ascertained from the known occasion on which his book was written.*

Thus, in the time of the apostles, there were many who disseminated errors, and defended Judaism: hence it became necessary that the apostles should frequently write against these errors, and oppose the defenders of Judaism. Such was the occasion of Saint Peter's second epistle: and this circumstance will also afford a key by which to ascertain the scope of many of the other epistolary writings. Of the same description also were many of the parables delivered by Jesus Christ. When any question was proposed to him, or he was reproached for holding intercourse with publicans and sinners, he availed himself of the occasion to reply, or to defend himself by a parable. Sometimes, also, when his disciples laboured under any mistakes, he kindly corrected their erroneous notions by parables.

The inscriptions prefixed to many of the Psalms, though some of them are evidently spurious, and consequently to be rejected, frequently indicate the occasion on which they were composed, and thus reflect

considerable light upon their scope. Thus the scope of the 18th, 34th, and 3d Psalms is illustrated from their respective inscriptions, which distinctly assert upon what occasions they were composed by David. In like manner, many of the prophecies, which would otherwise be obscure, become perfectly clear when we understand the circumstances on account of which the predictions were uttered.

3. *The express conclusion, added by the writer at the end of an argument, demonstrates his general scope.*

Thus, in Rom. iii. 28. after a long discussion, Saint Paul adds this conclusion:—*Therefore we conclude, that a man is justified by faith without the deeds of the law*: Hence we perceive with what design the whole passage was written, and to which all the rest is to be referred. The conclusions interspersed through the epistles may easily be ascertained by means of the particles, “wherefore,” “seeing that,” “therefore,” “then,” &c. as well as by the circumstances directly mentioned or referred to. The principal conclusions, however, must be separated from those which are of comparatively less importance, and subordinate to the former. Thus, in the epistle to Philemon, our attention must chiefly be directed to verses 8 and 17, whence we collect that Saint Paul’s design or scope was to reconcile Onesimus (who had been a runaway slave) to his master, and to restore him to the latter, a better person than he had before been. In the epistle to the Ephesians, the principal conclusions are ch. ii. 11, 12. and ch. iv. 1. 3. The subordinate or less principal conclusions are ch. i. 15. iii. 13. iv. 17. 25. v. 1. 7. 15. 17. and vi. 13, 14.¹

4. *The scope of a passage may further be known from history.*

For instance, we learn from history, that during the time of the apostles there were numerous errors disseminated; and therefore they wrote many passages in their epistle with the express design of refuting such errors. An acquaintance with these historical particulars will enable us to determine with accuracy the scope of entire books as well as of detached passages.

5. *A knowledge of the time when a book was written, and also of the state of the church at that time, will indicate the scope or intention of the author in writing such book.*

Thus, the epistle of Saint James was written about the year of Christ 61. at which time the Christians were suffering persecution, and probably (as appears from ch. ii. 6. and ch. v. 6.) not long before the apostle’s martyrdom; which, Bishop Pearson thinks² happened A. D. 62. in the eighth year of Nero’s reign, when the destruction of the Jewish temple and polity was impending. (James v. 1. 8.) At the period referred to, there were in the church certain professing Christians, who, in consequence of the sanguinary persecution then carried on against them both by Jews and Gentiles, were not only declining

¹ Franckii *Manuductio*, cap. iii. p. 87, 88. 292. or English edition, p. 61, *et seq.* 177. *et seq.* Franckii *Prælect.* Herm. p. 58. *et seq.*

² *Annales Paulinæ*, p. 51.

in faith and love, and indulging various sinful practices—for instance, undue respect of persons, (chapter ii. verse 1, *et seq.*) contempt of their poor brethren, (chapter ii. verse 9, *et seq.*) and unbridled freedom of speech, (chapter iii. verse 3, *et seq.*) ; but who also most shamefully abused to licentiousness the grace of God, which in the Gospel is promised to the penitent ; and, disregarding holiness, boasted of a faith destitute of its appropriate fruits, viz. of a bare assent to the doctrines of the Gospel, and boldly affirmed that this inoperative and dead faith was alone sufficient to obtain salvation. (chapter ii. verse 17. *et seq.*) Hence we may easily perceive, that the apostle's scope was not to treat of the doctrine of justification ; but, the state of the church requiring it, to correct those errors in doctrine, and those sinful practices, which had crept into the church, and particularly to expose that fundamental error of a dead faith unproductive of good works. This observation further shews the true way of reconciling the supposed contradiction between the apostles Paul and James, concerning the doctrine of salvation by faith.¹

6. *If, however, none of these subsidiary aids present themselves, it only remains that we REPEATEDLY AND DILIGENTLY STUDY THE ENTIRE BOOK, AS WELL AS THE WHOLE SUBJECT, AND CAREFULLY ASCERTAIN THE SCOPE FROM THEM, before we attempt an examination of any particular text.*

Thus we shall be enabled to understand the mind of its author, and to ascertain the main subject and tendency of the book or epistle which may be under consideration : or if it have several views and purposes in it, not mutually dependent upon each other, nor in subordination to one chief end, we shall be enabled to discover what those different matters were, as also in what part the author concluded one and began another ; and, if it be necessary to divide such book or epistle into parts, to ascertain their exact boundaries.

But in this investigation of the scope, there is not always that clearness which leads to a certain interpretation : for sometimes there are several interpretations which sufficiently agree with the writer's design. In those places, for instance, where the coming of Christ is mentioned, it is not always determined whether it is his last advent to judge the world, or his coming to inflict punishment on the unbelieving Jews. In such cases the interpreter must be content with some degree of probability. There are, however, two or three cautions, in the consideration of the scope, to which it will be desirable to attend.

1. *Where, of two explanations, one is evidently contrary to the series of the discourse, the other must necessarily be preferred.*

¹ Jo. Henr. Michaelis *Introductio Historico-Theologica in Jacobi Minoris Epistolam Catholicam*, § viii. xi.

In Psal. xlii. 2. the royal psalmist pathetically exclaims—*When shall I come and appear before God?*—This verse has, by some writers, been expounded thus; that a man may wish for death, in order that he may the sooner enjoy that state of future blessedness which is sometimes intended by the phrase *seeing God*. Now this exposition is manifestly contrary to the design of the Psalm; in which David, exiled from Jerusalem, and consequently from the house of God, through Absalom's unnatural rebellion, expresses his fervent desire of returning to Jerusalem, and beholding that happy day when he should again present himself before God in his holy tabernacle. In the fourth verse he mentions the sacred pleasure with which he had gone (or would repair, for some of the versions render the verb in the future tense) with the multitude to the house of God. There is therefore in this second sense a necessary and evident connexion with the scope and series of the discourse.

In 1 Cor. iii. 17. we read, *If any man defile (more correctly destroy) the temple of God, him shall God destroy.* The phrase *temple of God*, in this passage, is usually interpreted of the human body, and by its defilement is understood libidinous unchastity, which God will destroy by inflicting corresponding punishment on the libidinous man. This sense is certainly a good one, and is confirmed by a similar expression at the close of the sixth chapter. But, in the former part of the third chapter, the apostle had been giving the teachers of the Corinthian Christians an important caution to teach pure and salutary doctrines, together with that momentous doctrine—*Other foundation can no man lay than that is laid, which is Jesus Christ*, (verse 11.)—and that they should not add false doctrines to it. After largely discussing this topic, he subsequently returns to it, and the passage above cited occurs intermediately. From this view of the scope it will be evident, that by the temple of God is to be understood the Christian church; which if any man defile, corrupt, or destroy, by disseminating false doctrines, God will destroy him also.

2. *Where a parallel passage plainly shews that another passage is to be understood in one particular sense, this must be adopted to the exclusion of every other sense, although it should be supported by the grammatical interpretation as well as by the scope.*

Thus, in Matt. v. 25. we read—“*Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.*” This passage has been interpreted to refer either to a future state of existence, or to the present life. In the former sense, the *adversary* is God; the *judge*, Christ; the *officer*, death; and the *prison*, hell and eternal punishments. In the latter sense, the meaning of this passage simply is, “If thou hast a lawsuit, compromise it with the plaintiff, and thus prevent the necessity of prosecuting it before a judge: but if thou art headstrong, and wilt not compromise the affair, when it comes to be argued before the judge, he will be severe, and will decree that thou shalt pay the uttermost farthing.” Now, both these expositions yield good senses, agreeing with the scope,

and both contain a cogent argument that we should be easily appeased : but if we compare the parallel passage in Luke xii. 58, 59. we shall find the case thus stated—*When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him, lest he hale thee to the judge, and the judge deliver thee to the officer, (τω πρακτορι, whose duty it was to levy fines imposed for violation of the law) ; and the officer on non-payment cast thee into prison. I tell thee thou shalt not depart thence till thou hast paid the very last mite.*—In this passage there is no reference whatever to a future state, nor to any punishments which will hereafter be inflicted on the implacable : and thus a single parallel text shews which of the two senses best agrees with the scope of the discourse, and consequently which of them is preferably to be adopted.¹

SECTION VIII.

OF THE ANALOGY OF FAITH.

I. *The Analogy of Faith defined, and illustrated.* — II. *Its importance in studying the Sacred Writings.* — III. *Rules for investigating the Analogy of Faith.*

I. **O**F all the various aids that can be employed for investigating and ascertaining the sense of Scripture, the ANALOGY OF FAITH is one of the most important. We may define it to be *the constant and perpetual harmony of Scripture in the fundamental points of faith and practice, deduced from those passages, in which they are discussed by the inspired penmen, either directly or expressly, and in clear, plain, and intelligible language.* Or, more briefly, the analogy of faith may be defined to be that proportion which the doctrines of the Gospel bear to each other, or the close connexion between the truths of revealed religion.

The *Analogy of Faith* is an expression borrowed from Saint Paul's Epistle to the Romans, (xii. 6.) where he exhorts those who *prophesy* in the church (that is, those who exercise the office of authoritatively expounding the Scriptures) to *prophesy according to the proportion*, or, as the word is in the original,

¹ Bauer, Herm. Sacr. pp. 201—204. J. B. Carpzov. Herm. Sacr. pp. 33—35. Ernesti, Institutio Interp. Nov. Test. pp. 61, 62. Mori, Acroases in Ernesti, tom. i. pp. 150—160. Franckii, Prælect. Herm. pp. 29—61. Franckii Commentatio de Scopis Veteris et Novi Testamenti, Halæ 1724, 8vo. Jahni Enchiridion, pp. 69—71. Rambach, Inst. Herm. pp. 145—197. 234, 238—240. Chladenii Instit. Exeget. pp. 375—387. J. E. Pfeifferi, Inst. Herm. Sacr. pp. 147—151. 267—276. Schäfer, Institutiones Scripturisticae, pars ii. pp. 62—68.

the *analogy of faith*. To the same effect many commentators interpret Saint Peter's maxim, (2 Pet. i. 20.) that *no prophecy of Scripture is of any private, or self-interpretation*; implying that the sense of any prophecy is not to be determined by an abstract consideration of the passage itself, but by taking it in conjunction with other portions of Scripture relating to the subject, "comparing things spiritual with spiritual" (1 Cor. ii. 13.);—a rule, which though it be especially applicable to the prophetic writings, is also of general importance in the exposition of the sacred volume. †

II. It is evident that God does not act without a design in the system of religion taught in the Gospel, any more than he does in the works of nature. Now this design must be uniform: for, as in the system of the universe every part is proportioned to the whole, and is made subservient to it, so, in the system of the Gospel, all the various truths, doctrines, declarations, precepts, and promises, must correspond with and tend to the end designed. For instance, if any one interpret those texts of Scripture, which maintain our justification by faith only, or our salvation by free grace, in such a sense as to exclude the necessity of good works, this interpretation is to be rejected, because it contradicts the main design of Christianity, which is to save us *from* our sins, (Matt. i. 21.) to make us holy as God is holy (1 Pet. i. 15.) and to cleanse us from all filthiness both of flesh and spirit. (2 Cor. vii. 1.) In the application, however, of the analogy of faith to the interpretation of the Scriptures, it is indispensably necessary that the inquirer *previously* understand the whole scheme of divine revelation; and that he do not entertain a predilection for a *part* only; without attention to this, he will be liable to error. If we come to the Scriptures with any pre-conceived opinions, and are more desirous to put that sense upon the text which coincides with our own sentiments rather than the truth, it then becomes the analogy of *our* faith rather than that of the whole system. This, Dr. Campbell remarks, was the very source of the blindness of the Jews in our Saviour's time: they searched the Scriptures very assiduously; but, in the disposition they entertained, they would never believe what that

† Bishop Van Mildert's Bampton Lect. p. 181. Pfeiffer, Herm. Sacr. c. xii. (Op. t. ii. p. 659). Carpzov. Prim. Lin. Herm. Sacr. p. 28. It may here be remarked, that the New Testament presents *three* terms, which appear to be synonymous with the analogy of faith, viz. 1. Rom. ii. 20. *Μορφωσις της γνωσεως, και της αληθειας εν σω νομω*, the form of knowledge, the grand scheme and draught of all true science, and the system of eternal truth in the law.—2. Rom. vi. 17. *Τυπος διδαχης*, the form or mould of doctrine into which the Christians were cast.—3. 2 Tim. ii. 17. *Τποτυπωσις υγιανοντων λογων*, the form of sound words.

sacred volume testifies of Christ. The reason is obvious: their great rule of interpretation was *the analogy of faith*; or, in other words, the system of the Pharisean Scribes, the doctrine then in vogue, and in the profound veneration of which they had been educated. This is that veil by which the understandings of the Jews were darkened, even in reading the law, and of which Saint Paul observed that it remained unremoved in his day; and we cannot but remark that it remains unremoved in our own time¹. There is, perhaps, scarcely a sect or denomination of Christians, whether of the Greek, Romish, or Protestant churches, but has some particular system or digest of tenets, by them termed the *analogy of faith*, which they individually hold in the greatest reverence; and all whose doctrines terminate in some assumed position, so that its partisans may not contradict themselves. When persons of this description, it has been well remarked, meet with passages in Scripture which they cannot readily explain, consistently with their hypothesis, they strive to solve the difficulty by the analogy of faith which they have themselves invented. But allowing all their assumptions to be founded in truth, it is by no means consonant with the principles of sound divinity, to interpret Scripture by the hypotheses of a church; because the sacred records are the *only proper media* of ascertaining theological truth.²

III. Such, then, being the importance of attending to the analogy of faith, it remains to state a few observations which may enable the student to apply it to the clearing up of obscure or difficult passages of Scripture.

1. *Wherever any doctrine is manifest, either from the whole tenor of divine revelation or from its scope, it must not be weakened or set aside by a few obscure passages.*

As the observance of this canon is necessary to every student of the inspired volume, so it ought especially to be regarded by those who are apt to interpret passages, which are not of themselves plain, by those opinions, of the belief of which they are already possessed; but for which they have little ground besides the mere sound of some texts, that appear, when first heard, to be favourable to their preconceived notions. Whereas, if such texts were compared with the scope of the sacred writers, they would be found to bear quite a different meaning. For instance, no truth is asserted more frequently in the Bible, and consequently is more certain in religion, than that God is good, not only to some individuals, but also toward all men. Thus, David says, (Psal. cxlv. 9.) *The Lord is good to ALL, and his tender*

¹ Dr Campbell's translation of the Four Gospels, vol. i. dissert. iv. § 14. p. 116. 5d edit.

² Franck's Guide to the Scriptures, p. 79. Franckii Prælect. Herm. p. 185.

mercies are over ALL his works ; and Ezekiel, (xviii. 23.) *Have I any pleasure at all in the wicked that he should die ? saith the Lord : and not that he should turn from his ways and live ?* Frequently also does the Almighty declare, both in the books of the law as well as in the prophets, and also in the New Testament, how earnestly he desires the sinner's return to him. See, among other passages, Deut. v. 29. Ezek. xviii. 32. and xxxiii. 11. Matt. xxiii. 37. John iii. 16. 1 Tim. ii. 4. Titus ii. 11. and 2 Pet. iii. 9. If, therefore, any passages occur which at first sight appear to contradict the goodness of God, as, for instance, that He has created some persons that he might damn them (as some have insinuated); in such case the very clear and certain doctrine relative to the goodness of God is not to be impugned, much less set aside, by these obscure places, which, on the contrary, ought to be illustrated by such passages as are more clear. Thus, in Prov. xvi. 4. according to most modern versions, we read, that *The Lord hath made all things for himself, yea even the wicked for the day of evil.* This passage has, by several eminent writers, been supposed to refer to the predestination of the elect and the reprobation of the wicked, but without any foundation. Junius, Cocceius, Michaelis, Glassius, Pfeiffer, Turretin, Ostervald, Dr. Whitby, Dr. S. Clarke, and other critics, have shewn that this verse may be more correctly rendered, *The Lord hath made all things to answer to themselves,* or aptly to refer to one another, *yea even the wicked, for the evil day,* that is, to be the executioner of evil to others : on which account they are in Scripture termed the rod of Jehovah (Isa. x. 5.), and his sword (Psal. xvii. 13.) But there is no necessity for rejecting the received version, the plain and obvious sense of which is that there is nothing in the world which does not contribute to the glory of God, and promote the accomplishment of his adorable designs. The pious and the wicked alike conduce to this end ; the wicked, whom God has destined to punishment *on account of their impiety,* serve to display his justice (see Job xxi. 30), and consequently to manifest his glory. "God," says Dr. Gill (who was a strenuous advocate for the doctrines of election and reprobation) "made man neither to damn him nor to save him, but for his own glory, and that is secured whether in his salvation or damnation ; nor did or does God make men wicked : He made man upright, and man has made himself wicked ; and being so, God may justly appoint him to damnation for his wickedness, in doing which he glorifies his justice." 1

2. *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. Besides, single sentences are not to be detached from the places where they stand, but must be taken in connexion with the whole discourse.*

From disregard of this rule, the temporary direction of the apostle James (v. 14, 15.) has been perverted by the church of Rome, and rendered a permanent institution, from a mean of recovery, to a charm, when recovery is desperate, for the salvation of the soul.

1 (Gill in loc.) See also J. E. Pfeiffer's Inst. Herm. Sacr. p. 134—156.

The mistake of the church of Rome, in founding what she calls the *sacrament of extreme unction* upon this place, is very obvious; for the anointing here mentioned was applied to those whose *recovery* was *expected*, as appears from verse 16. where it is said that the Lord in answer to the prayer of faith shall raise up and restore the sick: whereas in the Roman Catholic church, extreme unction is used where there is little, or no hope of recovery, and is called the *sacrament of the dying*¹. The same remark is applicable to the popish system of auricular confession to a priest; which is attempted to be supported by James v. 16. and 1 John i. 9. neither of which passages has any reference whatever to the ministerial office. In the former, confession of our faults is represented as the duty of the faithful to each other; and in the latter, as the duty of the penitent to God alone.

3. *The WHOLE system of revelation must be explained, so as to be consistent with itself.—When two passages APPEAR to be contradictory, if the sense of the one can be clearly ascertained, in such case that must regulate our interpretation of the other.*

Thus, in one passage, the apostle John says; *If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins: if we say we have not sinned, we make him a liar, and his word is not in us.* (1 John i. 8—10.) In another passage, the same apostle affirms: *Whoever abideth in him, sinneth not. Whosoever is born of God, doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.* (1 John iii. 6. 9.)

This is an apparent contradiction; but the texts must be explained, so as to agree with one another. Now, from Scripture and experience we are certain, that the first passage must be literally understood. At the dedication of the temple, Solomon said: *If they sin against thee, and thou be angry (for there is no man that sinneth not.)* 1 Kings viii. 46. And in Eccl. vii. 20. *For there is not a just man upon the earth, that doeth good and sinneth not.* The explanation of the second passage, therefore, must be regulated by the established signification of the first; that both may agree. When it is affirmed, that even good men cannot say, they have no sin; the apostle speaks of occasional acts, from which none are free. When Saint John says, that he who is born of God doth not commit sin, he evidently means, *habitually* as the slave of sin; and this is incompatible with a state of grace. Both passages, therefore, agree, as the one refers to particular deeds, and the other to general practice; and in this manner, must every seeming contradiction be removed. The passage, of which the literal sense can be established, must always regulate the interpretation of a different expression, so as to make it agree with fixed principles.

¹ See Bishop Burnet on the 25th Article, Whitby, Benson, Macknight, and other commentators on this text; and Mr. Fletcher's Lectures on the Principles and Institutions of the Roman Catholic Religion, p. 198, *et seq.*

4. *No interpretation of Scripture can belong to the analogy of faith, that contradicts any of those fundamental points of DOCTRINE or MORALITY, which are frequently repeated in the Scriptures, and which we every where find most urgently enforced.*

To this purpose Saint John (1 John iv. 2, 3.) has laid down the following axiom as a test by which to try the *spirits*, or teachers pretending to be inspired by the Holy Spirit:—*Every spirit that confesseth that Jesus Christ is come in the flesh, is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God.* This was a fundamental doctrine, or principle of Christianity by which other doctrines were to be tried. Nearly to the same purpose is the following rule of Saint Paul. (1 Tim. vi. 3. 5.):—*If any man teach otherwise and consent not to wholesome words, and to the doctrine which is according to godliness, from such withdraw thyself.* The obvious meaning of which is, that if any man teach such doctrines as contradict the main design of Christianity, which is to promote true holiness, he is not to be attended to; nor is the sense which such a one gives of any particular text of Scripture to be received, because it militates against the grand design of the Christian scheme, which explicitly states (to use the language of Saint Paul himself,) that *Christ came into the world to destroy the works of the Devil, and gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.* (Tit. ii. 14.)

5. *An obscure, doubtful, ambiguous, or figurative text must never be interpreted in such a sense as to make it contradict a plain one: for, in explaining the Scriptures, consistency of sense and principles ought so be supported in all their several parts; and if any one part be so interpreted as to clash with another, such interpretation cannot be justified. Nor can it be otherwise corrected than by considering every doubtful or difficult text, first by itself, then with its context, and then by comparing it with other passages of Scripture; and thus bringing what may seem obscure into a consistency with what is plain and evident.*

The doctrine of transubstantiation, inculcated by the church of Rome, is founded on a strictly literal interpretation of figurative expressions, *this is my body*, &c. (Matt. xxvi. 26, &c.) and (which has no relation to the supper), *eat my flesh, drink my blood.* (John vi. 51—58.) But independently of this, we may further conclude that the sense put upon the words "*this is my body*" by the church of Rome, cannot be the true one, being contrary to the express declaration of the New Testament history, from which it is evident that our Lord is ascended into heaven, where he is to continue "*till the time of the restitution of all things;*" (Acts iii. 21.) that is, till his second coming to judgment. How then can his body be in ten thousand several places on earth at one and the same time? We may further add

that, if the doctrine of transubstantiation be true, it will follow that our Saviour, when he instituted the sacrament of the Lord's Supper, did actually eat his own flesh, and drink his own blood: a conclusion this, so obviously contradictory both to reason and to Scripture, that it is astonishing how any sensible and religious man can credit such a tenet.

Upon a similar literal interpretation of Matt. xvi. 18. *Thou art Peter, and upon this rock will I build my church*, the church of Rome has erected the claim of supremacy for Peter and his successors. Hence building on Peter is explained away by some commentators, as being contrary to the faith that Christ is the only foundation. (1 Cor. iii. 11). The most eminent of the antient fathers, as well as some of the early bishops or popes of Rome, particularly Gregory the Great, and likewise several of the most judicious modern commentators, respectively take this rock to be the profession of faith, which Peter had just made that *Christ was the son of God*. The connection however shews that Peter is here plainly meant. *Thou art Peter*, says Christ; and *upon this rock*, that is, Peter, pointing to him; for thus it connects with the reason which follows for the name, in the same manner as the reason is given for that of Abraham in Gen. xvii. 5. and of Israel, in Gen. xxxii. 28. The Apostles are also called, in other parts of the New Testament, the foundation on which the church is built, as in Eph. ii. 20. and Rev. xxi. 14. as being the persons employed in erecting the church, by preaching. It is here promised that Peter should commence the building of it by his preaching, which was fulfilled by his first converting the Jews (Acts ii. 14—42), and also the Gentiles. (Acts x. xv. 7). This passage therefore gives no countenance to the papal supremacy, but the contrary, for this prerogative was personal and incommunicable. †

6. *Such passages as are expressed with brevity are to be expounded by those, where the same doctrines or duties are expressed more largely and fully.*

Even light variations will oftentimes serve for the purpose of reciprocal illustration. Thus the beatitudes related in the sixth chapter of Saint Luke's Gospel, though delivered at another time and in a different place, are the same with those delivered by our Lord in his sermon on the mount, and recorded in the fifth chapter of Saint Matthew's Gospel. Being however epitomised by the former Evangelist, they may be explained by the latter. Further, the quotation from Isaiah, vi. 9, 10. *Hear ye indeed, but understand not, &c.* is contracted in Mark iv. 12. Luke viii. 10. and John xii. 40. but it is given at large in Matt. xiii. 14, 15. and accordingly from this last cited Gospel, the sense of the prophet is most evident. Again, Nothing is more certain than that God *hath no pleasure in wickedness*, or sin (Psal. v. 4.) and consequently cannot be the cause of sin. When, therefore, any

† Barrow's Works, vol. i. p. 581. Grotius in loc. Elsley's Annotations, vol. i. pp. 273—275. Gerard's Institutes, p. 163. See also the commencement of Bishop Burgess's Letter to his Clergy, entitled, *Christ, and not Saint Peter, the Rock of the Christian Church*, and especially Dr. A. Clarke's Commentary on Matt. xvi. 18.

passages occur which *appear* to intimate the contrary, they must be so understood as not to impugn this important truth. The *hardening* of Pharaoh's heart, therefore, is not to be taken as the act of God, but that he permitted him to go on, following his own cruel schemes, regardless of the divine judgments.¹

7. *In ascertaining the analogy of faith, the seat of a subject must be consulted and considered.*

By the *seat of a subject* we mean any place or passage in Scripture where any subject is treated, either professedly, or in subordination to another subject, or in which more especially it is regularly discussed and grounded by the special appointment of the Holy Spirit. This last has been termed its *proper and principal seat*, and is that which must chiefly be regarded: for there is no article of faith, necessary to be believed unto salvation, which is not clearly and explicitly proposed in some part or other of the Scripture. Such texts therefore as treat professedly on a subject, have greater weight than those which only touch upon it incidentally: and texts that 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.

Thus the Lord's Supper is treated of, professedly, and in its proper and principal seat, in *the words of its institution* related in Matt. xxvi. 26—28. Mark xiv. 22—24. Luke xxii. 19, 20, and 1 Cor. xi. 23—26. Now, should any question arise relative to this point, these passages are to be exclusively consulted, and not uncertain or dubious places, as Luke xxiv. 30. in which there appears no vestige of the Lord's Supper, or John vi. 51—58. where indeed mention is made of the eating of Christ's flesh and drinking his blood, but not sacramentally, as it is done in the Lord's Supper. Further, The doctrine of justification is considered in the third chapter of Saint Paul's epistle to the Philippians, as in its proper seat: and the epistle to the Galatians, and especially that to the Romans are the principal seats of that momentous doctrine; and according to the tenor of these, particularly Rom. iii., all the other passages of Scripture that treat of justification, should be explained.²

8. *“Where several doctrines of equal importance are proposed, and revealed with great clearness, we must be careful to give to each its full and equal weight.”*

“Thus, that we are saved by the free grace of God, and through faith in Christ, is a doctrine too plainly affirmed by the sacred writers to be set aside by any contravening position: for it is said, *By grace ye are saved through faith, and that not of yourselves; it is the gift of God.* (Eph. ii. 8). But so, on the other hand, are the doctrines of repentance unto life, and of obedience unto salvation; for, again it is

¹ See this text more fully considered, *supra*, Vol. I. pp. 617—619. J. E. Pfeiffer has given some additional examples, illustrating the preceding rule, in his *Inst. Herm. Sacr.* pp. 142—144.

² Franck's Guide, p. 41. Pfeiffer, *Herm. Sacr.* c. xii. p. 659, and *Critica Sacra*, c. v. § 15. pp. 719, 720. Gerard's *Institutes*, p. 161.

said, *Repent and be converted, that your sins may be blotted out*, (Acts iii. 19.) and, *If thou wilt enter into life, keep the commandments*, (Matt. xix. 17). To set either of these truths at *variance* with the others, would be to frustrate the declared purpose of the Gospel, and to make it of none effect. Points thus clearly established, and from their very nature indispensable, must be made to correspond with each other: and the exposition, which best preserves them unimpaired and undiminished, will in any case be a safe interpretation, and most probably the true one. The analogy of faith will thus be kept entire, and will approve itself, in every respect, as becoming its divine author, and *worthy of all acceptance.*"¹

Some farther remarks might be offered, in addition to the above rules; but as they fall more properly under consideration in the subsequent part of this work, the preceding observations on the interpretations of Scripture by the analogy of faith will perhaps be found abundantly sufficient. It only remains to state, that, valuable as this aid is for ascertaining the sense of Scripture, it must be used in *concurrence* with those which have been illustrated in the foregoing sections, and to subjoin a few cautions, in the application of the analogy of faith, attention to which will enable us successfully to "*compare things spiritual with spiritual.*"

1. "Care," then, "must be taken, not to confound seeming with real analogies;—not to rely upon merely verbal resemblances when the sense may require a different application; not to interpret what is parallel only in one respect, as if it were so in all; not to give to any parallel passages so absolute a sway in our decisions as to overrule the clear and evident meaning of the text under consideration; and, above all, not to suffer an eagerness in multiplying proofs of this kind, to betray us into a neglect of the immediate context of the passage in question, upon which its signification must principally depend¹." The occasion, coherence, and connection of the writing, the argument carrying on, as well as the scope and intent of the paragraph, and the correspondence of the type with its antitype, are all to be carefully remarked.

2. Further, "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."

3. Lastly, "The analogy of faith, as applicable to the examination of particular passages, ought to be very short, simple, and purely scrip-

¹ Bishop Vanmildert's Bampton Lect. p. 204.

² Ibid. p. 215.

tural; but most sects conceive it, as taking in all the complex peculiarities, and scholastic refinements, of their own favourite systems." ¹

Thus, as it has been remarked with equal truth and elegance ², "by due attention to these principles, accompanied with the great moral requisites already shewn to be indispensable, and with humble supplication to the throne of grace for a blessing on his labours, the diligent inquirer after Scripture truth may confidently hope for success. The design of every portion of holy writ, its harmony with the rest, and the divine perfection of the whole, will more and more fully be displayed. And thus will he be led, with increasing veneration and gratitude, to adore HIM, to whom every sacred book bears witness, and every divine dispensation led the way; even HIM, who is *Alpha and Omega, the first and the last, Jesus Christ, the same yesterday, to-day, and for ever.*" ³

SECTION IX.

ON COMMENTARIES.

- I. *Different Classes of Commentaries.*—II. *Nature of Scholia.*—III. *Of Commentaries strictly so called.*—IV. *Paraphrases.*—V. *Collections of Observations on Holy Writ.*—VI. *The Utility and Advantage of Commentaries.*—VII. *Design to be kept in view, when consulting them.*—VIII. *Rules for consulting Commentaries to the best advantage.*

I. **T**HE labours of expositors and commentators have been divided into various classes, according to the nature of their different works; for, although few confine themselves to one method of interpretation, exclusively, yet each generally has some predominant character, by which he is peculiarly distinguished. Thus some are,

1. Wholly *spiritual* or *figurative*; as Cocceius, and those foreign commentators who have followed his system, viz. that the Scripture is every where to be taken in the fullest sense it will admit; and in our own country, Dr. Gill, Dr. Hawker, and some minor writers.

¹ Gerard's Institutes, p. 161. The analogy of faith is copiously illustrated, in addition to the authorities already cited, by Franck, in his *Prælect. Herm. positio v.* pp. 166—192; by Rambach, in his *Instit. Herm. Sacræ, lib. ii. c. i.* pp. 87—106; by Jahn in his *Enchiridion Herm. Generalis*, § 32. pp. 96—100; by J. E. Pfeiffer, in his *Instit. Herm. Sacræ*, pp. 706—740; and by Chladenius, in his *Institutiones Exegeticæ*, pp. 406—430.

² By Bishop Vanmildert, *Bampt. Lect.* p. 216.

³ Rev. i. 11. Heb. xiii. 8.

2. *Literal and critical*: such are Ainsworth, Wetstein, Dr. Blayney, Bishop Patrick, Lowth, and Whitby, Calmet, Chais, Bishop Lowth, Archbishop Newcome, Wall, Dr. Campbell, Dr. Priestley, and others.

3. *Wholly practical*: as Musculus, Zuingle, Baxter, Henry, Ostervald, Brown, Dr. Fawcett, the "Reformer's Bible," &c. &c.

4. Those who unite critical, philological, and practical observations: such are the commentaries of Dr. Dodd, Bishop Mant and Dr. D'Oyly, Poole, Scott, M. Martin, Dr. A. Clarke, Mr. Benson, &c. on the entire Bible, and the paraphrases of Pyle on the Old Testament; on the New Testament, Dr. S. Clarke and Pyle, Dr. Doddridge, Mr. Locke, Dr. Benson, Dr. Macknight; Mr. Orton on the Old Testament; Mr. Gilpin on the New Testament, &c. &c.

A more correct classification of expository writings may be into *scholiasts*, *commentators* and *paraphrasts*: whose united design is, to lead their readers to the right understanding of the author whom they undertake to explain. Hence their province is, to illustrate obscure passages, to reconcile apparent contradictions, to obviate difficulties, whether *verbal* or *real*, and, in short, to remove every thing that may tend to excite doubts in the minds of the readers of the Bible.

II. *Scholia*, are short explanatory notes on the sacred writers; whose authors, termed *scholiasts*, particularly aim at brevity. In this kind of expository writings, obscure words and phrases are explained by such as are more clear; figurative, by such as are proper; and the genuine force of each word and phrase is pointed out. Further, the allusions to antient manners and customs are illustrated, and whatever light may be thrown upon the sacred writer from history or geography, is carefully concentrated, and *concisely expressed*: nor does the scholiast fail to select and introduce the principal and most valuable various readings, whose excellence, antiquity, and genuineness, to the best of his judgment, give them a claim to be noticed. The discordant interpretations of difficult passages are stated and examined, and the most probable one is pointed out. These various topics, however, are rather touched upon, than treated at length: though no material passages are (or at least ought to be) left unnoticed, yet some very obscure and difficult passages are left to be discussed and expounded by more learned men. Such was the method, according to which the antient scholiasts composed their scholia, for illustrating Homer, Sophocles, Aristophanes, Horace, Virgil, and other

Greek and Latin classics: and the same mode has been adopted by those Christian writers who have written scholia on the Bible.¹

III. The various topics, which engage the attention of the scholiast, are also discussed, but more at length, by *Commentators*; whose observations form a series of perpetual annotations on the sacred writers, and who point out more clearly the train of their thoughts, as well as the coherence of their expressions. The commentator therefore not only furnishes summaries of the argument, but also resolves the expressions of his author into their several parts, and shews in what respects they agree, as well as where they are apparently at variance. He further weighs and examines different passages, that admit of different interpretations; and while he offers his own views, he confirms them by proper arguments or proofs, and solves any doubts which may attend his own interpretation. Further, a judicious commentator will avoid all prolix, extraneous, and unnecessary discussions, as well as far-fetched explanations, and will bring every philological aid to bear upon passages that are in any degree difficult or obscure. Commentators *ought not* to omit a single passage that possesses more than ordinary difficulty, though the contrary is the case with many, who expatiate very copiously on the more easy passages of Scripture, while they scarcely touch on those which are really difficult, if they do not altogether omit to treat of them. In a word, it is the commentator's province to remove every difficulty that can impede the biblical reader, and to produce whatever can facilitate his studies, by rendering the sense of the sacred writings more clear and easy to be apprehended.

IV. A *Paraphrase* is an exposition of the same thing in other words: the paraphrast, therefore, differs from the commentator in this respect, viz. that whatever is fully explained by the latter in his perpetual annotations, the former expounds by rendering the whole discourse, as well as every expression, of the sacred writer in equivalent terms; so that what is obscure is thus rendered more perspicuous, in one continued and unbroken narrative. *Provided the integrity of his author's sense be observed*, the paraphrast is at liberty to abridge what

¹ Somewhat similar to Scholia are the *questions* or inquiries concerning particular books of Scripture, which were composed by antient ecclesiastical writers: they differ from Scholia in this respect, that questions are exclusively confined to the consideration of *some* difficult passages only, whose meaning was at that time an object of discussion, while it is the design of Scholia to notice *every* difficult or obscure passage with brevity and perspicuity. Augustine, among other biblical treatises, wrote two books of *Quæstiones Evangelicæ*, on the Gospels of Saint Matthew and Saint Luke.

is narrated at length, to enlarge on what is written with brevity, to supply *supposed* omissions, to fill up chasms, to illustrate obscure and apparently involved passages, by plain, clear, and neatly turned expressions, to connect passages which seem too far asunder, or not disposed in order either of time or subject, and to arrange the whole in a regular series. These, indeed, it must be admitted, are important liberties, not to be taken with the Scriptures by *any* paraphrast without the utmost caution, and even then only in the most sparing manner. Paraphrases have been divided by Professor Rambach¹, and other writers on the interpretation of the Bible, into two classes—*historical* and *textual*. In the former class of paraphrases, the argument of a book or chapter is pursued historically; and the paraphrast endeavours to give his author's meaning in perspicuous language. In the latter instance, the paraphrast assumes, as it were, the person of the sacred writer, closely pursues the thread of his discourse, and aims at expressing every word and phrase, though in circumscribed limits, yet in terms that are both clear and obvious to the capacities of his readers. Hence it would appear, that a paraphrase is the most difficult species of expository writing; and, as the number of paraphrasts on the Scriptures is, comparatively, small, (probably from this circumstance), the ingenious classification of them proposed by Rambach is not sufficiently important to render it necessary that we should form them into a separate class of interpreters. It is of infinitely greater moment to Bible readers, when purchasing works of this description, that they select those which are neither too prolix nor too expensive, and whose authors avoid every thing like party-spirit; neither extolling beyond measure any thing antient, merely because it is of remote antiquity, nor evincing a spirit of *dogmatical innovation*; but who, "rightly dividing the word of truth," while they express themselves in clear and perspicuous terms, shew themselves to be well skilled both in the theory and application of sound principles of scriptural interpretation, and who have diligently availed themselves of every internal and external aid for ascertaining the sense of the sacred writers.

V. Closely allied to commentaries, are the collections of *observations* illustrative of the sacred writings, which have been formed of late years, and require to be consulted with similar cautions, and in the same manner. These books of observations are either grammatical and philological, or miscellaneous;

¹ Rambachii Institutiones Hermeneuticæ, pp. 706, 707.

sometimes they discuss only a few passages which are peculiarly difficult and obscure, and sometimes they appear in the form of a grammatical and philological commentary, following the order of the sacred books. On this account, as well as to facilitate reference, we have classed them with expositions of the Bible: of the best editions of all these, the reader will find some account in No. VII. of the Appendix to this volume, occasionally interspersed with concise bibliographical and critical observations.

VI. Opinions widely different have been entertained respecting the utility and advantage resulting from commentaries, annotations, and other expositions of the sacred writings. By some, who admire nothing but their own meditations, and who hold all human helps in contempt, commentaries are despised altogether, as tending to found our faith on the opinions of men rather than on the divine oracles; while others, on the contrary, trusting exclusively to the expositions of some favourite commentators, receive as infallible whatever views or opinions they may choose to deliver, as *their* expositions of the Bible. The safest way in this case, as in all others, is to take the middle path, and occasionally to avail ourselves of the labours of commentators and expositors, while we diligently investigate the Scriptures for ourselves, without relying exclusively on our own wisdom, or being fascinated by the authority of an eminent name.

The late eminent divine and theological tutor, Dr. Campbell, was of opinion that the Bible should be first read and studied *without* a commentary; but his advice was addressed to students who were *previously* acquainted with the originals; and though the design of the present work is to facilitate to studious inquirers the understanding of the Scriptures, yet the author presumes not to suppose that his labours will supersede the necessity of commentaries; or that he can furnish them with all that information which renders such works desirable to the generality of Bible readers. A sensible writer has observed, that the Bible is a *learned* book, not only because it is written in the learned languages, but also as containing allusions to various facts, circumstances, or customs of antiquity, which, to a common and unlettered reader, require explanation. So far, indeed, as relates to the way of salvation, "he that runs may read:" but there are many important points, if not of the first importance, in which we may properly avail ourselves of the labours of inquirers who have preceded us; especially in clearing difficulties, answering objections, and reconciling passages which at first sight appear contradictory.

Further, "the Bible is a large book, and we are under no small obligations to those who have collated its different parts—the New Testament with the Old,—the prophetic with the historical books, &c.; and to reject their assistance, in making the Scriptures their own interpreter, is to throw away the labours of many ages. As well might we reject all our historians, and insist on believing nothing but what we derive immediately from state papers, original records, or other documents, on which all history is founded." Once more, "the Bible is intended as a directory for our faith and practice. Now, to have an experienced friend, who has long been in the habit of perusing it with patient study and humble prayer,—to have *such* a friend at hand, to point out in every chapter what may be useful or important, and especially to disclose its latent beauties, may be no less desirable and useful, than it is, when travelling in a foreign country, to have with us a companion who has passed the same route, and is acquainted both with the road, and with the objects most worthy of notice. It is granted, however, that there are extremes; and that it is no less wrong to place *implicit* confidence in commentators, than it is to treat them with contempt: to derive advantage from them, we should treat them as commentators *only*, and *not* as inspired writers."¹

VII. The *use* to be made of interpreters and commentators is twofold:

FIRST, *that we may acquire from them a method of interpreting the Scriptures correctly.*

It is not sufficient that we be enabled rightly to understand the Bible ourselves, but it is essentially necessary that those who are destined for the sacred office should be able to explain it with facility, and also to communicate its sense and meaning with perspicuity to others. As, however, this faculty is not to be attained merely by studying rules for the interpretation of the Scriptures, habitual and constant practice must be superadded; and it will further prove of singular advantage to place before us some good expositors, as models for our imitation. In order to accomplish this desirable object, we must not accumulate and read every interpreter or commentator *indiscriminately*, but should select one or two, or a *few* at most, of acknowledged character for learning and piety; and, by frequent perusal of them, as well as by studying their manner of expounding, should endeavour to form ourselves after them, until we are completely masters of their method. But the reading of commentaries will further assist us,

SECONDLY, *to understand whatever passages appear to us to be difficult and obscure.*

¹ The Christian Reader's Guide, by Thomas Williams, part i. p. 82.

It is not to be denied that there are many passages in the sacred writings both difficult and obscure, in consequence of the various times when the different books were written, the different topics of which they treat, and their allusions to antient customs, &c. The helps, by which most of these difficulties may be removed, have already been stated in the course of the present work. But we cannot suppose that the solitary and unassisted researches even of the most learned expositor are adequate to the removal of every difficulty, or to the elucidation of every obscurity, or that he is not liable to mistake the sense of the sacred penman. By the united labours, however, of many learned and pious men, of different ages and countries, we are put in possession of *accumulated information* relative to the Bible; so that we may derive large accessions of important knowledge from the *judicious* use of the writings of commentators and expositors.

VIII. In order, then, that we may avail ourselves of their valuable labours to the utmost advantage, the following hints are submitted to the consideration of the reader.

1. *We should take care that the reading of commentators does not draw us away from studying the Scriptures for ourselves, from investigating their real meaning, and meditating on their important contents.*

This would be to frustrate the very design for which commentaries are written, namely, to facilitate our labours, to direct us aright where we are in danger of falling into error, to remove doubts and difficulties which we are ourselves unable to solve, to reconcile apparently contradictory passages, and, in short, to elucidate whatever is obscure or unintelligible to us. In the first instance, therefore, no commentators should be consulted until we have previously investigated the sacred writings for ourselves, making use of every grammatical and historical help, comparing the scope, context, parallel passages, the analogy of faith, &c.; and even then commentaries should be resorted to only for the purpose of explaining what was not sufficiently clear or of removing our doubts. This method of studying the sacred volume will, unquestionably, prove a slow one; but the student will proceed with certainty; and, if he have patience and resolution enough to persevere in it, he will ultimately attain greater proficiency in the knowledge of the Scriptures, than those who, disregarding this method, shall have recourse wholly to assistances of other kinds. From the mode of study here recommended, many advantages will result. In the first place, the mind will be gradually accustomed to habits of meditation: without which we cannot reasonably hope to attain even a moderate, much less a profound knowledge of the Bible;—secondly, those truths will be more readily as well as indelibly impressed on the memory, which have thus been “marked, learned, and inwardly digested” in the mind by silent thought and reflexion;—and, thirdly, by pursuing this method, we shall perceive our own progress in sacred literature more readily, than if (like idle drones in a

bee-hive) we devour and exhaust the stores provided by the care and labour of others.¹

2. *We should not inconsiderately assent to the interpretation of any expositor or commentator, or yield a blind and servile obedience to his authority.*

The canon given by Saint Paul, (1 Thess. v. 21.)—*Prove all things, hold fast that which is good,*—is therefore particularly worthy of our notice: for, since no man is an infallible judge of the sense of Scripture, not only the expositions given by commentators ought to be carefully examined; but we should also particularly investigate the proofs by which they support their interpretations, uninfluenced by the celebrity of their names, the semblance of ingenuity and novelty, the appearance of learning, or the *excellency of speech*². Commentators, in fact, are witnesses, not judges: their authority is merely human, and does not surpass the sphere of human belief. But we should not read, exclusively, commentators of a particular *school*, to which we are perhaps attached, and to whose opinions we subscribe; and though the writings of those who inculcate erroneous doctrines are to be received with the greatest suspicion, yet they are not to be altogether disregarded, as they *sometimes* contain valuable and important hints for the elucidation of difficult passages of Scripture. That he may not be misunderstood, the author will explain himself by a single example. The variety of erroneous *theological* notions, asserted in different publications by the late Dr. Priestley, has justly excited suspicions in the minds of all, who cherish a regard for what they conscientiously believe to be the peculiar doctrines of the Christian dispensation; so that any theological or expository writings, bearing *his* name, are by them received with caution, and subjected to the most rigorous examination. His “*Notes on all the Books of Scripture*” are, nevertheless, well worthy of being consulted: for “though the doctor keeps his own creed (*Unitarianism*) continually in view, especially when considering those texts which other religious people adduce in favour of theirs, yet his work contains many invaluable notes and observations, particularly on the *philosophy, natural history, geography, and chronology* of the Scriptures: and to these subjects few men in Europe were better qualified to do justice.”³

3. *The best commentators and interpreters only are to be read.*

So numerous are the commentaries at present extant on the sacred writings, that to notice them all would require a distinct volume. Not to mention the magnitude of their *cost*, the labour and fatigue of turning over and examining such a multitude of massy volumes, is

¹ Bauer, Herm. Sac. p. 302. Steph. Gausseni Dissertatio de Ratione Studii Theologici, pp. 25, 26. Dr. Henry Owen's Directions for young Students in Divinity, p. 37. 5th edit.

² C. D. Beckii Monogramata Hermeneutices Librorum Novi Testamenti, pars i. pp. 174, 175.

³ Dr. A. Clarke, General Preface to vol. i. of his Commentary on the Bible, p. xi.

sufficient to deter any one from the study of them: and must necessarily prevent an ingenuous student from deriving any real advantage. For the perplexity of mind, arising from so great a variety of conflicting opinions, will either disgust him altogether with sacred studies, or he will so bewilder himself, that he will not be able to determine which to follow or embrace.

Although the more antient commentators and expositors did not possess those peculiar facilities for interpreting the Scriptures, with which we are now happily favoured, yet they are not to be altogether despised by those, who may have leisure and opportunity to consult them, for the purpose of tracing the time when, and the authors by whom, particular expositions of certain passages were first introduced. The more antient interpreters, being coeval or nearly so with the sacred writers, and also living in the neighbouring countries, are thus rendered good evidence for the received sense of certain words in their day. Hence the Jews frequently throw much light on the meaning of Hebrew words and usages, as may be seen in the extracts from their writings which are to be found in all the larger commentaries: and in like manner the Greek fathers, the value of whose labours it has been the fashion unduly to depreciate, are excellent evidence for the meaning attached to Greek words, particularly in controversies relating to the deity of Jesus Christ, the reality and efficacy of his atonement, &c. And since there are *some expositions* of very important passages, in which all or nearly all expositors, both antient and modern, *are agreed*, these have a high claim to our attention.¹

Of the more modern commentators, the *best only* must be selected, whom we may consult as guides: And those may be considered as the best commentators, who are most deeply furnished with the requisite critical skill; who most diligently investigate the literal sense, and do not attempt to establish a mystical sense until the literal sense is most clearly ascertained; who do not servilely copy the remarks of preceding commentators, but, while they avail themselves of every help for the interpretation of the Scriptures, elicit what appears to be the true meaning, and support it by such clear and cogent arguments, and state it with such perspicuity, as convinces the reader's judgment. To these acquirements, it is scarcely necessary to add, that *deep, yet sober piety and uprightness, are indispensably necessary to a commentator on Holy Writ.*

On the subject of commentaries, it is an excellent advice of Ernesti's², that we shall find considerable advantage in making memoranda of the more difficult passages of the sacred writings, which have been variously explained by expositors, as well as of such passages as are particularly worthy of note, but concerning which our own researches, or those of others, have failed in procuring satisfactory information. Thus, whenever any *new* commentary falls into our hands, we can in a short time ascertain whether it contains any thing intrinsically new or valuable, or that may lead us to ascertain the genuine sense of a passage. By consulting commentators and

¹ Bauer, Herm. Sac. p. 304. Turretin de Interp. Sac. Scrip. p. 333.

² Institutio Interpretis Novi Testamenti, part iii. cap. ix. § 44. p. 306.

expositors in this manner, we shall be able to distinguish ideas of things from ideas of sounds; and, thus becoming habituated to the investigation and consideration of the sacred writings, we shall, under divine teaching, be enabled to understand *the mind of the Spirit* in the Scriptures.

4. Where it does not appear that either antient or modern interpreters had more knowledge than ourselves respecting particular passages; and where they offer only conjectures,—in such cases their expositions ought to be subjected to a strict examination. If their reasons are then found to be valid, we should give our assent to them: but, on the contrary, if they prove to be false, improbable, and insufficient, they must be altogether rejected.

Lastly, as there are some commentaries, which are either wholly compiled from the previous labours of others, or contain observations extracted from their writings, if any thing appear confused or perplexed in such commentaries, the original sources whence they were compiled must be referred to, and diligently consulted.

Having stated and illustrated, in the preceding chapters, the different senses of the sacred writings, and the various subsidiary means by which to ascertain those senses,—it remains that we shew in what manner the sense, when discovered, is to be communicated, expounded, and applied. The consideration of this topic will lead us to notice the interpretation of the *Historical, Mystical, Prophetical, Typical, Doctrinal, and Moral* parts of the Bible, as well as of the *Promises and Threatenings* contained in the Scriptures, together with that *Practical Application* of them to the heart and conscience of the reader, without which all knowledge will be in vain. If, indeed, the previous investigation of the sense of Scripture be undertaken with those moral and devout qualifications which have been stated in the beginning of this work¹, it is scarcely possible that we can fail to understand the meaning of the word of God.

¹ See Vol. I. pp. 558, 559.

CHAPTER IV.

ON THE HISTORICAL INTERPRETATION OF THE SCRIPTURES.

I. *Historical Interpretation defined.*—*Rules for the Historical Interpretation of the Scriptures.*—II. *On the Interpretation of Scripture-Miracles.*

I. **T**HE Bible being a collection of writings executed at different and distant times, partly historical, partly didactic, and partly prophetic, but throughout revealing the will of God to man, it is generally admitted that it ought not to be contemplated as one book. But since it is not sufficient to know *grammatically* the different expressions employed by writers, in order to interpret antient works, so it is necessary that we add *Historical Interpretation* to our grammatical or literal knowledge. By historical interpretation we are to understand, that we give to the words of the sacred author that sense which they bore in the age when he lived, and which is agreeable to the degree of knowledge he possessed, as well as conformable to the religion professed by him, and to the sacred and civil rites or customs that obtained in the age when he flourished. In investigating the historical interpretation of the Scriptures, the following hints may be found useful.

1. *The books of the Old and New Testament are, each, to be frequently and carefully read, and the subjects therein treated are to be compared together, in order that we may ascertain the meaning of what the authors thought and wrote.*

They, who wish to attain an accurate knowledge of the philosophical notions of Plato, Aristotle, or any other of the antient Grecian sages, will not consult the later Platonic writers, or the scholastic authors who depended wholly on the *authority* of Aristotle, and whose knowledge of his works was frequently very imperfect, but will rather peruse the writings of the philosophers themselves:—in like manner, the books of the Old and New Testament are to be constantly and carefully perused and weighed by him, who is sincerely desirous to obtain a correct knowledge of their important contents. For, while we collate the expressions of each writer, we shall be enabled to harmonise those passages which treat on the same topics; and may reasonably hope to discover their true sense. Some foreign biblical critics, however, (who, in their zeal to accommodate the immutable truths of Scripture to the standard of the present age, would divest the Christian dispensation of its most important doctrines), have asserted that, in the interpretation of the Old Testament, all reference to the New Testament is to be excluded. But, unless we consult the latter, there

are passages in the Old Testament, whose meaning *cannot* be fully apprehended. To mention only one instance out of many that might be adduced:—In Gen. i. 26, 27. God is said to have created man after his own image: this passage (which, it should be recollected, describes man in his primeval state of spotless innocence, before he became corrupted by the fall), the divines in question affirm, must be interpreted according to the crude and imperfect notions entertained by the antient heathen nations concerning the Deity¹! But, if we avail ourselves of the information communicated in the New Testament (as we are fully warranted to do by the example of Christ and his inspired apostles), we shall be enabled to form a correct notion of the divine image intended by the sacred historian; viz. that it consisted in righteousness, true holiness, and knowledge. See Eph. iv. 24. and Col. iii. 10.

2. *It is also indispensable that we lay aside, in many instances, that more accurate knowledge which we possess, of natural things, in order that we may fully enter into the meaning of different parts of the sacred writings.*

The antient Hebrews being altogether ignorant of, or imperfectly acquainted with, many things, the nature of which is now fully explored and well known, it were absurd to apply our more perfect knowledge to the explanation of things which are related according to the limited degrees of knowledge they possessed. Hence it is not necessary that we should attempt to illustrate the Mosiac account of the creation according to the Copernican system of the universe, which the experiments of philosophers have shewn to be the true one. As the Scriptures were composed with the express design of making the divine will known to man, the sacred authors might, and did, make use of popular expressions and forms of speech, then in use among the persons or people whom they addressed; the philosophical truth of which they neither affirmed nor denied.²

3. *The historical interpretation of the Scriptures will, further, be essentially promoted by an acquaintance with the history of such antient nations or people, as did not possess a higher degree of cultivation than the Hebrews or Jews.*

A judicious comparison of the notions that obtained among antient, and comparatively uncultivated nations, with those entertained by the Hebrews or Jews, will, from their similitude, enable us to enter more fully into the meaning of the sacred writers. Thus many pleasing illustrations of patriarchal life and manners may be obtained by com-

¹ How crude, imperfect, and erroneous these views of the Heathens were respecting the Almighty, has been shewn at great length by various eminent advocates for the truth and divine origin of Revelation; but no one has discussed it more elaborately than Dr. Leland, in his “*Advantage and Necessity of the Christian Revelation, as shewn from the state of Religion in the Heathen World.*” 1768, 8vo. pp. 667—665. Reprinted at Glasgow in 1819. in 2 vols. A compendious notice of the heathen notions respecting the Deity is given in Vol. I. pp. 4—12.

² On this subject, the reader may compare Vol. I. Appendix No. III. Sect. VIII. pp. 657—665.

paring the writings of Homer and Hesiod with the accounts given by Moses. The Iliad, for instance, illustrates Abraham's manner of dividing the sacrifice¹. The patriarchal hospitality is similar to that described in the Odyssey². How early a belief in the ministry of angels obtained among the heathen nations, is evident from comparing the account of Hesiod³ with that of Moses⁴; and it furnishes an additional proof, to the many others, which have been collected by learned men, to shew that all the knowledge of the antients was traditionally derived, though with innumerable corruptions, from the Hebrews.

4. *In order, however, that we may correctly explain the manners, customs, or practices, referred to by the sacred writers at different times, it is necessary that we should investigate the laws, opinions, and principles of those nations among whom the Hebrews resided for a long time, or with whom they held a close intercourse, and from whom it is probable they received some of them.*

From the long residence of the Hebrews in Egypt, it has been conjectured by some learned men that they derived by far the greater part of their institutions from the Egyptians: but this hypothesis appears untenable, to its full extent, the Israelites being separated from the Egyptians by their pastoral habits, which rendered them abominable in the eyes of the latter. At the same time, from their having passed four hundred years in that country, it is not unlikely that they derived some things from their oppressors. A few instances will elucidate this remark.

Under the Jewish theocracy, the judges are represented as holy persons, and as sitting in the place of Jehovah⁵. The Egyptians regarded their sovereigns in this light⁶. Hence Michaelis, to whom we are indebted for this fact, conjectures that the Israelites, just on their exit from Egypt, called their rulers *gods*, not only in poetry, but also in the common language of their laws, (see Exod. xxi. 6.) where the word *judges* is, in the original Hebrew, *gods*⁷. Again, agriculture was the basis of the whole Mosaic polity: and it was probably from the Egyptians that the Jewish legislator borrowed the principle, on which his polity was thus founded: though indeed we find, that the state of the antient Romans was accidentally established on a similar plan⁸. The priests, and especially the Levites, united the profession

¹ Homeri Ilias, lib. i. v. 460, 461. compared with Gen. xv. 9, 10.

² Gen. xviii. 6—8. compared with the Odyssey, lib. xiv. v. 71—76. 419—430.

³ Opera et Dies, lib. i. v. 120—126.

⁴ Gen. xxxii. 1, 2.

⁵ Deut. i. 17. and xix. 17.

⁶ Diodorus Siculus, lib. i. c. 90. "From this cause" (viz. gratitude to benefactors, among whom they reckoned such animals as were peculiarly useful to the country, and held them sacred) "the Egyptians seem so to reverence their kings, and humbly to address them as if they were gods. They even believe that it is not without the peculiar care of Providence that they arrive at supreme power; and that those, who have the will and the power to perform deeds of the greatest beneficence, are partakers of the divine nature."

⁷ Michaelis's Commentaries on the Laws of Moses, vol. i. p. 192.

⁸ Ibid. vol. i. p. 222.

of ministers of religion with that of literati among the Jews, in the same manner as the Egyptian priests had partitioned literature among themselves, so that their institution was wholly Egyptian in its origin¹. And, to mention no further instances of this kind, the molten calf which the Israelites required of Aaron, seems to have been an exact resemblance of the celebrated Egyptian god Apis, who was worshipped under the form of an ox.²

At a subsequent period, during their captivity, some of the Jews appear to have imbibed the absurd notion of the Persians, that there were two supreme beings, an evil and a good one, representing light and darkness; and that, according to the ascendancy of one or other of these, good and happiness prevailed among men, or evil and misery abounded. Such at least was the absurd opinion held by the person to whom Isaiah addressed his prophecy (ch. xlv.) and which he refutes in the most significant and pointed manner.³

One illustration more will serve to exemplify the rule above given.

In our Saviour's time the learning of the Greeks was cultivated by the Jews, who adopted the peculiar tenets of some of their most eminent philosophers. The Pharisees, it is well known, believed the immortality of the soul: but it appears from Josephus, that their notion of such immortality was the Pythagorean metempsychosis⁴. From the Pharisees this tenet was generally received by the Jewish people; and, notwithstanding the benefit derived from hearing the discourses and conversations of our Lord, it appears to have been held by some of his disciples.

5. We should carefully distinguish between what the Scripture itself says, and what is only said in the Scripture.

The Bible is not to be contemplated as an oration from God to man, or as a body of laws, similar to our English Statute-Book, in which the legislator speaks to the people throughout: but it is to be regarded as a collection of compositions of very different sorts, and written at very distant times; and in these books, although their authors were divinely inspired, many other persons are introduced besides the penmen, who have faithfully set down the sayings and actions they record. This distinction of the excellent Mr. Boyle⁵, if duly applied, will enable us to silence some of their malicious cavils, who

¹ Michaelis's Commentaries, vol. i. p. 255.

² Schumacher, *De Cultu Animalium inter Ægyptios et Judæos Commentatio*, pp. 40—47.—Our learned countryman Spencer, in his work *De Legibus Hebræorum*, and Michaelis, in his Commentaries, above cited, have shewn, in very many additional examples, the striking resemblance between the institutions of the Israelites and those of the Egyptians.

³ Vitringa, and Lowth, on Isaiah xlv. 7.

⁴ Josephus, *De Bello Judaico*, lib. ii. c. 8. § 14. and *Antiq.* lib. xviii. c. 1. § 3. The Pharisees held that every soul was immortal, but that only the souls of the righteous transmigrate into other bodies, while the souls of bad men are subject to eternal punishment. At first sight, this account appears to contradict the statement of Saint Paul (*Acts xxiv. 15*); but the repugnancy is easily obviated, when it is considered that Josephus is speaking of the Pharisees only, but the apostle of the Jews in general, and of himself in particular.

⁵ *Considerations on the Style of Scripture*, (Works, vol. ii. p. 260.) *Consid.* 2.

accuse the Scriptures of teaching vice by the ungodly sayings and examples, that are occasionally to be met with in them. "But," he further remarks, "as the Apostle said that *they are not all Israel, that are of Israel* (Rom. ix. 6.); so we may say that is not Scripture that is in the Scripture: for many wicked persons, and their perverter Satan, are there introduced, whose sayings the Holy Ghost doth not adopt, but barely registers; nor does the Scripture affirm that what they said was true, but that it was true they said it. As for the ills recorded in the Scripture, besides that wicked persons were necessary to exercise God's children, and illustrate his providence; and, besides the allegations commonly made on that subject, we may consider, that there being many things to be declined as well as practised, it was fit we should be taught as well what to avoid, as what to imitate. Now, as we could not be armed against the tempter's methods, if we *ignored* (were ignorant of) them, so we could never more safely or better learn them than in his book, who can alone discover the wiles, and fathom the depths of Satan, and track him through all his windings, and, otherwise untrackable, labyrinths; and in that book, where the antidote is exhibited with the poison, and either men's victory or defeat may teach us, at others' costs, and without our hazard, the true art of that warfare we are all so highly concerned in. And, as antiently God fed his servant Elias, sometimes by an angel, sometimes by a woman, and sometimes too by ravens, so doth he make all persons in the Bible, whether good, or bad, or indifferent, supply his servants with that instruction, which is the aliment of virtue and of souls, and makes them and their examples contribute to the verification of that passage of St. Paul¹, wherein he says, that *all things co-operate for good to them that love God.*"²

To illustrate the preceding observations by one or two examples:— In Mal. iii. 14. we meet with the following words, "It is in vain to serve God, and what profit is it that we have kept his ordinance?" And in 1 Cor. xv. 32. we meet with this maxim of profane men— "Let us eat and drink, for to-morrow we die." But, when we read these and similar passages, we must attend to the characters introduced, and remember that the persons who spoke thus were wicked men. Even those, whose piety is commended in the sacred volume, did not always act in strict conformity to it: Thus, when David vowed that he would utterly destroy Nabal's house, we must conclude that he sinned in making that vow: and the discourses of Job's friends, though in themselves extremely beautiful and instructive, are not in *every* respect to be approved; for we are informed by the sacred historian, that God was wroth with them, because they had not spoken of him the thing that was right. (Job xlii. 7.)

The rule, thus ably illustrated by Mr. Boyle, will admit of a more ready application, if we further notice the person *addressed* as well as the person *introduced as speaking in any book*,

¹ Rom. viii. 28.

² Boyle's Works, vol. ii. p. 261.

whether he speak in his own character, or, by a figure of speech, introduce another person as speaking; and also if we attend to the frequent and very elegant changes and successions of persons occurring in the Scriptures, and especially in the prophetic writings. The first chapter of the prophecy of Isaiah affords an apposite elucidation of this remark.

Jehovah is there represented as impleading his disobedient people, Israel. The prophet, with a boldness and majesty becoming the herald of the Most High, begins with summoning the whole creation to attend when Jehovah speaks. (ver. 2). A charge of gross insensibility is, in the next verse, brought against the Jews, whose guilt is amplified (ver. 4); and their obstinate wickedness highly aggravated the chastisements and judgments of God, though repeated till they had almost been left like Sodom and Gomorrah. (v. 5—9.) The incidental mention of these places leads the prophet to address the rulers and people of the Jews, under the character of the princes of Sodom and Gomorrah, in a style not less spirited and severe, than it is elegant and unexpected (10). The vanity of trusting to the performance of the external rites and ceremonies of religion is then exposed (11—15), and the necessity of repentance and reformation is strongly enjoined (16, 17), and urged by the most encouraging promises, as well as by the most awful threatenings. (18—20). But, as neither of these produced the proper effect upon that people, who were the prophet's charge, he bitterly laments their degeneracy (21—23), and concludes with introducing the Almighty himself, declaring his purpose of inflicting such heavy judgments as would entirely cut off the wicked, and excite in the righteous, who should pass through the furnace, an everlasting shame and abhorrence of every thing connected with idolatry, the source of all their misery. (24—31.) The whole chapter, in loftiness of sentiment, and style, affords a beautiful example of this great prophet's manner, whose writings, like his lips, are touched with hallowed fire.'

6. *Carefully distinguish the times, places, and persons, when where, and by whom any thing is recorded as having been said or done.*

This observation, which is of great importance, has already been applied to reconcile the apparently contradictory relations of the miracles of Jesus Christ, which have furnished materials for cavil among the antagonists of divine revelation. And the application of it to Gen. xxxi. 38. 41. will serve to remove the difficulties which appear

¹ Bp. Lowth's *Isaiah*, vol. ii. pp. 4—27, 8vo edit. Vitringa, in his comment on the same prophet, eminently excels in pointing out the rapid transitions of persons, places, and things. Van Til, in his celebrated *Opus Analyticum*, has ably noticed various similar transitions in the Scriptures generally, and in the Psalms in particular, though in the last-mentioned book he has sometimes unnecessarily multiplied the speakers introduced. The value of Dr. Macknight's version and paraphrase of the epistle to the Romans is enhanced by his distinguishing between the objections brought by the Jew whom Saint Paul introduces as arguing with him, and the replies and conclusive reasonings of the Apostle.

in the common chronology of the patriarch Jacob's residence at Padan Aram. The two verses in question stand thus, in our authorised version :—38. *This twenty years have I been with thee ; thy ewes and thy she-goats have not cast their young ; and the rams of thy flock have I not eaten.* 41. *Thus have I been twenty years in thy house : I served thee fourteen years for thy two daughters, and six years for thy cattle ; and thou hast changed my wages ten times.*

The age of Jacob, at the time when he first went to Laban, has been almost universally fixed at *seventy-seven years*, but it has been shewn by a late learned writer, (Mr. Skinner,)¹ that *seventy-seven* cannot be right, and that Jacob was only *fifty-seven*, when he went to Padan Aram. The following is Dr. Kennicott's abstract of Mr. Skinner's arguments and proofs. Jacob was *one hundred and thirty* when he went down (with *sixty-six* persons) into Egypt. Joseph had then been governor *ten* years ; and, when made governor, was *thirty* : therefore Jacob could not be more than *ninety*, at the birth of Joseph. Now, upon supposition that Jacob was *seventy-seven*, at going to Laban ; and that he had no son till he was *eighty-five* ; and that he, with *eleven* sons, left Laban at *ninety-seven* : there will follow these, amongst other strange consequences, which are enumerated by Mr. Skinner² :—1. Though Isaac and Esau married at *forty*, Jacob goes, at *seventy-seven*, to look for a wife ; and agrees to marry her *seven* years after.—2. Issachar is born after the affair of the mandrakes ; which Reuben finds, and brings home, when he (Reuben) was about *four* years old : that is, if Issachar was born *before* Joseph, agreeably to Gen. xxx. 18. 25.—3. Judah begets Er, at *thirteen*. For in the second of the following tables, Judah is born in Jacob's year *eighty-eight*, and Er in *one hundred and two*.—4. Er marries at *nine*, and is destroyed for profligacy. Er, born in *one hundred and two*, marries in *one hundred and eleven*. (See also Gen. xxxviii. 7.)—5. Onan marries at *eight*. For Onan, born in *one hundred and three*, marries in *one hundred and eleven*.—6. Shelah, being grown at *ten*, ought to be married. For Shelah, born in *one hundred and four*, is marriageable, but not married to Tamar, in *one hundred and fourteen*. (See Gen. xxxviii. 14.)—7. Pharez kept from marrying whilst young ; yet has a son at *thirteen*. For Pharez, born in *one hundred and fifteen*, had *two* sons, at going to Egypt, in *one hundred and thirty*.—8. Esau goes to Ishmael, and marries his daughter, after Jacob went to Laban at *seventy-seven* ; though Ishmael died, when Jacob was *sixty-three* : (See Gen. xvi. 16., xxv. 17. 26., xxviii. 9.)—9. If Jacob had no son, till he was *eighty-five* ; and if Joseph, the youngest except Benjamin, was born when his father was *ninety*, then the *eleven* sons, and Dinah, were born in *five* years.—Lastly : if Jacob had no son till *eighty-five*, and he went to Egypt at *one hundred and thirty*, with *sixty-six* persons ; only *forty-five* years are allowed for his family : whereas the larger sum of *sixty-five* years seems necessary, for the births of so

¹ A Dissertation upon the Chronological Difficulties imputed to the Mosaic History, from the Birth to the Death of Jacob. By William Skinner, M. A. London, 1765. 4to.

² Dissertation, pp. 11, *et seq.*

many children and grandchildren. On this subject Le Clerc has pronounced ¹—*There are difficulties here, which have never been explained; and, in my opinion, never can be explained.* But, upon the single principle of Mr. Skinner, that Jacob went to Laban at *fifty-seven* (instead of *seventy-seven*) these difficulties are solved. And it only remains to wish, that SOME AUTHORITY may be found to support this *conjecture*, thus strongly founded on the *exigentia loci*. The common opinion is formed, by reckoning back from the age of Joseph, when governor of Egypt, to the time of his birth; and from the *twenty years* which the text says Jacob was with Laban. This number, Mr. Skinner is of opinion was originally *forty*. And Dr. Kennicott thinks, that the Hebrew text, as it now stands, confirms the conjecture; and furnishes the very authority, which is so much wanted.

After Jacob had served Laban *fourteen* years for his *two* wives; where was Jacob to reside? Esau was still living; and Jacob might well be afraid of returning to him, till more years of absence had disarmed his resentment; and had the death of Esau happened, Jacob would then have been secure. But let us also remember, that Isaac was still alive; and that Esau had determined to kill Jacob, whenever their father should die. It would therefore be no wonder, if Jacob should have desired to continue longer in Haran. And, to carry this point the more effectually, he might offer to take care of Laban's cattle, and to live in his neighbourhood; upon such terms of advantage to Laban, as could not easily be withstood. Lastly: when the good effects to Laban from this connection had been experienced, *without profit*, nay *with some losses*, to Jacob for *twenty* years; Jacob might naturally grow tired of thus assisting Laban, without providing for his own growing family. Accordingly we find, that Jacob covenants with Laban, for *six* years of more close attendance, and service in Laban's own house; for which the wages were expressly settled. Agreeable to the preceding possibilities seems to have been the fact; Jacob living in Haran *forty* years, and in this manner;

14 years, in Laban's house, a *covenant-servant* for Rachel and Leah.

20 — in Laban's neighbourhood, as a friend.

6 — in Laban's house, a *covenant servant* for cattle.

—
40

Now the *twenty* concurrent years of *neighbourly assistance*, and the disjointed *twenty* of *covenant service*, seem both of them mentioned, and both of them distinguished, in the history itself. For, upon Laban's pursuit of Jacob, when Jacob is vindicating his past behaviour, he mentions *twenty* years TWICE; which *two* sets of *twenty*, if really different, make *forty*. Each mention of the *twenty* years is introduced with the word זר (zeh); which word, when repeated, is used in opposition, or by way of distinction: as when we say *this and that, the one or the other*. Thus (Exod. xiv. 20.): *So that the one came not*

¹ Hisce in rebus occurrunt nodi, quos nemo hactenus solvit; neque porro, ut opinor, solvet.

near the other. (Ecl. vi. 5.) *This hath more rest than the other.* And, with the two words at a great distance; (Job xxi. 23.) *ONE dieth—(25.)* And ANOTHER dieth, &c. So here, (in Gen. xxxi. at ver. 38.), Jacob says to Laban **זֶה עֲשֵׂרִים שָׁנָה אֲנִי עִמָּךְ** (*zeh esrim shanah anoki oimcha*). *During the ONE set of twenty years, I was with thee, &c. meaning the time, in which he lived, not in Laban's house, but in his neighbourhood; not as a servant, but a friend: after he had served, in Laban's house, fourteen years for his daughters, and before he served six years for his cattle. But then, as to the other twenty; he tells Laban, (at verse 41.) varying the phrase very remarkably—***זֶה עֲשֵׂרִים לִי שָׁנָה בְּבֵיתְךָ עָבַדְתִּיךָ** (*zeh esrim li shanah bebeytca abadteyca*), *During the other twenty years (לִי LI) FOR MYSELF (for my own benefit) IN THY HOUSE, I served thee fourteen years—and six years, &c. And, during this last period, though only six years, he charges Laban with changing his wages ten times. So that Jacob insists upon having well earned his wages, through the twenty years, when he served for hire: but he makes a far greater merit of having, for another twenty years, assisted him without wages, and even with some losses; and therefore, with particular propriety, he reminds Laban of that set of twenty years in the first place.*¹

¹The true *Chronology* of Jacob will be greatly elucidated, by the following Tables; taken chiefly, from Mr. Skinner.

Table I. On Jacob's being at Haran 40 years:

	0	Jacob [and Esau] born.		
	40	Esau marries 2 wives, Hittites. - - - - -	Gen. xxvi. 34.	
14 years' service.	57	Jacob goes to Haran.		
	58	Esau goes to Ishmael, and marries his daughter. -	Gen. xxviii. 9.	
	63	Ishmael dies, aged 137. - - - - -	Gen. xxv. 17.	
	64	Jacob marries Leah and Rachel. - -	Gen. xxix. 20, 21, 27, 28.	
	65	Reuben born, of Leah.		
	66	Simeon _____		
	67	Levi _____	- - - - - Gen. xxix. 30—35.	
	68	Judah _____		
			Rachel, not bearing, gives Bilhah.	
		69	Dan born, of Bilhah.	
	71	Naphtali _____		
		Leah, not bearing, gives Zilpah.		
20 years' assistance.	72	Gad born, of Zilpah.	- Gen. xxx. 6—24.	
	74	Asher _____		
	78	Reuben, at 13, finds the mandrakes.		
	79	Issachar born of Leah.		
	81	Zebulun _____ 82 Dinah.		
	86	Judah, at 18, marries Shuah's daughter.		
	87	— Er born — 88 Onan — 89 Shelah.		
	91	Joseph born, of Rachel.		
			- - - - - years service for cattle.	
		97	Jacob comes, from Haran, to Succoth and Shalem.	
		Dinah defiled; and the Schechemites destroyed.		
	98	Benjamin is born, and Rachel dies.		
	103	Beriah, 4th son of Asher, born.		
	105	Tamar married to Er—106 to Onan.		
	108	Joseph, at 17, is carried to Egypt. - - - - -	Gen. xxxvii. 2.	
	109	Shelah, at 20, not given to Tamar.		
	110	Pharez and Zarah born of Tamar, by Judah.		
	120	Isaac dies, aged 160. - - - - -	Gen. xxxv. 28.	

Our translation now is—(xxx. 38.) THIS TWENTY YEARS HAVE I BEEN WITH THEE ; *thy ewes and thy she-goats have not cast their young, and the rams of thy flock have I not eaten.* 39. *That which was torn of beasts I brought not unto thee ; I bare the loss of it : of my hand didst thou require it, whether stolen by day or stolen by night.* 40. *Thus I was : in the day the drought consumed me, and the frost by night ; and my sleep departed from mine eyes.* 41. *THUS HAVE I BEEN TWENTY YEARS IN THY HOUSE : I served thee fourteen years for thy two daughters, and six years for thy cattle ; and thou hast changed my wages ten times.*

The alteration, here recommended, is this (xxx. 38.) DURING THE ONE TWENTY YEARS I WAS WITH THEE ; *thy ewes and thy she-goats have not cast their young, and the rams, &c. &c.* 41. DURING THE OTHER TWENTY YEARS, FOR MY SELF, IN THY HOUSE : *I served, &c.* The same distinction is expressed, (in xxx. 29.)—*Thou knowest how I have served thee, and how thy cattle was with me ; that is, how I be-*

121	Joseph, at 30, Governor of Egypt, - - - - -	Gen. xli. 46.
123	Beriah, at 20, marries.	
125	Heber—127 Malchiel—born, to Beriah.	
128	Pharez, at 18, marries.	
129	Hezron—130 Hamul—born, to Pharez.	
130	Benjamin, at 32, has 10 sons.	
	Jacob goes to Egypt. - - - - -	Gen. xlvii. 9.
147	— and dies. - - - - -	28.

Table II. On Jacob's being at Haran only 20 years :

0	Jacob [and Esau] born.	
40	Esau marries 2 wives, Hittites. - - - - -	Gen. xxvi. 34.
63	Ishmael dies, aged 137. - - - - -	Gen. xxv. 17.
77	Jacob goes to Haran.	
84	— marries Leah and Rachel. - - - - -	Gen. xxix. 20, 21, 27, 28.
85	Reuben born, of Leah.	
86	Simeon —————	} - - - - - Gen. xxix. 32—35.
87	Levi —————	
88	Judah —————	
89	Dan born, of Bilhah.	} - - - - - Gen. xxx. 6—24.
	Naphtali —————	
	Gad born, of Zilpah.	
	Asher —————	
	Issachar, born of Leah, Zebulun ————— and Dinah.	
91	Joseph born, of Rachel.	
97	Jacob returns from Haran.	
98	— dwells in Succoth.	
99	— comes to Shalem, and continues there 8 years.	
101	Judah marries Shuah's daughter.	
102	— Er born — 103 Onan — 104 Shelah.	
106	Schechemites destroyed, by Simeon and Levi.	
107	Benjamin is born, and Rachel dies.	
108	Joseph sold when 17. - - - - -	Gen. xxxvii. 2.
111	Tamar married to Er, and immediately afterwards to Onan.	
114	Tamar's incest with Judah.	
115	Pharez and Zarah born, to Judah.	
120	Isaac dies, aged 180 - - - - -	Gen. xxxv. 28.
121	Joseph is made Governor of Egypt. - - - - -	Gen. xli. 46.
130	Jacob goes into Egypt. - - - - -	Gen. xlvii. 9.
147	— and dies. - - - - -	28.

haved, during the time I was with thee, as thy servant; and how thy cattle fared, during the time they were with me, as thy friend.

It must not be omitted, that Archbishop Usher and Bishop Lloyd ascribe sons to Jacob *very soon* after his coming to Laban; nay assert, that he was married almost as soon as he came to Haran: instead of waiting *seven* years, as he most evidently did. And Mr. Jackson allows, that *some* of the sons of Benjamin, who are expressly numbered, as going into Egypt with Jacob, might be born in Egypt! From such distresses, and such contradictions, does the distinction of *the two sets of twenty years* happily deliver us.¹

7. *Lastly, in order to enter fully into the meaning of the sacred writers, especially of the New Testament, it is necessary that the reader in a manner identify himself with them, and invest himself with their affections or feelings; and also familiarise himself with the sentiments, &c. of those to whom the different books or epistles were addressed.*²

This canon is of considerable importance, as well in the investigation of words and phrases, as in the interpretation of the sacred volume, and particularly of the prayers and imprecations related or contained therein. If the assistance, which may be derived from a careful study of the affections and feelings of the inspired writers, be disregarded or neglected, it will be scarcely possible to avoid erroneous expositions of the Scriptures. Daily observation and experience prove how much of its energy and perspicuity familiar discourse derives from the affections of the speakers: and also that the same words, when pronounced under the influence of different emotions, convey very different meanings. Franzius has paid particular attention to this subject in the examples adduced in his treatise *De Interpretatione Sacra Scriptura*: and Franck has written a distinct essay on the same topic, which, being already extant in our language, it is not necessary to abridge in this place.³

II. Although (as we have already remarked)⁴ the design of miracles is to mark the divine interposition, yet, when perusing the miracles recorded in the sacred writings, we are not to lose sight of the moral and religious instruction con-

¹ Dr. Kennicott's Remarks on various passages of Scripture, pp. 27—33.

² Pritii Introductio ad N. Test. p. 612. Wetstein de Interpret. Nov. Test. pp. 149—156. 8vo edit. Franckii Prælectiones Hermeneuticæ, p. 192.

³ See Mr. Jacques's translation of Franck's Guide to the Reading and Study of the Scriptures, pp. 141—175. 8vo edit. An enlarged edition of this essay is given by Franck himself in his Prælectiones Hermeneuticæ, pp. 193—250.; to which Rambach is partly indebted for his chapter De Investigatione Adfectuum. Inst. Herm. Sacr. pp. 122—144. See also Chladenius's Instit. Exeget. pp. 25, *et seq.*; and J. E. Pfeiffer's Inst. Herm. Sacr. pp. 251—260.

⁴ The nature and evidence of miracles are discussed, in Vol. I. pp. 250—338.

sealed under them, and especially under the miracles performed by our Saviour. "All his miracles," indeed, "were undoubtedly so many testimonies that he was sent from God : but they were much more than this, for they were all of such a kind, and attended with such circumstances, as give us an insight into the spiritual state of man, and the great work of his salvation¹." They were significant emblems of his designs, and figures aptly representing the benefits to be conferred by him upon mankind, and had in them a spiritual sense.

Thus, he cast out evil spirits, who, by the Divine Providence, were permitted to exert themselves at that time, and to possess many persons. By this act he shewed that he came to destroy the empire of Satan, and seemed to foretell that, where-soever his doctrine should prevail, idolatry and vice should be put to flight.—He gave sight to the blind, a miracle well suiting him who brought immortality to light, and taught truth to an ignorant world. *Lucem caliganti reddidit mundo*, applied by Quintus Curtius to a Roman emperor, can be strictly applied to Christ, and to him alone. No prophet ever did this miracle before him, as none ever made the religious discoveries which he made. Our Saviour himself leads us to this observation, and sets his miracle in the same view, saying upon that occasion ; *I am the light of the world ; I am come into this world, that they which see not, might see.* He cured the deaf, and the dumb, and the lame, and the infirm, and cleansed the lepers, and healed all manner of sicknesses, to shew at the same time that he was the physician of souls, which have their diseases corresponding in some manner to those of the body, and are deaf and dumb, and impotent, and paralytic, and leprous in the spiritual sense.—He fed the hungry multitudes by a miracle, which aptly represented his heavenly doctrine, and the Gospel preached to the poor, and which he himself so explains, saying ; *I am the living bread which came down from heaven ; if any man eat of this bread, he shall live for ever.*—He raised the dead, a miracle peculiarly suiting him, who at the last day should call forth all mankind to appear before him ; and therefore when he raised Lazarus, he uttered those majestic words : *I am the resurrection and the life ; he that believeth in me, though he were dead, yet shall he live.*—He performed some miracles upon persons who were not of his own nation, and it was so ordered by Divine Providence, that these persons, as the centurion, the Syrophenician woman, the Samaritan leper, should shew a greater degree of faith and of gratitude than the Jews to whom the same favours were

¹ Rev. W. Jones's Works, vol. iii. p. 226.

granted. This was an indication that the Gospel should be more readily received by the Gentiles than by the Jews, and this our Saviour intimates, saying, when he had commended the centurion's faith, *Many shall come from the east and from the west, from the north and from the south, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast out into utter darkness.*

Lastly, the two states of the Gadarene demoniac (whom Christ healed,)—while under the influence of Satanic possession, and when restored to his right mind, respectively represent the two states of man, first, while living in a course of sinful practice; and, secondly, when “renewed in the spirit of his mind,” listening to the precepts of the Gospel, and walking in holiness and righteousness. It were easy to adduce other instances, but the preceding will suffice to establish the rule, especially as the spiritual import of the Christian miracles is particularly considered by every writer that has expressly illustrated them, but by no one with more sobriety than by Dr. Jortin, to whom we are indebted for most of the preceding illustrations. ¹

¹ See Dr. Jortin's *Remarks on Ecclesiastical History*, vol. i. pp. 267—275. (2d edit.) See also Dr. Dodd's *Discourses on the Miracles of the New Testament*, and Dr. Collyer's *Lectures on Scripture Miracles*. The miracle of the Gadarene delivered, above cited, is explained in a very pleasing discourse by Mr. Jones. (*Works*, vol. iii. pp. 327—338.)

CHAPTER V.

ON THE INTERPRETATION OF THE FIGURATIVE LANGUAGE OF SCRIPTURE.

FIGURATIVE language had its rise in the first ages of mankind: the scarcity of words occasioned them to be used for various purposes: and thus figurative terms, which constitute the beauty of language, arose from its poverty; and it is still the same in all uncivilized nations. Hence originated the metaphorical diction of the Indians, and the picture writing of the Mexicans.

The Bible, though too commonly regarded as containing only lessons of morality and plain statements of facts, abounds with the most beautiful images, and with every ornament of which style is susceptible. Yet these very ornaments are sometimes occasions of difficulty; for the books, which contain the revelations of God, being more antient than any others now extant, are written either in the language used by mankind in the first ages, or in a language nearly allied to it. The style of these writings, therefore, being very different from that of modern compositions, to interpret them exactly as they are usually expounded, is without doubt to *misinterpret* them: accordingly, persons ignorant of the character of the primitive languages, have, by that method of interpretation, been led to imagine that the Scriptures contain notions unworthy of God; and thus have not only exposed these venerable writings to the scorn of infidels, but have also framed to themselves erroneous notions in religion¹. To prevent similar mistakes, and, it is hoped, to render more delightful the study of the sacred volume by an explanation of its figurative language, is the design of the present chapter.

Figures, in general, may be described to be that language, which is prompted either by the imagination or by the pas-

¹ Macknight on the Epistles, vol. iv. 4to, or vol vi. 8vo. essay viii. sect. 1. On the right Interpretation of Scripture. The materials of this chapter are abridged chiefly from Professor Dathe's edition of Glassius's *Philologia Sacra*, lib. ii. forming the whole second volume of that elaborate work. See also Jahn's *Enchiridion Hermeneuticæ Generalis*, cap. iv. *De Tropis Recte Interpretandis*, pp. 101—125., and Rambach's *Institutiones Hermeneuticæ Sacræ*, lib. iii. c. ii. *De Adminiculis Rhetoricis*, pp. 429—440.

sions. Rhetoricians commonly divide them into two great classes, *figures of words*, and *figures of thought*. Figures of words, are usually termed *tropes*, and consist in the advantageous alteration of a word or sentence, from its original and proper signification to another meaning; as in 2 Sam. xxiii. 3. *The rock of Israel spake to me*. Here the trope lies in the word *rock*, which is changed from its original sense, as intending one of the strongest works and most certain shelters in nature; and is employed to signify that God, by his faithfulness and power, is the same security to the soul which trusts in him, as the rock is to the man who builds upon it, or flees for safety to its impenetrable recesses. So, in Luke xiii. 32. our Lord, speaking of Herod, says, *Go ye, and tell that fox*: here the word *fox* is diverted from its proper meaning, which is that of a beast of prey and of deep cunning, to denote a mischievous, cruel, and crafty tyrant; and the application of the term gives us a complete idea of his hypocrisy.

The other class, called figures of thought, supposes the words to be used in their literal and proper meaning, and the figure to consist in the turn of the thought; as is the case in exclamations, apostrophes, and comparisons, where, though we vary the words that are used, or translate them from one language into another, we may nevertheless still preserve the same figure in the thought. This distinction, however, Dr. Blair remarks, is of no great use, as nothing can be built upon it in practice: neither is it always very clear. It is of little importance, whether we give to some particular mode of expression the name of a trope, or of a figure, provided we remember that figurative language always imports some colouring of the imagination, or some emotion of passion expressed in our style: and, perhaps, *figures of imagination*, and *figures of passion*, might be a more useful distribution of the subject.¹

Without regarding, therefore, the technical distinctions, which have been introduced by rhetorical writers, we shall first offer some hints by which to ascertain and correctly interpret the tropes and figures occurring in the sacred writings; and in the following sections we shall notice the principal of them, illustrated by examples, to which a diligent reader may easily subjoin others.

¹ Blair's Lectures, vol. i. p. 320.

SECTION I.

GENERAL OBSERVATIONS ON THE INTERPRETATION OF TROPES
AND FIGURES.

“ALL languages are more or less figurative: but they are most so in their earliest state. Before language is provided with a stock of words, sufficient in their literal sense to express what is wanted, men are under the necessity of extending the use of words beyond the literal sense. But the application, when once begun, is not to be limited by the bounds of necessity. The imagination, always occupied with resemblances, which are the foundation of figures, disposes men to seek for figurative terms, where they might express themselves in literal terms. Figurative language presents a kind of picture to the mind, and thus delights while it instructs: whence its use, though more necessary when a language is poor and uncultivated, is never wholly laid aside, especially in the writings of orators and poets.”¹ The language of the Scriptures is highly figurative, especially in the Old Testament. For this, two reasons have been assigned; *one* is, that the inhabitants of the East, naturally possessing warm and vivid imaginations, and living in a warm and fertile climate, surrounded by objects equally beautiful and agreeable, delight in a figurative style of expression: and as these circumstances easily impel their power of conceiving images, they fancy similitudes which are sometimes far fetched, and which, to the chastised taste of European readers, do not always appear the most elegant. The *other* reason is, that many of the books of the Old Testament are poetical: now it is the privilege of a poet to illustrate the productions of his muse, and to render them more animated, by figures and images drawn from almost every subject that presents itself to his imagination. Hence David, Solomon, Isaiah, and other sacred poets, abound with figures, make rapid transitions from one to another, every where scattering flowers, and adorning their poems with metaphors, the real beauty of which however can only be appreciated by being acquainted with the country in which the sacred poets lived, its situation and peculiarities, and also with the manners of the inhabitants, and the idioms of their language.

¹ Bishop Marsh's Lectures, part iii. p. 69.

The language of the New Testament, and especially the discourses and speeches of our Saviour, are not less figurative; "and numerous mistakes have been made by a literal application of what was figuratively meant. When our Saviour said to the Jews, "Destroy this temple, and in three days I will raise it up," the Jews understood the word *temple* in its natural sense, and asked him; Whether he could raise again in three days what had taken six-and-forty years to build? They did not perceive that his language was figurative, and that he spake of the temple of his body."¹

In order, then, to understand fully the figurative language of the Scriptures, it is requisite, *first*, to ascertain and determine what is really figurative, lest we take that to be literal which is figurative, as the disciples of our Lord and the Jews frequently did, or lest we pervert the literal meaning of words by a figurative interpretation; and, *secondly*, when we have ascertained what is really figurative, to interpret it correctly, and deliver its true sense. For this purpose, Ernesti has given the following general rule:—We may ascertain whether any expression is to be taken literally or figuratively, by recalling the thing spoken of to its internal or external sense, that is, by seeking out its internal or external meaning; and this may in general be readily ascertained. Hence it is, that in human compositions we are very rarely if ever in doubt, whether a thing be spoken literally or figuratively; because the thing or subject spoken of, being human, and capable both of external and internal senses, may be recalled to a human sense, that is, to a sense intelligible by man. To understand this subject more particularly:

1. *The literal meaning of words must be retained, more in the historical books of Scripture, than in those which are poetical.*

For it is the duty of an historian to relate transactions, simply as they happened; while a poet has license to ornament his subject by the aid of figures, and to render it more lively by availing himself of similes and metaphors. Hence we find, that the style of narration in the historical books, is simple, and *generally* devoid of ornament, while the poetical books abound with images borrowed from various objects: not, indeed, that the historical books are *entirely* destitute of figurative expressions; for, whatever language men may use, they are so accustomed to this mode of expression, that they cannot fully convey their meaning in literal words, but are compelled by the force of habit to make use of such as are figurative. But we must not look for a figurative style in the historical books, and still less are historical

¹ Bishop Marsh's Lectures, part iii. p. 69.

narratives to be changed into allegories, and parables, unless these be obviously apparent. Those expositors therefore violate this rule, for the interpretation of the Scriptures, who allegorise the history of the fall of man¹, and that of the prophet Jonah.

2. *The literal meaning of words is to be given up, if it be either improper, or involve an impossibility.*

Thus, in Jer. i. 18. God is represented as saying to the prophet, *I have made thee a defenced city, and an iron pillar, and brazen walls against the whole land.* Now, it is obvious that these expressions are figurative: because, if taken literally, they involve an impossibility. The general import of the divine promise is, that God would defend Jeremiah against all open assaults and secret contrivances of his enemies, who should no more be able to prevail against him than they could against an impregnable wall or fortress. So, the literal sense of Isa. i. 25. is equally inapplicable; but in the following verse the prophet explains it in the proper words.

3. *The literal meaning of words is to be given up, if the predicate, being literally taken, be contrary to the subject.* In Amos iv. 1. we read:

Hear this word, O ye Kine of Bashan,
That *are* on the mountain of Samaria;
That oppress the poor, that crush the needy;
That say to their masters, Bring, and let us drink.

Here the predicates, to *oppress*, *crush*, and *say*, (which, if the subject, the *Kine of Bashan*, be taken literally, do not answer to it, but may be accommodated to men,) evidently indicate that the expression is figurative; and that by the *Kine of Bashan*, which place was famous for its flocks and herds, we are to understand the proud and luxurious matrons of Israel. In like manner, in Psal. xviii. 2. where God is termed a *rock*, a *fortress*, a *deliverer*, a *buckler*, a *horn of salvation*, and a *high tower*, it is obvious that these predicates are metaphorically spoken of the Almighty.

4. *Where the literal meaning of words is contrary, either to common sense, to the context, to parallel passages, or to the scope of a passage, it must be given up.*

When, in Psalm xlv. 23. the Psalmist exclaims, *Awake, why sleepest thou?* The literal signification of sleeping cannot be retained; because, as the sacred poet observes in another psalm, *He that keepeth Israel neither slumbereth nor sleepeth.* Now matter of fact shews, that the assertion, contained in the passage last cited, is to be understood properly and literally, and consequently that the interrogation comprised in the xlvth Psalm must be taken figuratively. In Isa. iv. 4. that the expression, *the filth of the daughters of Zion*, must be understood figuratively, is evident not only from the scope of the passage, but also from the words immediately following,—*the blood of Jerusalem*, that is, the murder and bloodshed committed by the inhabitants

¹ See Gen. ii. and iii.

of Jerusalem. To *change day into night* (Job xvii. 12.) is a moral impossibility, contrary to common sense, and must be a figurative expression. In Isa. i. 5, 6. the Jewish nation are described as being sorely *stricken* or chastised, like a man mortally wounded, and destitute both of medicine as well as of the means of cure. That this description is figurative, is evident from the context; for in the two following verses the prophet delineates the condition of the Jews in literal terms.

The declaration of our Lord in Matt. xxvi. 26, 28. may be cited as an illustration of the four preceding rules; as the interpreting of his words, *literally*, is not only repugnant to the sacred history, and involves an absurdity, but is also contrary to the context, to parallel texts, and to the scope of the passage. Yet it is upon a forced and literal construction of these words that the church of Rome has, ever since the thirteenth century, erected and maintained the doctrine of transubstantiation, or of the conversion of the bread and wine in the sacrament of the Lord's Supper, into the actual body and blood of Christ!—A doctrine which is manifestly “repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions¹.” The expressions, “this is my body,” and “this is my blood,” (Matt. xxvi. 26, 28. and Mark xiv. 22, 24. compared with Luke xxii. 19, 20. and 1 Cor. xi. 24, 25.) by a well known metonymy, simple mean, “this represents my body,” and “this represents my blood².” For, as these words were spoken *before* Christ's body was broken upon the cross, and *before* his blood was shed, he could not pronounce them with the intention that they should be taken and interpreted literally by his disciples: nor do we find that they ever understood him thus. If the words of institution had been spoken in *English* or *Latin* at first, there might perhaps have been some reason for supposing that our Saviour meant to be literally understood. But they were spoken in Syriac; in which, as well as in the Hebrew and Chaldee languages, there is no word which expresses to *signify*, *represent*, or *denote*. Hence it is that we find the expression *it is*, so frequently used in the sacred writings, for *it represents* or *signifies*. Thus, in Gen. xvii. 10, 23, 26. “this *is* [represents] *my covenant betwixt me and thee.*” So, in Gen. xli. 26, 27. *the seven good kine and the seven ill-favoured kine ARE* [represent] *seven years.* Exod. xii. 11. *This IS* [represents] *the Lord's passover.* Dan. vii. 24. *The ten horns ARE* [denote] *ten kings.* 1 Cor. x. 4. *That rock WAS* [typified or represented] *Christ.* Matt. xiii. 38, 39. *The field IS* [denotes] *the world; the good seed IS* [represents] *the children of the kingdom; the tares ARE* [represent] *the*

¹ Art. xxvii. of the Confession of the Anglican Church.

² Whitby *in loc.* Dr. Clarke's Discourse on the Eucharist, pp. 50—54. The modern Jews employ a similar phraseology in celebrating the passover. The plate containing the passover-cakes being lifted up by the hands of the whole company, they unite in rehearsing: “*This is the bread of poverty and affliction which our fathers did eat in Egypt,*” &c. Allen's Modern Judaism, p. 383. The doctrine of transubstantiation is confuted at length by the Bishop of Durham, (Tracts, pp. 355—370.) See also Mr. Fletcher's Lectures on Popery, pp. 139—169.

children of the wicked one. The enemy is [represents] the Devil: the harvest is [signifies] the end of the world; the reapers ARE [represent] Angels. Similar modes of expression occur in Luke viii. 9. xv. 26. Gr. and xviii. 36. Gr. John vii. 36. and x. 6. Acts x. 17. Gal. iv. 24. and Rev. i. 20. It is further worthy of remark, that we have complete versions of the Gospels in the Syriac language, which were executed at the commencement of the second if not at the close of the first century, and in them it is probable that we have the precise words spoken by our Lord on this occasion. Of the passage, Matt. xxvi. 26. 28. the Greek is a verbal translation: nor would any man even in the present day, speaking in the same language, use, among the people to whom it was vernacular, other terms to express, "this represents my body," and "this represents my blood." It is evident, therefore, from the context, from parallel passages, and the scope of the passage, that the literal interpretation of Matt. xxvi. 26. 28. must be abandoned, and with it necessarily falls the monstrous doctrine of transubstantiation.

IV. It is not, however, sufficient to know *whether* an expression be figurative or not, but when this point is ascertained, another of equal importance presents itself; namely, *to interpret metaphorical expressions by corresponding and appropriate terms.* In order to accomplish this object, it is necessary that we inquire *in what respects the thing compared, and that with which it is compared, respectively agree, and also in what respects they have any affinity or resemblance:* for, as a similitude is concealed in every metaphor, it is only by diligent study that it can be elicited, by carefully observing the points of agreement between the proper or literal and the figurative meaning.

For instance, the prophetic writers, and particularly Ezekiel, very frequently charge the Israelites with having committed adultery and played the harlot, and with deserting Jehovah, their husband. From the slightest inspection of these passages, it is evident that spiritual adultery, or idolatry, is intended. Now the origin of this metaphor is to be sought from one and the same notion, in which there is an agreement between adultery and the worship paid by the Israelites to strange gods. That notion or idea is unfaithfulness; by which, as a wife deceives her husband, so they are represented as deceiving God, and as violating their fidelity, in forsaking him.

To explain this general remark more particularly,

1. *The sense of a figurative passage will be known, if the resemblance between the things or objects compared be so clear as to be immediately perceived.*

Thus, if any one be said to *walk in the way of the ungodly*, or of the *godly*, we readily apprehend that the imitation of the conduct of those characters is the idea designed to be expressed. In like manner, when any one is compared to a *lion*, who does not immediately un-

derstand that strength of limbs, firmness of nerve, and magnanimity, are the ideas intended to be conveyed? In Gen. xlix. 9. Judah is styled a *lion's whelp*, and is compared to a lion and lioness couching, whom no one dares to rouse. The warlike character and the conquests of this tribe are here prophetically described: but the full force of the passage will not be perceived, unless we know that a lion or lioness, when lying down after satisfying its hunger, will not attack any person. Mr. Park has recorded an instance of his providential escape from a lion thus circumstanced, which he saw lying near the road, and passed unhurt.¹

2. *As, in the sacred metaphors, one particular is generally the principal thing thereby exhibited, the sense of a metaphor will be illustrated by considering the context of the passage in which it occurs.*

This rule particularly applies to images, which do not always convey one and the same meaning. Thus, light and darkness not only denote happiness and misery, but also knowledge and ignorance; which of these two significations is to be preferably adopted, the context alone can show. In Psalm cxii. 4. we read: *Unto the upright there ariseth light in the darkness.* Bishop Horsley thinks that this is an allusion to what happened in Egypt, when the Israelites had light in all their dwellings in Goshen, while the rest of Egypt was enveloped in darkness. Be this, however, as it may, since the design of the psalm in question is, to show the blessedness of the righteous and the final perdition of the ungodly, the context will plainly indicate that happiness is the idea intended in this verse; for, if we consult what precedes, we shall find that temporal prosperity is promised to the righteous, and that, among the particulars in which his prosperity is stated to consist, it is specified *that his seed shall be mighty upon earth; the generation of the upright shall be blessed; wealth and riches shall be in his house.* On the contrary, in Psal. xix. 8. where the commandment of Jehovah is said to *enlighten the eyes*, the idea of spiritual *knowledge* is intended, and this phrase corresponds to that in the preceding verse, where the testimony of Jehovah is said to *make wise the simple.* In the New Testament, light and darkness are of frequent occurrence, and in like manner designate a state of knowledge and a state of ignorance. It may be sufficient to refer to Luke i. 78, 79. Acts xxvi. 18. Rom. i. 21. Eph. iv. 18. and v. 8. 1 Peter ii. 9.

3. *The sense of a metaphor is often known from the sacred writer's own explanation of it.*

In common with profane writers, whether in prose or verse, the inspired penmen of the Old Testament frequently subjoin to metaphorical expressions proper or literal terms, and thus explain the meaning intended to be conveyed by the images they employ. Thus, in Esther viii. 16. it is said that *the Jews had light and gladness, and*

¹ Travels in the Interior of Africa, p. 310, London, 1807, 8vo. or in Pinkerton's Collection of Voyages, vol. xvi. p. 348.

joy and honour : here the explanatory synonymes mark the greatness of their prosperity and joy. In Psal. xcvi. 11. *light is said to be sown for the righteous* : the exposition immediately follows, *and joy for the upright in heart*. In like manner, when the prophet Hosea complains that a spirit of lasciviousness had driven the Israelites astray (Hos. iv. 12.), he explains his meaning not only by subjoining that they forsook their God, but in the following verse he states in clear and literal terms the eagerness with which they committed idolatry; *upon the tops of the mountains they sacrifice, and upon the hills they burn incense, &c.*

4. *The sense of a figurative expression may also be ascertained by consulting parallel passages ; in which the same thing is expressed properly and literally, or in which the same word occurs, so that the sense may be readily apprehended.*

The Hebrew prophets very often represent Jehovah as holding in his hand a cup, and presenting it to men who are compelled to drink it up to the very dregs. The intoxicated stagger, and, falling prostrate on the ground, shamefully vomit forth the wine they have drunk. This metaphor is frequently repeated in various ways by the sacred poets, who sometimes only glance at it, while at others they more fully illustrate it. Compare Obad. 16. Nahum iii. 11. Habak. ii. 16. Psal. lxxv. 8. Jer. xxv. 15—27. and Ezekiel xxiii. 33, 34. Now, if there were any doubt as to the meaning of the image occurring in these passages, its sense might be immediately ascertained by comparing the following parallel passage in Isaiah li. 17—23., in which the prophet pours Jerusalem as a woman so intoxicated as to be unable to stand ; but in which he introduces some words that clearly mark the sense of the metaphor. The passage itself, Bishop Lowth justly remarks, is poetry of the first order, sublimity of the highest proof.

Rouse thyself, rouse thyself up ; arise, O Jerusalem !

Who hast drunken from the hand of JEHOVAH the cup of his fury ;

The dregs of the cup of trembling, thou hast drunken, thou hast wrung them out.

There is not one to lead her, of all the sons which she hath brought forth :

Neither is there one to support her by the hand, of all the sons which she hath educated.

These two things have befallen thee ; who shall bemoan thee ?

Desolation and destruction ; the famine and the sword ; who shall comfort thee ?

Thy sons lie astounded ; they are cast down :

At the head of all the streets, like the ox¹ taken in the toils ;

Drenched to the full with the fury of JEHOVAH, with the rebuke of thy God.

Wherefore hear now this, O thou afflicted daughter ;

And thou drunken, but not with wine.

Thus saith thy Lord JEHOVAH ;

And thy God, who avengeth his people ;

Behold, I take from thy hand the cup of trembling ;

The dregs of the cup of my fury ;

Thou shalt drink of it again no more.

But I will put it into the hand of them who oppress thee ;

¹ Or wild bull.

Who said to thee, bow down thy body, that we may go over :
 And thou layedst down thy back, as the ground :
 And as the street, to them that pass along.

Bishop Lowth's Version.

5. Consider history.

A consideration of events recorded in history will very frequently show, how far and in what sense any expression is to be understood figuratively. Thus many and various things are said relative to the coming of Christ, his kingdom, government, and adversaries. Now history informs us, that he came, at the destruction of Jerusalem, to rule and govern far and wide by the spreading of the Gospel. In Matt. x. 34. Christ says that he came not to send peace on earth, but *a sword*. In the parallel passage, Luke xii. 51., he says, that he came to cause *division*. The general import of these two passages is, that he would cause discord, and as it were sow dissensions. But in what sense could the blessed Saviour mean that he would cause discord? We learn from history, that in consequence of the diffusion of the Christian religion, nations and families became divided, so that some embraced it while others rejected it, and the former were persecuted by the latter on account of their Christian profession. A further exposition of this passage is given in p. 651, *infra*.

6. Consider the connexion of doctrine, as well as the context of the figurative passage.

A consideration of the connexion of doctrine, as well as of the context, will often lead to the origin of the figurative expressions employed by the sacred writers, and consequently enable us to ascertain their meaning: for very frequently some word precedes or follows, or some synonyme is annexed, that plainly indicates whether the expression is to be taken properly or figuratively. For instance, the words *sin* and *iniquity*, which are of such frequent occurrence in the law of Moses, are tropically put for punishment: and, that the phrase, *to bear one's sin* or *iniquity*, is equivalent to the suffering of the punishment due to sin, appears from the synonymous expressions of *being cut off from the people*, and *dying*, being very often annexed. As in Levit. xix. 8. Exod. xxviii. 43. Numb. xiv. 33. and xviii. 22. 32. &c. Thus also diseases and infirmities are called sins, because they are considered as the punishment of sin, as in Isa. liii. 4. (with Matt. viii. 17.) the figure in which passage is subsequently explained in verse 5. Compare also verse 12, and Psal. xxxviii. 3—5. Ezek. xxxiii. 10. and John ix. 2. 3. So likewise, in Gen. xxxi. 42. 53. the context manifestly shows that *fear of Isaac*, and *the fear of his father*, are put for Jehovah, the object of fear and reverence. Once more; when, in 1 Pet. ii. 5. 9. believers are said to be living stones, a spiritual house, and a royal priesthood, as these expressions are derived from the Old Testament, we must recur to Exod. xix. 5, 6. in order to ascertain the full extent of their privileges. The general tenor of the apostle's address then will be, "Consider yourselves as forming part of a nobler temple than that of the Jews, and in which a much more spiritual sacrifice is offered to God through Christ.—You, who

have embraced the Gospel, are considered by God as inheritors of all those holy blessings which were promised to the Jews."

7. *In fixing the sense exhibited by a metaphor, the comparison ought never to be extended too far, or into any thing which cannot be properly applied to the person or thing represented.*

In other words, a comparison, which ordinarily has but *one particular view*, ought not to be strained, in order to make it agree in other respects, where it is evident that there is not a similitude of ideas. For instance, in Isa. xl. 6. we read *all flesh is grass*; that is, all mankind are liable to wither and decay, and will wither and decay like grass. But this metaphor would be tortured to a meaning, which, as it is foolish and absurd, we may be sure was never intended by the inspired writer, if we were to say, that mankind were like grass, or were grass in colour or shape. What wild, and indeed what wicked abuse, would be made of the Scripture expression concerning our Lord that *he will come as a thief in the night* (Rev. xvi. 15.), if we were not to confine the sense to the suddenness and surprisal of the thief, but should extend it to the temper and designs of the villain who breaks open houses in the night¹? Hence, though one metaphor may be brought to signify *many* things with respect to some *different* qualities, and *diverse* attributes, it nevertheless is very evident that *that* sense ought chiefly to be attended to, which appears to be designed by the Spirit of God, and which is obviously figured out to us in the nature, form, or use of the thing from which the metaphor is taken. Thus, Christ is called a *lion* (Rev. v. 5.), because he is noble, heroic, and invincible; Satan, the grand adversary of souls, is called a lion in 1 Pet. v. 8. because he is rapacious, roaring, and devouring. And wicked men are termed *lions* in Job iv. 10, 11. and 2 Tim. iv. 17. because they are fierce, outrageous, and cruel to weaker men.

Lastly, *in explaining the figurative language of Scripture, care must be taken that we do not judge of the application of characters from modern usage; because the inhabitants of the East have very frequently attached a character to the idea expressed, widely different from that which usually presents itself to our views.*

The inhabitants of the East, from their lively imaginations, very often make use of far-fetched comparisons, and bring together things which, in our judgments, are the most dissimilar. Besides, since the Hebrew mode of living differed greatly from ours, and many things were in use and commended by the Israelites which to us are unknown,—we ought not to be surprised, if there be a very wide difference subsisting between the metaphorical expressions of the Hebrews, and those which are familiar to us, and if they should sometimes appear harsh, and seem to convey a different meaning from

¹ Numerous similar instances are given by Glassius, *Philologia Sacra*, (edit. Dathii) lib. ii. pp. 918—921.

that which we are accustomed to receive. Thus, in Deut. xxxiii. 17. the glory of the tribe of Joseph is compared to the firstling of a bullock; in like manner (Amos iv. 1.) compares the noble women of Israel to the kine of Bashan, and Hosea compares the Israelites to refractory kine that shake off the yoke. The patriarch Jacob, in his prophetic and valedictory address to his children (Gen. xlix. 14.), in which he foretells their own and their descendants' future condition, terms Issachar a *strong ass*, literally a *strong-boned* or *strong-limbed ass*. Now, if we take these metaphors according to their present sense, we shall greatly err. The ox tribe of animals, whose greatest beauty and strength lie in its horns, was held in very high honour among the antient nations, and was much esteemed on account of its aptitude for agricultural labour: hence Moses specially enacts, that the ox should not be muzzled while treading out the corn. The ass tribe, in the East, is robust, and more handsome, as well as much quicker in its pace, than those animals are in our country: and therefore princes and persons of noble birth thought it no degradation to ride on asses. Hence, in the opinion of the inhabitants of the East, it is not reckoned disgraceful to be compared with oxen and asses; nor, if a metaphor be derived from those animals, do they intend to convey the same meaning which we should express by a figure drawn from them. In the comparison of the tribe of Joseph to the firstling of a bullock, the point of resemblance is strength and power¹. In the comparison of the matrons of Samaria to the kine of Bashan, the point of resemblance is luxury and wantonness, flowing from their abundance²; in the comparison of Issachar to an ass, the point of resemblance is bodily strength and vigour: for in that animal the Hebrews were accustomed to regard strength, though we usually associate with it the idea of slowness and stupidity.³

¹ Mr. Brown has recorded a similar figure, which is in use at the present time at the court of the sultan of Dar Fûr, in Africa; where, during public audiences, a kind of hired encomiast stands at the monarch's right hand, crying out, "See the buffalo, the offspring of a buffalo, the bull of bulls, the elephant of superior strength, the powerful Sultan Abd-el-rachmân-al-rashid!" Journey to Dar Fûr, chap. 1. *in fine*, or Pinkerton's Voyages, vol. xv. p. 122.

² The propriety of this comparison will appear when it is recollected that Bashan was celebrated for the richness of its pastures, and its breed of cattle. See Numb. xxxii. 4. Deut. xxxii. 14. and Ezek. xxxix. 18.

³ Bauer, Herm. Sacra, pp. 206. 210—215, 216—221. Ernesti, Instit. Interp. Nov. Test. pp. 99—110. Morus in Ernesti, tom. i. pp. 260—500.

SECTION II.

ON THE INTERPRETATION OF THE METONYMIES OCCURRING
IN THE SCRIPTURES.

Nature of a Metonymy.—1. *Metonymy of the cause.*—2. *Metonymy of the effect.*—3. *Metonymy of the subject.*—4. *Metonymy of the adjunct, in which the adjunct is put for the subject.*

A METONYMY is a trope, by which we substitute one appellation for another¹, as the *cause* for the *effect*, the *effect* for the *cause*, the *subject* for the *adjunct*, or the *adjunct* for the *subject*.

A *Metonymy of the cause* is used in Scripture, when the person acting is put for the thing done, or the instrument by which a thing is done is put for the thing effected, or when a thing or action is put for the effect produced by that action.

A *Metonymy of the effect* occurs, when the effect is put for the efficient cause.

A *Metonymy of the subject* is, when the subject is put for the adjunct, that is, for some circumstance or appendage belonging to the subject; when the thing or place *containing* is put for the thing *contained* or placed; when the *possessor* is put for the thing *possessed*; when the *object* is put for the thing conversant about it; or when the thing signified is put for its sign.

A *Metonymy of the adjunct* is, when that which belongs to any thing serves to represent the thing itself.

1. METONYMY OF THE CAUSE.

I. *Frequently the person acting is put for the thing done.*

1. Thus, *Christ* is put for his *doctrine* in Rom. xvi. 9.

Salute Urbanus our helper in Christ, that is, in preaching the doctrines of the Gospel, he having been a fellow-labourer with the apostles. Similar instances occur in 1 Cor. iv. 15. and Eph. iv. 20.

2. The *Holy Spirit* is put for his *effects*: as in 2 Cor. iii. 6.

Who hath made us able ministers of the new covenant, not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. Here, by the word *letter* we are to understand the *law* written on tables of stone, which required perfect obedience, and which no man can perform because of the corruption of his nature; therefore the *law* or *letter killeth*, that is, can pronounce nothing but a sentence of condemnation and eternal death against man. But by the *spirit* is in-

¹ Quinctilian, lib. viii. c. vi. tom. ii. p. 103. ed. Bipont.

tended the saving doctrine of the Gospel, which derives its origin from the Holy Spirit, the Comforter, who teaches or instructs, and prepares man for eternal life. In the same sense, Jesus Christ says, John vi. 63. *The words that I speak, they are spirit and life*, that is, they are from the Spirit of God, and, if received with true faith, will lead to eternal life. A similar mode of expression occurs in Rom. viii. 2. Here, by *the law of the spirit of life* is meant the doctrine of the Gospel, because it is a peculiar instrument of the operation of the Holy Spirit; who, by a divine efficacy, changes the heart, and writes his law there, which now is not only inscribed on tablets or parchments, but also penetrates the very heart of man, and quickens the soul to spiritual motions and actions¹. Similar instances occur in Isa. xi. 4. 2 Thess. ii. 8. Isa. xlii. 1. and xli. 1, 2. John iii. 34. &c.

3. The Holy Spirit is put for His *operations* :

For regeneration, Psal. li. 10. Ezek. xxxvi. 26, 27. compared with Eph. iv. 23. Rom. xii. 2. which passages imply nothing less than a radical change, both external or moral, and internal or spiritual, wrought in the soul by the influence of divine grace.

4. The Holy Spirit is put for *the influences or gifts of the spirit*, as in 1 Thess. v. 19. *Quench not the spirit*.

The similitude is borrowed from the antient altar of burnt-offering, in which the fire was to be kept continually burning. The Holy Spirit is here represented as a *fire*, because it is His province to enlighten, quicken, purify, and refine the soul, and to excite and maintain every pious and devout affection. The Christian therefore must not quench the sacred flame of the Holy Spirit in any of His *influences* by committing any act, uttering any word, or indulging any sensual or malevolent disposition, which may provoke Him to withdraw both His gifts and graces. Neither must the Christian extinguish the *gifts of the Spirit*, but keep them in constant exercise, as love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, &c. So, in 2 Tim. 1. 6. Saint Paul's advice, *Stir up the gift of God which is in thee*, means *the gift of the Holy Spirit*. See also 1 Tim. iv. 14.

Again, when our Saviour "exhorts us to ask with confidence for spiritual aid, appealing to the conduct of men, he adds, "*If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?*" (Luke xi. 13.) By which he would have us distinctly understand that if man, with all his imperfections and all his unkindness, can yet be tender-hearted to his children, and seasonably bestow on them beneficial gifts, much more will God, who is perfection and benignity itself, most assuredly impart the blessing of his Holy Spirit to those who earnestly and anxiously implore divine help,—that help which can illumine what is dark; can strengthen what is irresolute; can restrain what is violent; can comfort what is afflicted; in such a manner, and to such a degree, as may be requisite for the soul when struggling under different but difficult temptations; that help, with-

¹ Flaccus Illyricus, in Clav. Script. pars i. col. 1162

out which man, unassisted, cannot persevere in rectitude of thought and action." ¹

5. *Spirit* also denotes a *divine power* or energy, reigning in the soul of the regenerate man.

Compare Luke i. 46, 47. with 1 Thess. v. 23. ; and for other places, where the word *spirit* is put for the *new man* and *spiritual strength*, see Isa. xxvi. 9. Ezek. xviii. 31. Matt. xxvi. 41. Rom. i. 9. 1 Cor. v. 3—5. and vi. 20. Gal. iii. 3. &c.

6. More especially the Holy Spirit is put for those peculiar and extraordinary gifts of the spirit, which, for various uses, whether public or private, spiritual or temporal, are bestowed on man.

Thus, in 2 Kings ii. 9. Elisha earnestly requests of Elijah, *Let a double portion of thy spirit rest upon me*; that is, an extraordinary measure of the gifts of prophecy, and of power in working miracles, which are here called the *portion of the spirit*. See also Numb. xi. 17. 25. Dan. v. 12. The prophet Daniel *had a more excellent spirit*, that is, a more eminent gift of the spirit, more knowledge, and more understanding. See also Luke i. 17. 80. and ii. 40. Acts xix. 2. John vii. 39. Acts i. 5. &c.

7. The *spirit* is also put for revelations, visions, or ecstasies, whether really from the Holy Spirit, or pretended to be so.

Ezek. xxxvii. 1. *The hand of the Lord carried me out in the spirit of the Lord*, that is, by a vision or rapture of spirit. 2 Thess. ii. 2. *That ye be not shaken in mind—neither by spirit, &c.* that is, by revelations pretending to come from the spirit. Rev. i. 10. *I was in the spirit*, that is, in an ecstasy and peculiar revelation of the Holy Spirit, as is described in Rev. iv. 2. xvii. 3. xxi. 10. and 2 Cor. xii. 2. To this head may also be referred those passages, where spirit is put for doctrines, whether really revealed or pretended to be so: as in 1 Tim. iv. 1. where, by *seducing spirits* are intended false teachers who pretend to receive their doctrine from the Spirit of God; and 1 John iv. 1. where spirit is put for doctrine pretended to be received by the false teachers from God.

8. *Parents* or *ancestors* are put for their *posterity*: this mode of speaking is of very frequent occurrence in the sacred writings.

Thus Shem, Japhet, and Canaan are put for their posterity, in Gen. ix. 27. Jacob and Israel for the Israelites, in Exod. v. 2. Numb. xxxiii. 21. xxiv. 5. 17. Deut. xxxiii. 28. 1 Kings xviii. 17, 18. Psal. xiv. 7. and cxxxv. 4. Amos vii. 9. in which verse *Isaac*, as in verse 16. the *house of Isaac*, means the same people. The seed of Abraham, Isaac, and Jacob, (*of whom, according to the flesh, Christ came*, Rom. ix. 5.)

¹ Bishop Huntingford's Charge, entitled "Preparation for the Holy Order of Deacons," p. 14.

is put for Christ himself, in Gen. xii. 3. xviii. 18. xxii. 18. xxvi. 4. xxviii. 14. and Gal. iii. 8. as is evident by comparing Acts iii. 25. and Gal. iii. 14. 16. In 2 Chron. xxv. 24. *Obededom* is put for his descendants, who, it appears from 1 Chron. xxvi. 15. were porters and keepers of the sacred treasures. In Ezek. xxxiv. 23. David is put for David's Lord, the illustrious Messiah.

9. The *writer* or *author* is put for his *book* or *work* :

As in Luke xvi. 29. xxiv. 27. Acts xv. 21. xxi. 21. and 2 Cor. iii. 15. in which passages *Moses* and the *Prophets* respectively mean the Mosaic and Prophetic writings, composed by them under divine inspiration, and transmitted to posterity as the rule of faith.

To this first species of metonymy may be appropriately referred, first, all those passages where the *soul of man* is put for his *life*, which is its effect, as in Gen. ix. 5. (Heb.) Exod. iv. 19. (Heb.) Lev. xvii. 11. Judg. ix. 17. (Heb.) 1 Sam. xxvi. 21. 1 Kings ii. 23. (Heb.) 2 Kings vii. 7. (Heb.) Psal. xxxiii. 19. xxxviii. 12. (Heb.) lvi. 13. Jer. xlv. 5. (Heb.) Lam. v. 9. (Heb.) Jonah ii. 6. (Heb.) Matt. ii. 20. (Gr.) x. 39. (Gr.) xvi. 25. (Gr.) xx. 28. (Gr.) John x. 17. (Gr.) xiii. 37, 38. (Gr.) xv. 13. (Gr.) &c. Secondly, those passages also, where the *soul* is put for the *will*, *affections*, and *desires*, which are its operations, as in the original of the following passages, where the metonymy is correctly rendered in our authorised version, viz. Gen. xxiii. 8. Exod. xxiii. 9. Deut. xxiii. 24. Psal. xvii. 10. xxvii. 12. xli. 2. cv. 22. Prov. xxiii. 2. and John x. 24. (literally, *hold our soul in suspense.*) And thirdly, all such passages, where the *spirit* (which is frequently synonymous with the soul of man) is used to express the motions or affections of the soul, whether good or evil. Examples of this kind occur in Gen. xlv. 27. Numb. xiv. 24. Judg. viii. 3. where, in the Hebrew, *anger* is *soul*, as is *heart* in Exod. xxiii. 9. 2 Chron. xxi. 16. xxxvi. 22. Psal. lxxvi. 12. lxxvii. 3. Prov. i. 23. xviii. 14. xxix. 1. Eccles. vii. 9. Isa. xxix. 10. xxxvii. 7. Jer. li. 11. Ezek. xiii. 3. Dan. v. 20. Hag. i. 14. Hab. i. 11. Rom. xi. 8. (Gr.) 1 Cor. ii. 12. (Gr.) &c.

II. *Sometimes the cause or instrument is put for the thing effected by it.*

Thus, 1. The *mouth*, the *lips*, and the *tongue*, are respectively put for the *speech*.

Thus, Deut. xvii. 6. *by the mouth of two or three witnesses* (that is, their speech or testimony) *shall he that is worthy of death be put to death.* So Deut. xix. 15. Matt. xviii. 16.—Prov. xxv. 15. *A soft tongue breaketh the bone*; that is, a mild and courteous way of speaking softens the hardest heart and most obstinate resolutions. Similar instances occur in Psal. v. 9. Prov. x. 20. Jer. xviii. 18. Acts ii. 4. 11. *Tongue* is also put for the gift of foreign languages, in Mark

xvi. 17. and 1 Cor. xiv. 19. Gen. xi. 1. *The whole earth was of one language, (Heb. lip,) and of one speech, (Heb. word.)* In the book of Proverbs, the *lip* is very frequently put for speech. See Prov. xii. 19. 22. xiv. 7. xvii. 7. xviii. 7. 20. Job xii. 20. (Marginal renderings.)

2. The *mouth* is also put for *commandment* in Gen. xlv. 21. (marginal rendering), (Heb. *mouth.*) Numb. iii. 16. 39. xx. 24. xxvii. 14. Deut. i. 26. 43. and in Prov. v. 3. the *palate* (marginal rendering) is also put for *speech*.

3. The *throat* is also put for *loud speaking*, in Isa. lviii. 1. *Cry aloud, (Heb. with the throat.)*

4. The *hand* is ordinarily put for its *writing*, 1 Cor. xvi. 21. Col. iv. 18.

By the same form of speech also *labour* is put for *wages*, or the fruit of labour, Ezek. xxiii. 29. ; and things that are sold, for the price at which they are sold. Thus, in Matt. xxvi. 9. it is said the ointment might have been sold for so much and given to the poor. See likewise Exod. xxi. 21. The *sword* is put for *war* or slaughter. Exod. v. 3. Lev. xxvi. 6. Psal. cxliv. 10. Isa. i. 20. Jer. xliii. 1 Rom. viii. 35.

5. The *sword, famine, and pestilence*, likewise respectively denote the effects of those scourges.

Ezek. vii. 15. *The sword is without, and the pestilence and the famine within* ; that is, death and ruin are every where scattered by those terrible agents. So, in Matt. x. 34. *I came not to send peace, (or temporal prosperity) but a sword* ; that is, variance, death, and persecution. Our Saviour's meaning is, not that his coming was the *necessary* and proper cause of such unhappiness, but that so it should eventually happen on his appearance in our nature ; because his kingdom was of another world, and consequently opposed to all the designs and interests of the present world. This remark will satisfactorily explain Luke xii. 51—53., where Jesus foretells the effects that would follow from preaching the Gospel.

2. METONYMY OF THE EFFECT.

III. *Sometimes, on the contrary, the effect is put for the cause.*

Thus, *God* is called *salvation*, that is, the author of it, Exod. xv. 2., our *life* and the length of our days, Deut. xxx. 20., our *strength*, Psal. xviii. 1. So *Christ* is termed *salvation*, Isa. xlix. 6. Luke ii. 30.—*Life*, John xi. 25. and the *resurrection* in the same place. See also Col. iii. 4. *Peace*, Eph. ii. 14. So he is said to be made unto us wisdom, righteousness, sanctification, and redemption, that is, the *author* of all these, in 1 Cor. i. 30. So, in Luke xi. 14. compared with Matt. ix. 32. a dumb devil or demon is one that made the person whom he possessed, dumb. In like manner, the Gospel is called the *power of God unto salvation*, in Rom. i. 16. that is, the instrument of his power.

Faith is called our *victory*, because by it we overcome the world, 1 John v. 4. That which is the means of sustaining or preserving life is called our *life*, Deut. xxiv. 6. or our *living*, Mark xii. 44. Luke viii. 43. and xv. 12. So, glad tidings are such as make glad, Rom. x. 15. A lively hope is that which revives or enlivens, 1 Pet. i. 3.—*Wine is a mocker, and strong drink is raging*, Prov. xx. 1. that is, they make men such. There is the same form of speech likewise in Heb. vi. 1. and ix. 14. where *dead works* are deadly works, that is, such as make men obnoxious to death. Deut. xxx. 15. *I have set before thee this day life and death*, that is, have clearly shewed thee what is the cause and original of each. John iii. 19. *This is the condemnation*, that is, the cause of it. Rom. vii. 7. *Is the law sin?* that is, the cause of sin, in itself. Rom. viii. 6. *To be carnally minded is death*, that is, its cause, but *to be spiritually minded is life and peace*, or the cause of those blessings. A like expression occurs in Rom. vi. 23. *Bread* is put for the *seed* of which bread is made, Eccl. xi. 1. *Shame* is put for that which is the cause of it, or the idols worshipped by the Israelites, which proved their shame. Jer. iii. 24. Hos. ix. 10.

3. METONYMY OF THE SUBJECT.

IV. *Sometimes the subject is put for the adjunct, that is, for some circumstance or appendage belonging to or depending upon the subject.*

Thus, the HEART is frequently used for the *will and affections*.

Deut. iv. 29. vi. 5. x. 12. Psal. ix. 1. xxiv. 4. li. 10. lxii. 10. cv. 25. cxix. 10. 32. 112. Prov. xxi. 1. xxiii. 26. Acts iv. 32. For the *understanding, mind, thoughts, and memory*, Deut. iv. 39. vi. 6. xi. 16. 18. xxix. 4. 1 Sam. i. 13. 2 Chron. vi. 8. Job xxii. 22. Psal. iv. 4. lxiv. 6. Prov. xix. 21. xxviii. 26. and Luke ii. 51. For the *conscience*, 2 Sam. xxiv. 10. 2 Kings xxii. 19. Eccles. vii. 22. and 1 John iii. 20. and for the *desires of the soul* expressed in prayer, in Psal. lxii. 8. Lam. ii. 19. The *reins* are also frequently put for the *thoughts*, as in Psal. vii. 9. xxvi. 2. li. 6. lxxiii. 21. Prov. xxiii. 16. Jer. xi. 20. xvii. 10. and xx. 12.

So the *new* or *inward* man is put for the condition or state of a regenerated soul, to which the *old* or *outward* man is opposed. See Rom. vi. 6. and xii. 2. Eph. iv. 22. 24. 2 Cor. v. 17.

V. *Sometimes the place or thing containing denotes that which is contained in such place or thing.*

Thus, the EARTH and the WORLD are frequently put for the *men that dwell therein*, as in Gen. vi. 11. Psal. xcvi. 13. Hab. ii. 14. John i. 29. iii. 16, 17. xv. 18. and xvii. 21. 1 Cor. vi. 2. as also in very many passages. In like manner, *countries, islands, cities, and houses*, are respectively put for their inhabitants, Gen. xli. 57. Psal. c. 1. cv. 38. Isa. xli. 1. 5. xlii. 4. xliiii. 3. li. 5. Matt. iii. 5. viii. 34. xi. 21, 22, 23. Gen. vii. 1. Exod. i. 21. 2 Sam. vii. 11. 1 Chron. x. 6. Acts

x. 2. 1 Tim. iii. 4. Heb. xi. 7. So, the *houses* of Levi and Israel denote their several families. Exod. ii. 1. Ezek. iii. 1. The *basket*, Deut. xxviii. 5. 17. is the fruit of the basket; a *table*, Psal. xxiii. 5. lxi. 22. and lxxviii. 19. denotes the meat placed on it; the *cup*, the wine or other liquor in it, Jer. xlix. 12. Ezek. xxiii. 32. Matt. xxvi. 27, 28. Mark xiv. 23. Luke xxii. 17. 20. 1 Cor. x. 16. 21. and xi. 26, 27. *Ships*, Isa. xxiii. 1. 14. the men in them; the *grave*, those who are buried in it, as in Isa. xxxviii. 18. compared with verse 19. and Psalms vi. 5. and xxv. 17. In like manner *heaven* is put for God himself, in Psal. lxxiii. 9. Matt. xxi. 25. Luke xx. 4. and xv. 18.

VI. *Sometimes the possessor of a thing is put for the thing possessed.*

Thus, Deut. ix. 1. *To possess nations greater and mightier than thyself*, means to possess the countries of the Gentiles. See also, Psal. lxxix. 7. where Jacob means the land of the Israelites. In like manner, the name of God is put for the oblations made to him. Josh. xiii. 33. with verse 14. Josh. xviii. 7. and Deut. x. 9. *Christ* is put for his church (or believers, who are termed his peculiar people, Tit. ii. 14. 1 Pet. ii. 9.) in Matt. xxv. 35. explained in verse 40. 1 Cor. xii. 12.; and the afflictions of Christ are put for the afflictions of the faithful, in Col. i. 24.

VII. *Frequently the object is put for that which is conversant about it.*

Thus *glory* and *strength* are put for the celebration of the divine glory and strength, in Psal. viii. 2. explained by Matt. xxi. 16.; see also Psal. xcvi. 7, 8. A *burthen* is a prediction of divine judgments or punishment about to be inflicted on sinners. Isa. xiii. 1. xv. 1. xvii. 1. xix. 1. xxi. 1. xxii. 1. and xxiii. 1. *Promise* is put for faith which receives the gracious promise of God, in Rom. ix. 8. and Gal. iv. 28. *Sin* denotes a sacrifice for sin or sin-offering, Gen. iv. 7. Exod. xxix. 14. (Heb. *sin*) Lev. x. 17. (Heb. *sin*) Hos. iv. 8. Isa. liiii. 10. (Heb. *sin*) and 2 Cor. v. 21.¹

VIII. *Sometimes the thing signified is put for its sign.*

So, the *strength of God*, in 1 Chron. xvi. 11. and Psal. cv. 4. is the *ark*, which was a sign and symbol of the divine presence and strength, whence it is expressly called the *ark of the strength of God* in Psal. cxxxii. 8. Thus, in Ezek. vii. 27. *desolation* denotes a mourning garment as a token of it. We have similar instances in Gen. xvii. 19. and xl. 13. Matt. xxvi. 26, 28. Luke viii. 11. 1 Cor. x. 4. 16.

IX. *When an action is said to be done, the meaning frequently is, that it is declared or permitted, or foretold that it shall be done.*

Thus, in the original of Lev. xiii. 3. the priests shall look on him and pollute him; in our version, *shall pronounce him unclean* or pol-

¹ Dr. A. Clarke, in his commentary on this verse, has adduced *one hundred and eight* instances from the Old and New Testaments, in which the word *sin* is put for a *sin-offering*: Dr. Whitby (in loc.) has specified only twenty-two examples.

luted. The original of Ezek. xiii. 22. is, by quickening or enlivening him; in our translation it is rendered by *promising him life*. So Gen. xli. 13. *me he restored*, means, foretold or declared that I should be restored. Jer. iv. 10. *Ah Lord God! thou hast greatly deceived this people*, that is, hast permitted them to be deceived by their false prophets. Ezek. xiii. 19. *to slay the souls which should not die*, denotes the prophesying falsely that they should die. So Jer. i. 10. *I have set thee over the nations to root out and to pull down*, that is, to prophesy or declare them pulled down. Ezek. xx. 25, 26. *I gave them statutes which were not good, and polluted them in their own gifts*, that is, I gave them up to themselves, and permitted them to receive such statutes of the heathen, and suffered them to pollute themselves in those very gifts; which, by the law, they were to dedicate to my service, and dealt with them accordingly. Hos. vi. 5. *I have hewn them by the prophets*, or foretold that they should be hewn or slain. So in Acts x. 15. the original rendering is, *what God hath cleansed, that do not thou pollute* (compare Matt. xv. 11.) that is, as in our version, *call not thou common or defiled*. Hence in Matt. xvi. 19. *whatsoever thou shalt bind or loose on earth, &c.* means whatsoever thou shalt declare to be my will on earth shall be confirmed in heaven. And in like manner the meaning of John xx. 23. is, whose sins ye shall declare to be remitted or retained by the word of God¹. Matt. vi. 13. *lead us not into temptation*, that is, suffer us not to be overcome by temptation.

X. *Further, an action is said to be done, when the giving of an occasion for it only is intended.*

Thus, the literal rendering of Jer. xxxviii. 23. is, *thou shalt burn this city*, that is (as translated in our version), *shall cause it to be burnt*. Hence Jeroboam is recorded in 1 Kings xiv. 16. *to have made Israel to sin*, that is, to have occasioned it, by his example and command. In Acts i. 18. Judas is said to have *purchased a field*, that is, occasioned it to be purchased by the money which he cast down in the temple. Rom. xiv. 15. *destroy not him*, that is, be not the cause or occasion of his destruction. And in 1 Cor. vii. 16. *whether thou shalt save thy husband*, means, whether thou shalt be the cause of his conversion, and consequently of his salvation.

4. METONYMY OF THE ADJUNCT, IN WHICH THE ADJUNCT IS PUT FOR THE SUBJECT.

XI. *Sometimes the accident, or that which is additional to a thing, is put for its subject in kind.*

The abstract is put for the concrete. So *grey hairs* (Heb. *hoariness*, or *grey-headedness*) in Gen. xlii. 38. denote, me, who am now an

¹ On a forced interpretation of these two clauses (among others) has the papal church erected the dangerous notion that priests may grant particular absolution to individuals. See it briefly but ably confuted in Bishop Porteus's *Confutation of the Errors of the Church of Rome*, pp. 44, 45.

old man, grey and decrepid with age. So also, *days* and *multitude of years*, in Job xxxii. 7. are old men. The *strength of Israel*, 1 Sam. xv. 29. is the *strong God of Israel*. *Circumcision* and *uncircumcision*, in Rom. iii. 30. signify the *circumcised* and *uncircumcised*. The *election*, Rom. xi. 7. is the *elect*. *Abomination*, in Gen. xvi. 34. and Luke xvi. 15. is an *abominable thing*. A *curse*, Gal. iii. 13. is accursed. *Light* and *darkness*, Eph. v. 8. denote the enlightened and the ignorant. *Sin* is put for *sinner* in Isa. i. 18. The meaning of which passage, Glassius remarks, is, that sinners, by having their iniquities pardoned, shall be cleansed and purified from the guilt and condemnation of sin: for sin, in itself, cannot be made clean.

XII. *Sometimes the thing contained is put for the thing containing it, and a thing deposited in a place for the place itself.*

Thus Gen. xxviii. 22. means, this place, where I have erected a pillar of stone, shall be God's house. Josh. xv. 19. Springs of water denote some portion of land, where there may be springs. Matt. ii. 11. *Treasures* are the cabinets or other vessels containing them. A similar expression occurs in Psal. cxxxv. 7. *Outer darkness*, in Matt. xxii. 13. means *hell*, the place of outer darkness. Matt. xxv. 10. *Marriage* denotes the place where the nuptial feast was to be celebrated. Mark iii. 11. *Unclean spirits* are men possessed by them. In Luke vi. 12. and Acts xvi. 13. 16. *Prayer* evidently means the place of prayer¹. Rev. viii. 3. *Golden incense*, *λαβανωτον*, means a golden censer, and so it is rendered in our authorised English version.

XIII. *Time is likewise put for the things which are done or happen in time.*

This is to be understood both of the word *time* itself, and of names expressing portions of time, whether divided naturally or by human institution. Thus, in 1 Chron. xii. 32. xxix. 30. Esth. i. 13. 2 Tim. iii. 1. Deut. iv. 32. Mark xiv. 35. and John xii. 27. *times*, *day*, and *hour* respectively denote the transactions that took place in them. Again, *days* are said to be *good* or *evil*, according to the events which happen in them, as in Gen. xlvii. 9. Eccles. vii. 10. and Eph. v. 16.; and that is called a person's day, in which any thing notorious or remarkable befalls him, whether it be good, as in Hos. i. 11. and Luke xix. 42. 44., or evil, as in Job xviii. 20. Psal. cxxxvii. 7. Ezek. xxii. 4. Obad. 12. Micah vii. 4. Psal. xxxvii. 13. The *days of the Lord*, in Job xxiv. 1. Isa. xliii. 6. Joel i. 15. and ii. 1, 2. Amos v. 20. Zeph. i. 14—16. 18. and ii. 2. respectively denote the days when divine punishments were to be inflicted; and hence, by way of eminence, the *day of the Lord* is appropriated to the *day of judgment*, in Joel ii. 31. Acts ii. 20. 1 Cor. i. 8. 2 Thess. ii. 2. &c.

In the same manner, the *harvest* and *summer* are put for the fruits gathered at those seasons, Deut. xxiv. 19. Isa. xvi. 9. [Jer. xl. 10. Amos viii. 1, 2. 2 Sam. xvi. 2. in which three passages, as also in

¹ Προσευχη. From 1 Macc. vii. 37. [it appears that the Jews had a similar place of prayer at Mizpah. See Wolfius, Rosenmüller, Schindler, and others on Luke vi. 12.]

Isa. xvi. 9. the Hebrew is only *summer*.] And also the *passover* is put for the lamb which was slain and eaten on that solemn festival. Exod. xii. 21. 2 Chron. xxx. 17. Mark xiv. 12, 14. Matt. xxvi. 17—19. Luke xxii. 8. 11. 13. 15.

XIV. *In the Scriptures, things are sometimes named or described according to appearances, or to the opinion formed of them by men, and not as they are in their own nature.*

Thus Hananiah, the opponent of Jeremiah, is called a prophet, not because he was truly one, but was *reputed* to be one, Jer. xxviii. 1. 5. 10. In Ezek. xxi. 3. the *righteous* mean those who had the semblance of piety, but really were not righteous. So in Matt. ix. 13. Christ says, *I am not come to call the righteous, (that is, such as are so in their own estimation) but sinners to repentance.* See further Luke xviii. 9. and Rom. x. 2, 3, &c.

In Luke ii. 48. Joseph is called the *father* of Christ, and in v. 41. is mentioned as one of his parents, because he was *reputed* to be his father, as the same evangelist states in ch. iii. 23. Compare John vi. 42, &c. The preaching of the Gospel is in 1 Cor. i. 21. termed foolishness; not that it was really such, but was accounted to be so by its opponents. In like manner false teaching is called *another Gospel* in Gal. i. 6. and Epimenides, the Cretan philosopher, is termed a prophet in Tit. i. 12. because his countrymen regarded him as such, and after his death offered sacrifices to him. ¹

His enemies shall lick the dust, Psal. lxxii. 9. means, that they shall prostrate themselves so low towards the earth, that they shall seem to lick the dust. Similar expressions occur in Isa. xlix. 23. Micah vii. 17. &c. The phrase, *coming from a far country and from the end of heaven*, in Isa. xliii. 5. is taken from the opinion which antiently obtained, and was founded on the appearance to the eye, viz. that the *heavens* are not spherical but hemispherical, ending at the extremities of the earth, upon which the extremities of heaven appear to rest. Hence the *ends of the earth* denote the remotest places. The same phrase occurs in Deut. iv. 32. and xxx. 4. Neh. i. 9. Matt. xxiv. 31.

XV. *Sometimes the action or affection, which is conversant about any object, or placed upon it, is put for the object itself.*

Thus, the senses are put for the *objects* perceived by them, as *hearing* for doctrine or speech, in Isa. xxviii. 9. (marg. rend.) and liii. 1. (Heb.) In John xii. 38. and Rom. x. 16. the Greek word *αξον*, translated *report*, literally means hearing, and so it is rendered in Gal. iii. 2. 5. Hearing is also put for fame or rumour in Psal. cxii. 7. (Heb.) Ezek. vii. 26. Obad. 1. Hab. iii. 2. (Heb.) Matt. iv. 24. xiv. 1. and xxiv. 6. Mark i. 28. and xiii. 7. &c.

The *eye*, in the original of Numb. xi. 7. Lev. xliii. 55. Prov. xxiii. 31. Ezek. i. 4. viii. 2. and x. 9. is put for colours which are seen by the eye.

¹ *Diog. Laert.* lib. i. c. x. § 11. tom. i. p. 123. ed. Longolii.

Faith denotes the doctrine, received and believed by faith, in Acts vi. 7. Gal. i. 23. and iii. 23. 25. Eph. iv. 5. 1 Tim. iv. 1. Tit. i. 13. Jude 3. Rev. ii. 13.—*HOPE*, in Psal. lxxv. 5. and lxxi. 5. Jer. xiv. 8. and xvii. 7. 13. is God, in whom we have hope, or place our confidence. *Hope* also denotes Christ, or the benefits which we receive by him, in Acts xxvi. 6—8. xxviii. 20. Col. i. 27. 1 Tim. i. 1. *Hope* is sometimes also put for *men* in whom we confide, or from whom we expect some good, as in Isa. xx. 5, 6. and for the thing hoped for, as in Prov. xiii. 12. Rom. viii. 24. and Gal. v. 5. in which last place *the hope of righteousness by faith* means eternal life, which is promised to the just by faith, and also in Tit. ii. 13.—*LOVE* is put for the object of affection, Jer. ii. 33. and xii. 7. (marginal rendering.)—*DESIRE*, Ezek. xxiv. 16. 21. is the thing desired. In like manner, the *lust* or desire of the eyes, 1 John ii. 16. is the object of the eyes which we eagerly desire.—*So*, *FEAR* is put for the object that is feared, in Psal. liii. 5. Prov. i. 26. Isa. viii. 13.

XVI. *Sometimes the sign is put for the thing signified.*

Thus, sovereign power and authority are expressed by a sceptre, crown, diadem, throne, and shutting and opening without resistance in Gen. xlix. 10. Isa. xxii. 22. Ezek. xxi. 26. Zech. x. 11. and Rev. iii. 7. War is denoted by bows, spears, chariots, and swords, Psal. xlv. 9. Lam. v. 9. Ezek. xxi. 3, 4. Matt. x. 34. *So*, to lift up the hand is sometimes to swear, Gen. xiv. 22. Deut. xxxii. 40. and sometimes to pray, Lam. iii. 41. 1 Tim. ii. 8. In like manner, to stretch forth the hand is to call for audience, Psal. xlv. 20. Prov. i. 24.

To kiss the hand, or to kiss another, is to yield reverence, Job xxxi. 27. 1 Sam. x. 1. Psal. ii. 12. 1 Kings xx. 18. Hos. xiii. 2. To bow the knee, is to worship, Isa. xlv. 23. Phil. ii. 10. Eph. iii. 14. To give the hand, or to strike hands, is to swear, join in fellowship, engage or become surety for another, Ezek. xvii. 18. Gal. ii. 9. Job xvii. 3. Prov. vi. 1. To put on sackcloth, is to mourn, Psal. lxxix. 11. To beat swords into plough shares, and spears into pruning hooks, is to live in peace and security, Isa. ii. 4.

XVII. *Lastly, the names of things are often put for the things themselves.*

Thus, the *name* of God denotes the *Almighty* himself, Psal. xx. 1. cxv. 1. Prov. xviii. 10. Isa. xxx. 27. Jer. x. 25. and perhaps Acts iv. 12. may be so understood. *So*, in Joel ii. 32. Acts ii. 21. and Rom. x. 13. the *name of the Lord* denotes Jesus Christ. Names are likewise put for persons, Acts i. 15. Rev. iii. 4. and xi. 13. In like manner we find, that names are given to persons to express their state or condition, although they are not ordinarily called by such names, as in Isa. i. 26. Thou shalt be called the city of righteousness or justice, that is, thou shalt be so. Similar expressions occur in Isa. lxiv. 4. Jer. iii. 17.

SECTION III.

ON THE INTERPRETATION OF SCRIPTURE METAPHORS.

Nature of a Metaphor—Sources of Scripture Metaphors.—I. The Works of Nature.—II. The Occupations, Customs, and Arts of Life.—III. Sacred Topics, or Religion and things connected with it.—IV. Sacred History.

A METAPHOR is a trope, by which a word is diverted from its proper and genuine signification to another meaning, for the sake of comparison, or because there is some analogy between the similitude and the thing signified. Of all the figures of rhetoric, the metaphor is that which is most frequently employed, not only in the Scriptures, but likewise in every language; for, independently of the pleasure which it affords, it enriches the mind with *two* ideas at the *same* time, the *truth* and the *similitude*. Two passages will suffice to illustrate this definition. In Deut. xxxii. 42. we read, *I will make mine arrows drunk with blood, and my sword shall devour flesh*. Here, the *first* metaphor is borrowed from excessive and intemperate drinking, to intimate the very great effusion of blood, and the exceeding greatness of the ruin and destruction which would befall the disobedient Israelites: the *second* metaphor is drawn from the voracious appetite of an hungry beast, which in a lively manner presents to the mind the impossibility of their escaping the edge of the sword, when the wrath of God should be provoked. Again, in Psal. cxxxix. 2. we read, *Thou understandest my thoughts afar off*. In this verse the metaphor is taken from the prospect of a distant object: but in a proper sense the phrase assures us, that Jehovah, by his prescience, knows our thoughts before they spring up in our souls.

In order to understand metaphors aright, it should be observed that the foundation of them consists in a likeness or similitude between the thing from which the metaphor is drawn, and that to which it is applied. When this resemblance is exhibited in one or in a few expressions, it is termed a simple metaphor. When it is pursued with a variety of expressions, or there is a continued assemblage of metaphors, it is called an *allegory*. When it is couched in a short sentence, obscure and ambiguous, it is called a *riddle*. If it be conveyed in a short saying only, it is a *proverb*; and if the metaphorical representation be delivered in the form of a history, it is a *pa-*

rable. When the resemblance is far-fetched,—as *to see a voice*, (Rev. i. 12.) it is termed a *catachresis*. This last mentioned species of figure, however, is of less frequent occurrence in the Scriptures than any of the preceding.

The metaphor is of indispensable necessity in the Scriptures; for the sacred writers, having occasion to impart divine and spiritual things to man, could only do it by means of terms borrowed from sensible and material objects, as all our knowledge begins at our senses. Hence it is, especially in the poetical and prophetic parts of the Old Testament, that the sentiments, actions, and corporeal parts, not only of man, but also of inferior creatures, are ascribed to God himself; it being otherwise impossible for us to form any conception of his pure essence and incommunicable attributes. The various sources, whence the sacred writers have drawn their metaphors, have been discussed at great length by Bishop Lowth¹, and his annotator Michaelis, and also by Glassius²; from whose elaborate works the following observations are abridged. The sources of Scripture metaphors may be classed under the four following heads, viz. natural, artificial, sacred, and historical.

I. *The works of nature furnish the first and most copious, as well as the most pleasing source of images in the sacred writings.*

Thus, the images of *light* and *darkness* are commonly made use of, in all languages, to denote prosperity and adversity; and an uncommon degree of light implies a proportionate degree of joy and prosperity, and *vice versâ*. Isa. xiii. 10. lix. 9. lx. 19, 20. xxx. 26. Jer. xv. 9. Amos viii. 9. Micah iii. 6. Joel ii. 10. The same metaphors are also used to denote knowledge and ignorance. Isa. viii. 20. ix. 2. Matt. iv. 16. Eph. v. 8. The sun, moon, and stars figuratively represent kings, queens, and princes or rulers, as in Isa. xxiv. 23. Ezek. xxxii. 7.

“The lights of heaven,” says a late pious and learned writer³, “in their order are all applied to give us conceptions of God’s power and the glory of his kingdom. In the lxxxivth Psalm (verse 11.) the Lord is said to be a sun and shield; a sun to give *light* to his people, and a *shield* to protect them from the power of darkness. Christ, in the language of the prophet, is the *sun* of righteousness; who, as the natural sun

¹ In his Lectures on Hebrew Poetry, Lect. 6—9.

² Philologia Sacra, lib. ii. pp. 916—1243. ed. Dathii.

³ The Rev. W. Jones, Lectures on the Figurative Language of Scripture, Lect. ii. Works, vol. iii. p. 25.

revives the grass and renews the year, brings on the acceptable year of the Lord, and is the great restorer of all things in the kingdom of grace; shining with the new light of life and immortality to those, who once sat in darkness and in the shadow of death. And the church has warning to receive him under this glorious character. *Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee!* (Isa. lx. 1.) When he was manifested to the eyes of men, he called himself the *light* of the world, and promised to give the same light to those that follow him. In the absence of Christ as the personal light of the world, his place is supplied by the light of the Scripture, which is still a lamp unto our feet, and a light unto our paths. The word of prophecy is *as a light shining in a dark place*; and as we study by the light of a lamp, so we must give heed to this light, if we would see things to come.

“The moon is used as an emblem of the church, which receives its light from Christ, as the moon from the sun: therefore the renovation of the moon signifies the renovation of the church.—The angels or ruling ministers in the seven churches of Asia (Rev. ii. and iii.) are signified by the *seven stars*, because his ministers hold forth the word of life, and their light shines before men in this mortal state, as the stars give light to the world in the night season; of which light Christians in general partake, and are therefore called children of the light.”

Nothing is more grateful to the inhabitants of the East than springs, rivers, and rain: for, as showers rarely fall in their countries, the grass and flowers of the field become consumed by the intolerable heat, unless watered by showers or canals. Hence, flowing springs, copious showers, and nightly dews, which fertilise the fields, furnish them with a variety of pleasing images. Isa. xli. 18. and xxxv. 1. 6, 7. The blessings of the Gospel are delineated under the metaphors of dew, Isa. xxvi. 19. moderate rains, Hos. vi. 3. gentle streams and running waters, Isa. xxvii. 3. and xlv. 3. On the other hand no metaphor is more frequent than that by which sudden and great calamities are expressed under the figure of a deluge of waters. With this metaphor the Hebrews appear to have been extremely familiar, as if it were directly taken from the nature and state of the country. Immediately before their eyes was the river Jordan¹, which annually overflowed its banks: for the snows of Lebanon and the neighbouring mountains, being melted in the beginning of summer, the waters of the river were often suddenly augmented by the descending tor-

¹ Josh. iii. 15. 1 Chron. xii. 15. Eccles. xxiv. 26.

rents. The whole country also, being mountainous, was exposed to frequent floods after the great periodical tempests of rain. To this David alludes, Psal. xlii. 7. Immoderate rains, hail floods, inundations, and torrents denote judgments and destruction, Isa. viii. 7. Jer. xlvii. 2. Ezek. xxxviii. 22.

To the class of metaphors derived from natural objects we may refer the *anthropopathy*, a metaphor by which things belonging to creatures, and especially to man, are ascribed to God, and the *prosopopeia* or personification, that is, the change of things to persons. Both these figures are nearly allied to the metaphor, and still more to the metonymy; but they are noticed in this place, as being upon the whole the most convenient arrangement.

1. In the consideration of *anthropopathies*, one important rule must be constantly kept in mind; viz. that we understand them in a way and manner suitable to the nature and majesty of the Almighty, refining them from all that imperfection with which they are debased in the creatures, and so attribute them to the Deity. Thus, when the members of a human body are ascribed to God, we are not to conceive of him as a venerable old man, sitting gravely in heaven to observe and censure the things done on earth; but must understand those perfections, of which such members in us are the instruments. The *eye*, for instance, being that member by which we discern or observe any thing, is employed to denote God's *perfect and exact knowledge of all things*, Job xxxiv. 21. Psal. xi. 4. and Heb. iv. 13.; as also his *watchful providence*, Deut. xi. 12. 1 Kings ix. 3. Psal. xxxiv. 15. In like manner, *ears* are attributed to him, to signify his *gracious acceptance* of his people's prayers, Psal. x. 17. and xxxi. 2. or the *exact notice* which he takes of the sins of others, James v. 4. By his *arm* we are to understand his *power* and *strength*, Exod. xv. 16. which is also expressed by his *right hand*, Exod. xv. 6. and Psal. cxviii. 15, 16. So, his *work* is expressed by his *fingers*, Exod. viii. 19. and Psal. viii. 3. and his *love* and compassion by his *bowels*, Isa. lxiii. 15. Jer. xxxi. 20. Luke i. 78. *through the bowels of the mercy of our God*, (δια σπλαγχνα), *whereby the day-spring* from on high hath visited us. There are a thousand similar instances in the Scriptures.

Further, when human affections are attributed to Jehovah, we must be careful not to interpret them in a manner that shall imply the least imperfection in Him; but must thereby conceive, 1. Either *a pure act of his will, free from all perturbation to which men are liable*, or else, 2. The effect of such human affections, the antecedent being put for the consequent, that

is, one thing being expressed while another thing is understood, which is usually its effect, or at least follows it—a figure of very frequent occurrence in the sacred writings. Thus, when God is said to repent, we are not to imagine any change of mind in Him, with whom there is no variableness or shadow of turning, or any sorrow or trouble that is inconsistent with his perfect happiness; but, either his purpose to undo what he has done, or desist from what he is doing, which are the ordinary effects of repentance in man: so that the change is not in the disposition of the Supreme Mind, but in the dispensations of his Providence: as in Gen. vi. 6. 1 Sam. xv. 11. 35. 2 Sam. xxiv. 16. Psalm cvi. 45. Again, God is said in very many passages to be *angry*, to have *fury*, &c. in order to make us apprehend how much he hates sin, and will punish sinners. The same remark will apply to other affections which are attributed to Him.

In a similar manner are we to understand all those passages in which *human actions* are ascribed to God, as in Gen. xviii. 21. To *go down* and see what is done in Sodom, is to regard well, and proceed justly, orderly, and leisurely to their punishment; though in the divine promise to Jacob, Gen. xxviii. 15. it means that the divine favour and protection should accompany him all the way. To *search the heart* and *try the reins*, is to discern exactly, as in Psal. vii. 9. and Jer. xvii. 10.—Lastly, *human relations* are likewise ascribed to God, to express the *properties* of such relations: thus, he is called a *King*, Psal. xcv. 3. a *Father*, Psal. ciii. 13. Rom. viii. 15. a *Husband*, Isa. liv. 5. Hosea ii. 19. a *Shepherd*, Psal. xxiii. 1.: to express his power and authority, his love, pity, tender care, and watchful providence.

2. Of the *prosopopœia* or personification, there are two kinds: one, when actions and character are attributed to fictitious, irrational, or even inanimate objects; the other, when a probable but fictitious speech is assigned to a real character. The former, Bishop Lowth remarks, evidently partakes of the nature of the metaphor, and is by far the boldest of that class of figures: it is most frequently and successfully introduced by the sacred writers. In Psal. lxxxv. 10. how admirable is the personification of the divine attributes!

Mercy and truth are met together;
Righteousness and peace have kissed each other.

How just, elegant, and splendid does it appear, if applied only (according to the literal sense) to the restoration of the Jewish nation from the Babylonish captivity! But if we consider it in a most sacred and mystical sense, which is not ob-

scurely shadowed under the ostensible image, viz. that of the method of redemption by the sacrifice and mediation of Jesus Christ, in which the divine perfections were so harmoniously displayed, it is beyond measure grand and elevated. Again, what can be more sublime or graceful than the personification of wisdom, so frequently introduced in the Proverbs of Solomon, particularly in chapter viii. verses 22—31. She is not only exhibited as the director of human life and morals, as the inventress of arts, as the dispenser of honours and riches, as the source of true felicity, but also as the eternal daughter of the omnipotent Creator, and as the eternal associate in the divine counsels. Similar passages, exquisitely imagined, and from the boldness of the fiction, extremely forcible, occur in Job xviii. 13. xxviii. 22. Isa. v. 14. xlvi. 1. 5. Lam. i. 1. 6. 17. Jer. xlvii. 6, 7. Hos. xiii. 14. Heb. iii. 5. and 1 Cor. xv. 54. ¹

The second kind of *prosopopœia*, by which a probable but fictitious speech is assigned to a real person—though less calculated to excite admiration and approbation by its novelty, boldness, and variety, than the former,—is nevertheless possessed of great force, evidence, and authority. It would, as Bishop Lowth remarks, be an infinite task to specify every instance in the sacred poems, which on this occasion might be referred to as worthy of notice; or to remark the easy, natural, bold, and sudden personifications; the dignity, importance, and impassioned severity of the characters. It would be difficult to describe the energy of that eloquence which is attributed to Jehovah himself, and which appears so suitable in all respects to the Divine Majesty; or to display the force and beauty of the language which is so admirably and peculiarly adapted to each character; the probability of the fiction; and the excellence of the imitation. One example, therefore, must suffice for the present; one more perfect it is not possible to produce. It is expressive of the eager expectation of the mother of Sisera, from the inimitable ode of the prophetess Deborah. (Judg. v. 28—30.)

The first sentences exhibit a striking picture of maternal solicitude, both in words and actions; and of a mind suspended and agitated between hope and fear:

Through the window she looked and cried out,
The mother of Sisera, through the lattice:
Wherefore is his chariot so long in coming?
Wherefore linger the wheels of his chariot?

¹ The late benevolent and learned Mr. Gilpin has pointed out many very striking personifications and other metaphorical allusions used by Saint Paul. See his Sermons, vol. iv. p. 405, *et seq.*

Immediately, impatient of his delay, she anticipates the consolations of her friends, and her mind being somewhat elevated, she boasts with all the levity of a fond female :

(Vast in her hopes, and giddy with success ;)
Her wise ladies answer her ;
Yea, she returns answer to herself :
Have they not found ?—Have they not divided the spoil ?

Let us now observe how well adapted every sentiment, every word, is to the character of the speaker. She takes no account of the slaughter of the enemy, of the valour and conduct of the conqueror, of the multitude of the captives, but

Burns with a female thirst of prey and spoils.

Nothing is omitted which is calculated to attract and engage the passions of a vain and trifling woman—slaves, gold, and rich apparel. Nor is she satisfied with the bare enumeration of them ; she repeats, she amplifies, she heightens every circumstance ; she seems to have the very plunder in her immediate possession ; she pauses and contemplates every particular :

Have they not found ?—Have they not divided the spoil ?
To every man a damsel, yea a damsel or two ?
To Sisera a spoil of divers colours ?
A spoil of needlework of divers colours,
A spoil for the neck of divers colours of needlework on either side.

To add to the beauty of this passage, there is also an uncommon neatness in the versification, great force, accuracy, and perspicuity in the diction, the utmost elegance in the repetitions, which, notwithstanding their apparent redundancy, are conducted with the most perfect brevity. In the end, the fatal disappointment of female hope and credulity, tacitly insinuated by the sudden and unexpected apostrophe,

So let all thine enemies perish, O JEHOVAH !

is expressed more forcibly by this very silence of the person who was just speaking, than it could possibly have been by all the powers of language.

But whoever wishes to understand the full force and excellence of this figure, as well as the elegant use of it in the Hebrew ode, must apply to Isaiah, whom we may justly pronounce to be the sublimest of poets. Bishop Lowth considers his fourteenth chapter, as the grandest specimen of that prophet's poetry, and as exemplifying almost every form of the prosopopœia, and indeed of all that constitutes the sublime in composition. An examination of this passage will be found in Vol. IV. pp. 185, 186, *infra*.

II. *The Hebrews derived many of their figures from the ordinary occupations and customs of life, as well as from such arts as were practised at that time.*

This source indeed is common to all nations ; and in proportion as they are more polished, and cultivate more numerous arts, they are supplied with a greater variety of images. The whole course and method of common and domestic life among the antient Hebrews was simple in the highest degree. There did not exist that variety of studies and pursuits, of arts, conditions, and employments, which afterwards obtained among other nations. The Hebrews were a nation of husbandmen and shepherds : the patriarchs were possessed of great flocks and herds which they tended, though their descendants afterwards applied themselves to agriculture. Every Israelite, on the conquest of Canaan, received his allotted portion of land, which he cultivated, and which, as it could not be alienated by sale, descended without diminution to his posterity, who enjoyed unmolested the produce of his land and labour. Hence, very numerous metaphors in the sacred writings are derived from pastoral and rural occupations. Thus, kings are said to feed their people, who again are compared to a flock of sheep, which the shepherd conducts to pasture, and guards from danger. It would extend the limits of this section too far, to instance particularly with what embellishments of diction, derived from one low and trivial object (as it may appear to some)—the barn or threshing-floor—the sacred writers have added a lustre to the most sublime, and a force to the most important subjects. Yet the following passages we cannot omit to notice, on account of their uncommon force and beauty. Thus, Jehovah threshes out the heathen, and tramples them beneath his feet, Hab. iii. 12. He delivers the nations to Israel to be beaten in pieces by an indented flail, or to be crushed by their brazen hoofs, Joel iii. 14. (Heb.) Jer. li. 33. Isa. xxi. 10. Mic. iv. 13. He scatters his enemies like chaff upon the mountains, and disperses them with the whirlwind of his indignation, Psal. lxxxiii. 13—15. Isa. xvii. 13. But nothing can surpass the magnificent delineation of the Messiah coming to take vengeance on his adversaries, expressed by imagery taken from the wine-press, which is of frequent occurrence with the sacred poets, and which no other poet has presumed to introduce. See Isa. lxiii. 1—3.

The pastoral and rural allusions in the New Testament are almost equally numerous with those of the Old Testament. Thus the world is compared to a *field*, the children of the kingdom to the *wheat*, and the children of the wicked to *tares*, Matt. xiii. 38. The end of the world is the *harvest*, and the angels are *reapers*, Matt. xiii. 39. A preacher of the word is the *sower*, Matt. xiii. 3. The word of God is the *seed*. The heart of man is the *ground*, Luke viii. 15. Heb. vi. 7. The

cares, riches and pleasures of life are the *thorns*, Luke viii. 14. Heb. vi. 8. The preparation of the heart by repentance is *plowing and breaking up the fallow ground*, Hos. x. 12. Death, which cuts down the fairest flowers of the field, is a *mower*, Psal. xc. 6. The minister, who serves under God in his husbandry, is the *labourer*, Matt. ix. 37, 38. 1 Cor. iii. 9. The wicked are *stubble*, Isa. xlvii. 14. And the temptations and trials of the godly are the *sifting of the wheat*, Luke xxii. 31.¹

III. *Sacred Topics, that is to say, Religion, and things connected with it, furnished many images to the sacred writers.*

Numerous and diversified sacred rites were enjoined to the Israelites by Moses, and their religious worship was conducted with great pomp and splendour. Thus, the images derived from the temple and its magnificent service serve chiefly to denote the glory of the Christian church, the excellency of its worship, God's favour towards it, and his constant presence with it; the prophets speaking to the Jews in terms accommodated to their own ideas, as in Ezek. xxxvi. 25, 26. compared with Heb. viii. 10. Further, much of the Jewish law is employed in discriminating between things clean and unclean; in removing and making atonement for things polluted or proscribed; and under these ceremonies, as under a veil or covering, a meaning the most important and sacred is concealed, as would appear from the nature of them, even if we had not other clear and explicit authority for this opinion. Among the rest are certain diseases and infirmities of the body, and some customs in themselves evidently indifferent; these, on a cursory view, seem light and trivial; but, when the reasons of them are properly investigated, they are found to be of considerable importance. We are not to wonder, then, if the sacred poets have recourse to these topics for imagery, even on the most momentous occasions; as when they display the universal depravity of the human heart, (Isa. lxiv. 6.) or upbraid their own people for the corruptness of their manners, (Isa. i. 5, 6. 16. Ezek. xxxvi. 17.) or when they deplore the abject state of the virgin, the daughter of Sion, polluted and exposed. (Lam. i. 8, 9. 17. and ii.) If we consider these metaphors, without any reference to the religion of their authors, they will doubtless appear in some degree disgusting and inelegant; but if we refer them to their genuine source, the peculiar rites of the Hebrews, they will not be found wanting either in force or dignity.

The pontifical vestments, which were extremely splendid, suggested a variety of images expressive of the glory both of

¹ A Key to the Language of Prophecy, by the Rev. W. Jones, (Works, vol. v. p. 282.)

the Jewish and Christian church. We have an instance of this in Ezek. xvi. 10. 13. 18. and particularly in the following passage of the evangelical prophet :

I will greatly rejoice in JEHOVAH :
 My soul shall exult in my God,
 For he hath clothed me with the garments of salvation,
 He hath covered me with the mantle of righteousness ;
 As the bridegroom decketh himself with a priestly crown ;
 And as the bride adorneth herself with her costly jewels.

Isa. lxi. 10.

In this verse, the elegant Isaiah is describing, in his peculiar and magnificent manner, the exultation and glory of the church, after her triumphal restoration. Pursuing the allusion, he decorates her with the vestments of salvation, and clothes her in the robe of righteousness : he afterwards compares the church to a bridegroom dressed for the marriage, to which comparison incredible dignity is added by the word *Ikohen*, a metaphor plainly taken from the priests' apparel, the force of which therefore no modern language can express. No imagery, Bishop Lowth further remarks, which the Hebrew writers could employ, was equally adapted with this to the display (as far as human powers can conceive or depict the subject) of the infinite majesty of God. JEHOVAH is therefore introduced by the Psalmist as *clothed with glory and with strength*, (Psal. xciii. 1.) and he is *girded with power*, (Psal. lxxv. 6.) which are the very terms appropriated to the description of the dress and ornaments of the priests. The epistle to the Hebrews is an admirable comment on many parts of the Mosaic ritual.

IV. *The Hebrews derived many of their metaphors from Sacred History.*

Thus, as the devastation of the land of Israel is frequently represented by the restoration of antient chaos, (as in Jer. iv. 23—26. Isa. xxxiv. 4. 11. and Joel iii. 15, 16.) so the same event is sometimes expressed in metaphors suggested by the universal deluge (as in Isa. xxiv. 1. 18—20.), and also from the destruction of Sodom and Gomorrah. (Isa. xxxiv. 9.) See also Psal. xi. 6.

The departure of the Israelites from Egypt, while it affords materials for many magnificent descriptions, is commonly applied, in a metaphorical manner, to represent other great deliverances : as in Isa. xi. 15, 16. xliii. 16—19. xlviii. 21. and li. 10. But the figurative application of the history of the Exodus is much plainer in the New Testament. There we see Zacharias, in his prophetic hymn, on occasion of the birth of John the Baptist, celebrating the blessings of the

Christian redemption in terms borrowed from the past redemption of Israel out of Egypt.¹

Lastly, when Jehovah is described as coming to execute judgment, to deliver the pious, and to destroy his enemies, or in any manner to display his divine power upon earth, the description is embellished from that tremendous scene which was exhibited on Mount Sinai² at the delivery of the law. Two sublime examples of this sort, to mention no more, occur in Psal. xviii. 7—15. and Mic. i. 3, 4.³

SECTION IV.

ON THE INTERPRETATION OF SCRIPTURE ALLEGORIES.

The Allegory defined.—Different Species of Allegory,—Rules for the Interpretation of Scripture Allegories.

ANOTHER branch of the figurative language of Scripture is the *Allegory*; which, under the literal sense of the words, conceals a foreign or distant meaning. Of this species of figure Bishop Lowth⁴ has distinguished three kinds, viz. 1. The *Allegory* properly so called, and which he terms a *continued metaphor*;—2. The *Parable*, or similitude, which is discussed in the following section;—and, 3. The *Mystical Allegory*, in which a double meaning is couched under the same words, or when the same prediction, according as it is differently interpreted, relates to different events, distant in time, and distinct in their nature.

The mystical allegory differs from the two first-mentioned species in the nature of its materials; it being allowable in the former to make use of imagery from different objects, while the mystical allegory is exclusively derived from things

¹ This interesting and important topic is well illustrated in the "Lectures on the Figurative Language of Scripture," Lect. vi.—Jones's Works, vol. iii. pp. 92—100.

² See Exod. xix. 16. 18. Deut. iv. 11, 12.

³ The learned Professor Michaelis, in his additions to Bishop Lowth's ninth lecture, has endeavoured to prove that the sacred writers drew largely from poetic fable, which they derived from the Egyptians, in common with the Greeks and Romans. As it respects the latter, his argument is convincing and satisfactory; but with regard to the Hebrews, as it depends chiefly on his *own* Latin versions, which (the excellent English translator of the Bishop's lectures remarks) are by no means so faithful to the original as our common version, his point by no means appears to be demonstrated. On this account the present brief notice of Michaelis's hypothesis may be deemed sufficient: it is, however, adopted by Bauer in his *Hermeneutica Sacra*, pp. 209, 210.

⁴ Lectures on Hebrew Poetry, vol. i. lect. 10 and 21.

sacred. There is likewise this further distinction, that, in those other forms of allegory, the exterior or ostensible imagery is fiction only; the truth lies altogether in the interior or remote sense, which is veiled as it were under this thin and pellucid covering. But, in the mystical allegory, each idea is equally agreeable to truth. The exterior or ostensible image is not a shadowy colouring of the interior sense, but is in itself a reality; and, although it sustains another character, it does not wholly lay aside its own. As, however, the interpretation of the mystical and typical parts of Scripture is treated of in a subsequent part of this volume¹ we shall, in the present section, direct our attention to the allegory, properly and strictly so called.

As every such allegory is a representation of real matters of fact under feigned names and feigned characters, it must be subjected to a two-fold examination. "We must first examine the immediate representation, and then consider what other representation it was intended to excite. Now, in most allegories the immediate representation is made in the form of a narrative; and since it is the object of an allegory to convey a moral, not an historical truth, the narrative itself is commonly fictitious. The immediate representation is of no further value, than as it leads to the ultimate representation. It is the application or moral of the allegory which constitutes its worth²." In the investigation, then, of an allegory, the following rules may assist us to determine its ultimate meaning.

I. *Allegorical senses of Scripture are not to be sought for where the literal sense is plain and obvious.*

This rule is of the greatest importance; from not attending to it, the ancient Jews, as the Therapeutæ, the author of the book of Wisdom, Josephus, and Philo, and, in imitation of them, Origen³ and many of the fathers, (whose example has also been followed by some modern expositors), have respectively turned even historical passages of Scripture into allegories, together with such other passages as already had a proper and literal sense. Hence many ridiculous interpretations have been imposed on passages of Scripture, the proper moral sense of which has been either greatly enervated, or entirely frittered away, by such misnamed spiritual expositions.

¹ See Chapters VI. and VIII. *infra*, on the Mystical and Typical Interpretations of Scripture; and Chapter VII. Section III. on the Double Sense of Prophecy.

² Bishop Marsh's Lectures, part iii. p. 80. The seventeenth and eighteenth lectures, in which the subject of figurative interpretation is ably discussed at considerable length, are particularly worthy of perusal.

³ Dr. A. Clarke (note on Exod. i. 22.) has given a curious specimen of Origen's mode of allegorising, to which the reader is referred on account of its length.

II. *The design of the whole allegory must be investigated.*

The consideration of this rule will embrace a variety of particulars.

1. *In investigating the design of an allegory, the CONTEXT is first to be examined and considered¹, by comparing the preceding and subsequent parts of the discourse.*

In 2 Tim. ii. 20. we read thus: *In a great house there are not only vessels of gold and silver, but also of wood and of earth; and some to honour, and some to dishonour.* Now, since the apostle did not intend to say what these words literally mean of themselves, it is evident that he employed an allegory, the design of which is to be ascertained by the aid of the context. In the preceding verses, 15 and 16, he had exhorted Timothy to *study to shew himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth, and to shun vain and profane babblings.* Hence it appears that Saint Paul was speaking of the qualifications of a teacher. The *great house* then, in which are vessels of several kinds, will signify the Christian church, in which are various teachers, and of different value. In the following verses, 21 and 22, Timothy is exhorted to avoid novel doctrines, and to separate himself from false teachers, and to make himself a vessel fitted for the master's use, prepared for every good work. Here, again, the apostle is not speaking literally of household goods, but of teachers. The design of the allegory, therefore, in the passage above cited is to intimate, that, as in a great house there is a variety of utensils, some of a more precious and others of a coarser material, so in the church of God, which is the house of God, there are teachers of different characters and capacities. Some of them, being faithful, are employed in the honourable work of leading men in the paths of truth and piety; while others, being unfaithful, are permitted to follow the dishonourable occupation of seducing those who love error, that the approved may be made manifest.

2. *The OCCASION which gave rise to the allegory, and which is indicated by the context, is also to be considered.*

Thus, in the Gospels, we meet with numerous instances of persons who asked questions of our Saviour, or who entertained erroneous notions: an allegory is delivered, by way of reply, to correct the error, and at the same time to instruct the inquirer. In John vi. 25—65. many things are announced relative to the eating of bread: these are to be understood of spiritual food, the doctrines of Christ, which are to be received for the same purpose as we take food, namely, that we may be nourished and supported. The occasion of this allegorical mode of speaking is related in verse 31. *Our fathers, said the Jews, did eat manna in the desert, as it is written, He gave them bread from heaven to eat. I, says Christ, am the living bread, which cometh down from heaven.* The meaning of the whole evidently is, that by eating the flesh of Christ we are to understand the same idea as is implied in

¹ On the investigation of the Context, see pp. 574—583, *supra*.

eating bread, namely, to derive support from it. The argument of our Lord, then, may be thus expressed:—"The manna, which your fathers did eat in the wilderness, could only preserve a mortal life. That is the true bread of life which qualifies every one who eats it for everlasting happiness. I call myself this bread, not only on account of my doctrine, which purifies the soul, and fits it for a state of happiness, but also because I shall give my own life to procure the life of the world."

3. *As the context frequently indicates the meaning of an allegory, so likewise its SCOPE and INTERPRETATION are frequently pointed out by some explanation that is subjoined.*

In Luke v. 29. it is related that our Lord sat down to eat with publicans and sinners. When questioned by the Pharisees for this conduct, he replied, *They that are whole need not a physician, but they that are sick*; and added the following explanation—I am not come to call the *righteous*, those who arrogantly presume themselves to be such, *but sinners to repentance*. The scope, occasion, and explanation being severally known, the meaning of the allegory becomes evident. Sometimes, however, this explanation of an allegory is conveyed in a single word, as in 1 Thess. v. 8. Here we are commanded to put on a breast-plate and helmet; it is added, by way of exposition, the breast-plate of faith and love, and the helmet of hope. The sense of the figure is—Prepare yourself for your spiritual warfare with faith, love, and hope, lest you suffer loss.

4. *Sometimes the allegory proposed is explained in its several parts by the person speaking.*

Thus, in Eph. vi. 11—19. many things are said of the Christian's armour; and the girdle, breast-plate, greaves, shield, and sword are distinctly specified. That these terms are allegorical is evident. In the tenth verse the exhortation, *to be strong in the Lord, and in the power of his might*, precedes: in the eleventh and following verses the apostle explains what he intended to be understood, in its several parts: thus, the sword is the word of God, the girdle is integrity, the shield is faith, &c. In such passages as this, an explanation is desirable, otherwise the allegory it contains could not be interpreted upon any certain principle.

5. *Sometimes also the context incidentally presents some proper word, by which the meaning of the whole allegory may be discerned.*

In John xii. 35. our Lord says—*Yet a little while is the light with you*. A single proper word is almost immediately subjoined—*believe in the light*, (verse 36.) Hence it appears that by light is meant himself, the divine teacher: it is equally plain that to continue in darkness means to continue in ignorance. Another instance occurs in Matt. v. 14. *Ye are the light of the world: a city that is set on an hill cannot be hid, &c.* It is afterwards subjoined, *that men may see your good works, and glorify your Father which is in heaven*. From this expression, *good works*, which is the key to the whole passage,

we perceive that our Lord's discourse treats of that example of a holy life and conversation, which it is the duty of Christians to set before others.

III. *The proper or literal meaning of the primary word must be ascertained, before we attempt to explain an allegory.*

For this purpose, the primary word itself must first be ascertained, and its force expressed, by an appropriate literal word; and to this sense all the other figurative words of the passage should be referred, and explained agreeably to it. The *primary* word in an allegory is that, which contains the foundation and reason why the passage under consideration is expressed by that particular image: and such primary word is to be ascertained both from the *scope* as well as from the *explanation* which may be subjoined, and also from the *subject* or *thing* itself which is treated of. Thus, in 1 Cor. v. 6—8. the apostle speaks of leaven in such a manner, that the whole of that passage contains an earnest exhortation to a holy life; for the context shews that the design of the allegorical admonition was, that the Corinthians should not be tainted with wickedness and depravity of life. The occasion of the allegory was their admittance of an incestuous person into the church at Corinth. Now, as the apostle says, *Know ye not that a little leaven leaveneth the whole lump?* and accommodates the remaining sentences of the passage to the same image, the consideration of the primary word will readily lead us to this sense: one man may be injurious to the whole congregation by his corrupt example. St. Paul further adds an explanation of his meaning, when he says, *Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, &c.* Here the meaning of εορταζειν (keep the feast) is, not to celebrate the festival of the passover as it literally means, but to serve and worship God in Christ; in other words, to be a sincere Christian, and in such a manner that, being cleansed from all former sins, we should serve and worship God in true holiness¹. In like manner we are to understand the expression, *destroy this temple, and in three days I will raise it up,* (John ii. 19.) The primary word *temple* must be changed into a proper or literal one, namely, the *body of Christ*, as the evangelical history suggests; and to this the rest of the passage must be referred.

¹ Mr. Gilpin has given the following lucid exposition of this, in some respects, difficult passage:—"I hear," says the apostle to the Corinthians, "that there hath been practised among you a very enormous kind of wickedness, which is not heard of even among Gentiles—that one of you hath had connexion with his father's wife; and that others, instead of making it a cause of general mourning, and separating themselves from so vile a person, seem rather to defend him in his wickedness.—Though absent, I take upon me, through the authority of the Holy Ghost, to decide in this matter. I command, therefore, that, on the receipt of this epistle, you gather the congregation together, and in the name of Jesus Christ solemnly expel this person from your communion; that he may see the heinousness of his sin, and after a sincere repentance be restored to God's favour.—Your defending him in his wickedness is an immediate step towards being corrupted yourselves. You are under a necessity, therefore, on your own account, to remove this pernicious example. Consider your blessed Saviour's death, and preserve yourselves as free as possible from sin, which was the cause of it." See the New Testament, vol. ii. p. 165.

IV. *In the explanation of an allegorical passage, historical circumstances should be consulted.*

For it sometimes happens that history alone can throw any light on the passage. Thus, in John xxi. 18. the evangelist evidently refers us to history for an explanation. Our Lord is there represented as saying to Peter—*When thou wast young thou girdedst thyself, and walkedst whither thou wouldst: but, when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not.* This, adds the historian, *spake he, signifying by what death he should glorify God.* Now there is nothing related in the New Testament which can afford any clue to this passage: but, if we consult ecclesiastical history, we shall find that Peter suffered a violent death; and thus every sentence becomes clear.

In Prov. v. 15—18. we have the following beautiful allegory:—*Drink waters out of thine own cistern, and running waters out of thine own well. Let thy fountains be dispersed abroad, and rivers of waters in the streets. Let them be only thine own, and not strangers with thee. Let thy fountain be blessed, and rejoice with the wife of thy youth.* That this passage is allegorical, is evident from the same figure being continued through several sentences and verses. Its sense is to be investigated both according to the *oriental mode of speaking*, (for the inhabitants of the East, who draw most of their metaphors from natural objects, are accustomed to compare their wives to a cistern or pool, whence rivers flow), and also from the proper words subjoined towards the close, *rejoice with the wife of thy youth*; as likewise from the series of the discourse, since the author of the Book of Proverbs, in the beginning of this chapter, is dissuading from illicit intercourse. From these circumstances collectively considered, the sense of the allegory plainly is, that no man should follow strange women, but live content with the wife whom he has espoused; lest, influenced by his example, she should deviate from the path of virtue.

V. *The nature of the thing spoken of is also to be considered in the exposition of an allegory.*

It is necessary that the nature of the thing should be considered, in order that the *tendency* of every comparison may appear, and also the literal meaning which is concealed under the figurative expressions. Thus, in Matt. v. 13. we read, *Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and to be trodden under foot of men.* Now, what is the meaning of this admonition? What is the primary word? *Salt.* But with what proper word can it be interpreted? Here the nature of the thing is to be consulted, which shews that it is the property of salt to render food savoury, as well as to correct the taste: hence it is clear in what sense the disciples are said to be the *salt of the earth*; for they were teachers by whom some were corrected and made better. The general meaning of the passage is:—*Ye, who embrace my religion, like salt shall purify the world; but ye must first be pure yourselves.*

In Luke v. 36. the following passage occurs: *No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.* Nothing is adduced by way of explanation: in a preceding verse the Pharisees had asked Christ, why his disciples did not fast, but lived more cheerfully than those of John. Our Saviour replied in the words above cited: nothing, then, can lead us to understand the passage but the nature of the subject. Now in common life we know that no one voluntarily and readily acts indiscreetly, or in an unbecoming manner. Therefore, says Christ, since no one in common life acts thus indiscreetly, neither do I require my disciples to do so, since there is no need for them to undergo such austerities. The time will come (verse 35.) when they will fare hardly enough; then they will have sufficient trials. At present neither circumstances, time, nor place require it; things must be accommodated to circumstances. The passage being thus considered, the meaning of the allegory becomes very evident.

There is, however, one caution which it will be necessary to observe in the interpretation of allegories; namely, *that we do not explain one part literally, and another part figuratively.*

Thus the whole of 1 Cor. iii. 9—13. is allegorical: a comparison is there instituted between the office of a teacher of religion, and that of a builder. Hence a Christian congregation is termed a building; its ministers are the architects, some of whom lay the foundation on which others build; some erect a superstructure of gold and silver; others of wood, hay, and stubble. The sense concealed under the allegory is apparent: a Christian congregation is instructed by teachers, some of whom communicate the first principles, others impart further knowledge: some deliver good and useful things (*the truth*), while others deliver useless things, (*erroneous doctrines*, such as at that time prevailed in the Corinthian church). That day (the great day of judgment) will declare what superstructure a man has raised; that is, whether what he has taught be good or bad. And as fire is the test of gold, silver, precious stones, wood, hay, stubble, so the great day will be the test of every man's work. Though the whole of this passage is obviously allegorical, yet it is understood literally by the church of Rome, who has erected upon it her doctrine of the fire of purgatory. How contrary this doctrine is to every rule of right interpretation, is too plain to require any exposition.¹

It falls not within the plan of this work to enumerate all the allegories occurring in the sacred writings; some have been incidentally mentioned in the present section; yet, before we proceed to other topics, we cannot but notice the admirable

¹ Bauer, Herm. Sac. pp. 221—226. Ernesti Inst. Interp. Nov. Test. pp. 110, 111. Mori Acroases in Ernesti, tom. i. pp. 301—313. Glassii Phil. Sac. lib. ii. pp. 1294—1304. Ramiresii de Prado, Pentecontarchus, c. 28. apud Fabricii Observationes Selectæ, pp. 173—179. J. E. Pfeiffer, Institutiones Herm. Sac. pp. 740—753.

allegorical delineation of old age by Solomon, Eccl. xii. 2—6. It is perhaps one of the finest allegories in the Old Testament: the inconveniencies of increasing years, the debility of mind and body, the torpor of the senses, are expressed most learnedly and elegantly indeed, but with some degree of obscurity, by different images derived from nature and common life: for, by this enigmatical composition, Solomon, after the manner of the oriental sages, intended to put to trial the acuteness of his readers. It has on this account afforded much exercise to the ingenuity of the learned; many of whom have differently, it is true, but with much learning and penetration, explained the passage.

There is also in Isaiah (xxviii. 23—29.) an allegory, which, with no less elegance of imagery, is perhaps more simple and regular, as well as more just and complete in the colouring, than any of those above cited. In the passage referred to, the prophet is examining the design and manner of the divine judgments, and is inculcating the principle, that God adopts different modes of acting in the chastisement of the wicked, but that the most perfect wisdom is conspicuous in all; that he will, as before urged, “exact judgment by the line, and righteousness by the plummet;” that he ponders, with the most minute attention, the distinctions of times, characters, and circumstances, as well as every motive to lenity or severity. All this is expressed in a continued allegory, the imagery of which is taken from the employments of agriculture and threshing, and is admirably adapted to the purpose.¹

¹ Lowth's *Prælectiones*, No. 10. or vol. i. p. 220. of Dr. Gregory's Translation.

SECTION V.

ON THE INTERPRETATION OF SCRIPTURE PARABLES.

I. *Nature of a Parable.*—II. *Antiquity of this Mode of Instruction.*—III. *Rules for the Interpretation of Parables.*—IV. *Parables, why used by Jesus Christ.*—V. *Remarks on the distinguishing Excellencies of Christ's Parables, compared with the most celebrated Fables of Antiquity.*

I. A PARABLE (Παραβολη, from παραβαλλειν to compare together¹), is a similitude taken from natural things in order to instruct us in things spiritual. The word, however, is variously used in the Scriptures, to denote a *proverb* or short saying, (Luke iv. 23.) a *famous* or received *saying* (1 Sam. x. 12.² Ezek. xviii. 2.); a thing gravely spoken, and comprehending important matters in a few words (Job xxvii. 1. Numb. xxiii. 7. 18. xxiv. 3. 15. Psal. xlix. 4. and lxxviii. 2.); a *thing darkly* or figuratively *expressed* (Ezek. xx. 49. Matt. xv. 15.); a *visible type* or *emblem*, representing something different from and beyond itself (Heb. ix. 9. and xi. 19. Gr.); a *special instruction* (Luke xiv. 7.); and a *similitude* or *comparison*. (Matt. xxiv. 32. Mark iii. 23.³)

According to Bishop Lowth, a parable is that kind of allegory which consists of a continued narration of a fictitious event, applied by way of simile to the illustration of some important truth. By the Greeks, allegories were called *αιναι* or *apologues*, and by the Romans *fabulæ* or *fables*⁴; and the writings of the Phrygian sage, or those composed in imitation of him, have acquired the greatest celebrity. Nor did our Saviour himself disdain to adopt the same method of instruc-

¹ A verbo παραβαλλειν, quod significat conferre, comparare, assimilare (cf. Marc. iv. 30.) ductum est nomen παραβολης, quod similitudinem, collationem Quinctilianus (Inst. Or. l. v. c. 11. l. viii. c. 3. pp. 298. 302. 470.) interpretatur, Seneca (Ep. lix.) imaginem. Itaque collatio, sive, ut Ciceronis (l. 1. de Invent. c. 30.) definitione utamur, oratio, rem cum re ex similitudine conferens, Græco nomine parabola appellatur. Eo sensu Christus (Marc. iii. 23.) εν παραβολαις locutus dicitur, quando per variis similitudines (v. 24—27.) probavit se non Satanæ ope, sed altiore virtute dæmonia ejicere. G. C. Storr, De Parabolis Christi, in Opusc. Academic. vol. i. p. 89. The whole disquisition, to which this section is largely indebted, is well worthy of perusal. See also Rambach, Institutiones Hermeneut. pp. 187, et seq.; J. E. Pfeiffer's Instit. Hermeneut. Sacr. pp. 753—773; and Chladenius's Institutiones Exegeticæ, p. 190, et seq.

² In this and the other references to the Old Testament in the above paragraph, the original is חַוּר, (מַשְׁנַי.) a parable.

³ Glassii Phil. Sacr. lib. ii. pp. 1304—1306. ed. Dathii. Parkhurst and Schleusner, in voce Παραβολη.

⁴ Storr, Opusc. Acad. vol. i. p. 89, et seq.

tion; of whose parables it is doubtful, whether they excel most in wisdom and utility, or in sweetness, elegance, and perspicuity. As the appellation of PARABLE has been applied to his discourses of this kind, the term is now restricted from its former extensive signification to a more confined sense. This species of composition also occurs very frequently in the prophetic poetry, and particularly in that of Ezekiel.

II. The use of parables is of very great antiquity. In the early ages of the world, when the art of reasoning was little known, and the minds of men were not accustomed to nice and curious speculations, we find that the most antient mode of instruction was by parable and fable; its advantages, indeed, are many and obvious. It has been remarked by an acute observer of men and morals, that "little reaches the understanding of the mass but through the medium of the senses. Their minds are not fitted for the reception of abstract truth. Dry argumentative instruction, therefore, is not proportioned to their capacity: the faculty, by which a right conclusion is drawn, is in them the most defective; they rather feel strongly than judge accurately: and their feelings are awakened by the impression made on their senses¹." Hence, instruction by way of parable is naturally adapted to engage attention; it is easily comprehended, and suited to the meanest capacity; and while it opens the doctrine which it professes to conceal, it gives no alarm to our prejudices and passions; it communicates unwelcome truths in the least disagreeable manner; points out mistakes, and insinuates reproof with less offence and with greater efficacy than undisguised contradiction and open rebuke. Of this description, we may remark, are the parables related by Nathan to David (2 Sam. xii. 1—9.), and by the woman of Tekoah to the same monarch (2 Sam. xiv. 1—13). The New Testament abounds with similar examples. "By laying hold on the imagination, parable insinuates itself into the affections; and by the intercommunication of the faculties, the understanding is made to apprehend the truth which was proposed to the fancy²." In a word, this kind of instruction seizes us by surprise, and carries with it a force and conviction which are almost irresistible. It is no wonder, therefore, that parables were made the vehicle of national instruction in the most early times; that the prophets, especially Ezekiel, availed themselves of the same impressive mode of conveying instruction or reproof; and that our Lord, following the same example, also adopted it for the same important purposes.

¹ Mrs. More's Christian Morals, vol. i. p. 106.

² *Ibid.* p. 107.

III. Although a parable has some things in common with an allegory, so that the same rules which apply to the latter are in some degree applicable to the former; yet, from its peculiar nature, it becomes necessary to consider the parable by itself, in order that we may understand and interpret it aright.

1. *The first excellence of a parable is, that it turns upon an image well known and applicable to the subject, the meaning of which is clear and definite: for this circumstance will give it that perspicuity which is essential to every species of allegory.*

How clearly this rule applies to the parables of our Lord, is obvious to every reader of the New Testament. It may suffice to mention his parable of the *Ten Virgins* (Matt. xxv. 1—13.), which is a plain allusion to those things which were common at the Jewish marriages in those days: the whole parable indeed is made up of the rites used by the Orientals, as well as by the Roman people, at their nuptials; and all the particulars related in it were such as were commonly known to the Jews, because they were every day practised by some of them. In like manner, the parables of the *lamp* (Luke viii. 16.), of the *sower* and the *seed*, of the *tares*, of the *mustard seed*, of the *leaven*, of the *net cast into the sea*, all of which are related in Matt. xiii. as well as of the *householder* that planted a vineyard, and let it out to husbandmen (Matt. xxi. 33.), are all representations of usual and common occurrences, and such as the generality of our Saviour's hearers were daily conversant with, and they were therefore selected by him as being the most interesting and affecting.

If the parables of the sacred prophets be examined by this rule, they will not appear deficient; being in general founded upon such imagery as is frequently used, and similarly applied by way of metaphor and comparison in Hebrew poetry. Examples of this kind occur in the deceitful vineyard (Isa. v. 1—7.), and in the useless vine which is given to the fire (Ezek. xv. and xix. 10—14.); for, under this imagery, the ungrateful people of God are more than once described. Similar instances of opposite comparison present themselves in the parable of the lion's whelps falling into the pit (Ezek. xix. 1—9.), in which is displayed the captivity of the Jewish princes; and also in that of the fair, lofty, and flourishing cedar of Lebanon (Ezek. xxxi. 3—17.), which once raised its head to the clouds, at length cut down and neglected:—thus exhibiting, as in a picture, the prosperity and the fall of the king of Assyria. To these may be added one more example, namely, that in which the love of God towards his people, and their piety and fidelity to him, are expressed by an allusion to the solemn covenant of marriage. Ezekiel has pursued this image with uncommon freedom in two parables, (Ezek. xvi. and xxiii.); and it has been alluded to by almost all the sacred poets.

2. *The image, however, must not only be apt and familiar, but must also be elegant and beautiful in itself, and all its parts must be perspicuous and pertinent; since it is the purpose of a parable, and especially of a poetic parable, not only to explain*

more perfectly some proposition, but frequently to give it animation and splendour.

Of all these excellencies there cannot be more perfect examples than the parables which have just been specified: to which we may add the well-known parables of Jotham (Judges ix. 7—15.), of Nathan (2 Sam. xii. 1—4.), and of the woman of Tekoah. (2 Sam. xiv. 4—7.) The admirably devised parable of Nathan is perhaps one of the finest specimens of the genuine pathetic style that can be found in the Old Testament; and David's eager condemnation of the unsuspected offender at the same time displays a striking instance of the delusion of sin and the blindness of self-love. "He, who had lived a whole year in the unrepented commission of one of the blackest crimes in the decalogue—and who, to secure to himself the object for which he had committed it, perpetrated another almost more heinous, and that with an hypocrisy suited to his character—he could in an instant denounce death on the imaginary offender for a fault comparatively trifling."—"Seeing, he saw not, and hearing, he heard not;" he immediately saw the iniquity and barbarity of the rich man's proceedings; his heart was in a moment fired with indignation at the thought of it; "the vehemence of his resentment even overstepped the limits of his natural justice, in decreeing a punishment disproportioned to the crime, while he remained dead to his own delinquency. A pointed parable instantly surprised him into the most bitter self-reproach. A direct accusation might have inflamed him before he was thus prepared; and in the one case he might have punished the accuser, by whom, in the other, he was brought into the deepest self-abasement. The prudent prophet did not rashly reproach the king with the crime, which he wished him to condemn; but placed the fault at such a distance, and in such a point of view, that he first procured his impartial judgment, and afterwards his self-condemnation:—an important lesson, not only to the offender, but also to the reprover¹."

3. Every parable is composed of three parts, 1. The *sensible similitude*, which has variously been termed the *bark* and the *protasis*, and consists in its literal sense;—2. The *explanation* or *mystical sense*, also termed the *apodosis* and the *sap* or fruit, or the thing signified by the similitude proposed. This is frequently not expressed: for, though our Saviour sometimes descended to unveil the hidden sense, by disclosing the moral meaning of his parables (as in Matt. xiii. 3—8, 18—23. compared with Luke viii. 4—15. and Matt. xiii. 24—30. 36—43.); yet he usually left the application to those whom he designed to instruct by his doctrine. Of this description are the parables of the grain of mustard seed, of leaven, of the hidden treasure, and the pearl of great price (Matt. xiii. 31—33, 44—46.), between which and the kingdom of heaven a comparison is in-

¹ Mrs. More's Christian Morals, vol. i. p. 106.

stituted, the mystical sense of which is to be sought in the similitudes themselves. 3. The third constituent part of a parable is the *root* or *scope* to which it tends. ¹

4. *For the right explanation and application of parables, their general scope and design must be ascertained.*

Where our Saviour has not himself interpreted a parable, its immediate scope and design are to be sought with great attention: this indeed will generally appear from the context, being either expressed at its commencement or at its conclusion; or it is sufficiently evident from the occasion on which it was delivered. More particularly, the scope of a parable may be ascertained,

(1.) *From the clear declaration prefixed to it;*

As in the parable of the rich glutton (Luke xii. 16—20.), which is prefaced by the following caution in verse 15. *Take heed and beware of covetousness, for a man's life consisteth not in the abundance of things which he possesseth.* Thus in Luke xviii. 2—8. the parable of the unjust judge is preceded by this declaration, which plainly points out one of its senses: *He spake a parable unto them, that men ought always to pray, and not to faint.* And again, in verse 9, *He spake this parable* (of the Pharisee and Publican, verse 10—14.) *unto certain which trusted in themselves that they were righteous, and despised others.*

(2.) *From the declaration subjoined to a parable.*

Thus our Saviour concludes the parable of the unmerciful creditor, who would not forgive his debtor the minutest portion of his debt, though much had been forgiven him (Matt. xviii. 23—35.), by the following explanation:—*So likewise shall my heavenly Father do also unto you, if ye forgive not every one his brother their trespasses.* Similar declarations are annexed to the parables of the wedding feast (Matt. xxv. 13. Luke xiv. 11.), of the rich glutton (Luke xii. 21.), and of the unjust steward. (Luke xvi. 9.) The prophetic writings will furnish similar instances: thus Isaiah (v. 1—7.) having delivered the parable of a vineyard—planted with the choicest vines, and cultivated with the utmost care, yet which produced only wild fruit—announces at its close, that by the vineyard were intended the Jews, and by the wild fruit their enormous wickedness, for which they deserved the severest judgments. Nathan, also, in the beautiful parable already cited, subjoined a declaration of its scope to the criminal sovereign. In the short parable, or apologue, communicated from Jehoash

¹ In parabolis, si integre accipiantur, tria sunt; *radix*, *cortex*, et *medulla* sive *fructus*. *Radix* est scopus, in quem tendit parabola. *Cortex* est similitudo sensibilis, quæ adhibetur, et suo sensu literalis constat. *Medulla* seu fructus est *sensus parabolaë mysticus*, seu ipsa res ad quam parabolaë fit accommodatio, seu quæ per similitudinem propositam significatur. Glassii *Philologia Sacra*, lib. ii. pars i. tr. 2. sect. 5. canon 3. col. 488. (Lipsiæ 1725.) It is not a little remarkable that the nine very useful canons for the interpretation of parables, by Glassius, should be altogether omitted in Professor Dathe's valuable edition of his work.

king of Israel to Amaziah king of Judah (2 Kings xiv. 9, 10.), the application of it to the latter is explicitly stated at its conclusion.

(3.) *Where no declaration is prefixed or subjoined to a parable, its scope must be collected from a consideration of the subject-matter, context, or the occasion on account of which the parable was delivered.*

Thus, in the parable of the barren fig tree (Luke xiii. 5—9.), Jesus Christ has indicated nothing concerning its scope. But, from the consideration of the context of his discourse, and of the occasion of the parable, we learn, that it was designed to teach the Jews, that unless they repented within the space of time allotted to them by Infinite Mercy, severe punishments would await them, and their civil and religious polity be destroyed. The immediate occasion of the parable was, his disciples telling him of certain Galileans, who had come up to the temple at Jerusalem, to worship, and whose blood Pilate had mingled with their sacrifices. On hearing this circumstance, Christ said *Suppose ye, that these Galileans were sinners above all the Galileans, because they suffered these things? I tell you, nay: But except ye repent, ye shall all likewise perish.* Having repeated the last sentence a second time, he delivered the parable of the barren fig-tree.

In like manner, to the parable of the prodigal son nothing is prefixed or subjoined; but the relation occurs immediately after two others, in which it was declared that the return of penitent sinners affords joy in heaven. This, however, is an important topic, and will require to be more particularly considered. From the observations already made on the general nature of parables, it will be easily perceived that the objects of our Lord's parables were various; such as the conveying either of instruction or reproof, the correcting or preventing of errors; the instructing of men in the knowledge of some truths which could be viewed with advantage only at a distance, or of others, which would have startled them when plainly proposed. Further, there were truths which were necessary to be conveyed, respecting the establishment of his religion, and the conduct of his disciples on occasion of that event. These subjects required to be touched with a delicate hand; and a few instances will shew that each of them was conducted with the highest grace and propriety.

Thus, the *worldly spirit* of the Pharisees is delicately yet strikingly reprov'd in the parables of the rich man whose grounds brought forth plentifully (Luke xii. 15—21.); which was spoken to shew the folly of covetousness,—of the unjust steward (Luke xvi. 1.), to shew the proper use of wealth,—and of the rich man and the beggar (Luke xvi. 19—31.), to shew the danger of abusing it.—The *selfishness* and bigotry of the same sect, which characteristic in some degree applied to the whole Jewish nation, who “trusted in themselves that they were righteous, and despised others,” is convicted in the parables of the Pharisee and the Publican praying in the temple, of the two sons commanded to work in the vineyard, of the guest who chose the highest seat at the table, of the lost sheep and money, of the prodigal son, and of the good Samaritan.—In several of these parables the comparative merit of the Jew and Gentile world is justly

though faintly stated, on purpose to abase the pride of the one and to exalt the humble hopes of the other.

Another class of parables is designed to deliver some general lessons of wisdom and piety: such are the parables of the ten virgins and the talents. The parables of the sower and of the tares, and many of the lesser parables, are designed to shew the nature and progress of the Gospel dispensation, together with the opposition which would be made to it from the malice of Satan, and the folly and perverseness of mankind. With these are closely connected such parables as have for their object the rejection of the Jews, and the calling of the Gentiles: under this head are comprised the parables of the murmuring labourers, of the cruel and unjust husbandmen, the barren fig-tree, and the marriage feast. By considering the occasions upon which these and other parables were delivered by the Redeemer of the world, we shall be enabled, not only to ascertain their scope and design, but also to perceive their wisdom, beauty, and propriety.

5. *As every parable has two senses, the LITERAL or external, and the MYSTICAL or internal sense, the literal sense must be first explained, in order that the correspondence between it and the mystical sense may be the more readily perceived.*

For instance, “the parable of the unforgiving servant represents, *literally*, that his lord forgave him a debt of ten thousand talents:—*mystically*, or *spiritually*, that God remits to the penitent the punishment of innumerable offences. *Literally*, it states that this servant, on his refusal to exercise forbearance towards his fellow-servant, was delivered over to the tormentors; *mystically*, that God will inflict the severest judgments on all who do not forgive others their trespasses. The unity of sense in both interpretations is easily perceptible¹:” whence it follows that every parable must be consistent throughout, and that the literal sense must not be confounded with the mystical sense. Hence also it follows, that, since the scope and application of parables are the chief points to be regarded,

6. *It is not necessary, in the interpretation of parables, that we should anxiously insist upon every single word; nor ought we to expect too curious an adaptation or accommodation of it in every part to the spiritual meaning inculcated by it; for many circumstances are introduced into parables which are merely ornamental, and designed to make the similitude more pleasing and interesting.*

Inattention to this obvious rule has led many expositors into the most fanciful explanations: resemblances have been accumulated, which are for the most part futile, or at best of little use, and manifestly not included in the scope of the parable. Where, indeed, circumstantial resemblances (though merely ornamental) will admit of an easy and natural application, they are by no means to be overlooked: and it is worthy of remark, that in those parables which our

¹ Bishop Vanmildert's Bampton Lectures, p. 236.

Lord himself explained to his disciples, there are few, if any, of the circumstantial points left unapplied; but here great judgment is necessary neither to do too little, nor to attempt too much¹. In the application, then, of this rule, there are two points to be considered:

(1.) *Persons are not to be compared with persons, but things with things; part is not to be compared with part, but the whole of the parable with itself.*

Thus, we read in Matt. xiii. 24. *The kingdom of heaven is likened unto a man which sowed good seed in his field:* and in verse 45. *The kingdom of heaven is like unto a merchant man seeking goodly pearls.* The similitude here is not with the men, but with the *seed* and the *pearl*: and the construction is to be the same as in verses 31 and 33, where the progress of the Gospel is compared to the grain of mustard seed, and to leaven.

(2.) *In parables it is not necessary that all the actions of men, mentioned in them, should be just actions, that is to say, morally just and honest:*

For instance, the unjust steward (Luke xvi. 1—8.) is not proposed either to justify his dishonesty, or as an example to us in cheating his lord (for that is merely ornamental, and introduced to fill up the story); but as an example of his care and prudence, in providing for the future. From the conduct of this man, our Lord took occasion to point out the management of worldly men, as an example of attention to his followers in their spiritual affairs; and at the same time added an impressive exhortation to make the things of this life subservient to their everlasting happiness; assuring them, that if they did not use temporal blessings as they ought, they could never be qualified to receive spiritual blessings. So again, in Luke xii. 39. and Rev. iii. 3. the coming of Christ is compared to the coming of a thief, not in respect of theft, but of the sudden surprise. "It is not necessary," says a great master of eloquence, "that there should be a perfect resemblance of one thing in all respects to another; but it is necessary that a thing should bear a likeness to that with which it is compared."²

(7.) *Attention to historical circumstances, as well as an acquaintance with the nature and properties of the things whence the similitudes are taken, will essentially contribute to the interpretation of parables.*

(1.) Some of the parables related in the New Testament are supposed to be true histories: in the incidental circumstances of others, our Saviour evidently had a regard to historical propriety. Thus, the scene of that most beautiful and instructive parable of the good Sama-

¹ Bishop Vanmildert's Lectures, p. 236.

² Non enim res tota toti rei necesse est similis sit; sed ad ipsum, ad quod conferetur, similitudinem habeat, oportet. CICERO ad Hcrennium, lib. iv. c. 48. tom. i. p. 122. edit. Bipont.

ritan (Luke x. 30—37.) is very appositely placed in that dangerous road which lay between Jerusalem and Jericho; no way being more frequented than this, both on account of its leading to Peræa, and especially because the classes or stations of the Priests and Levites were fixed at Jericho as well as at Jerusalem: and hence it is that a Priest and a Levite are mentioned as travelling this way¹. It further appears, that at this very time Judæa in general was overrun by robbers, and that the road between Jericho and Jerusalem (in which our Lord represents this robbery to have been committed) was particularly infested by banditti, whose depredations it favoured, as it lay through a dreary solitude. On account of these frequent robberies, we are informed by Jerome that it was called the *Bloody Way*.²

(2.) Again, in the parable of a nobleman who went into a far country to receive for himself a kingdom, and to return (Luke xix. 12.), our Lord alludes to a case, which, no long time before, had actually occurred in Judæa. Those who, by hereditary succession, or by interest, had pretensions to the Jewish throne, travelled to Rome, in order to have it confirmed to them. Herod the Great first went that long journey to obtain the kingdom of Judæa from Antony, in which he succeeded: and having received the kingdom³, he afterwards travelled from Judæa to Rhodes, in order to obtain a confirmation of it from Cæsar, in which he was equally successful⁴. Archclaus, the son and successor of Herod, did the same: and to him our Lord most probably alluded⁵. Every historical circumstance is beautifully interwoven by our Saviour in this instructive parable.

(3.) Of the further benefit to be derived from history in the interpretation of parables, the similes in Matt. xiii. 31. 33. will afford a striking illustration: in these parables the progress of the Gospel is compared to a grain of mustard seed, and to leaven: nothing is subjoined to these verses, by way of explanation. What then is their scope? Jesus Christ was desirous of accustoming his disciples to parabolic instruction: from this design, however, we cannot collect the sense of the parables; we have therefore no other resource but *history*. Since, then, Jesus Christ is speaking of the progress of the Christian church, we must consult ecclesiastical history, which informs us that, from small beginnings, the church of Christ has grown into a vast congregation, that is spread over the whole world.

(4.) We have said that the understanding of parables is facilitated by an acquaintance with the properties of the things whence the similitudes are derived. Besides the diffusive effects of leaven already adverted to, which sufficiently indicate the certain spread of the Gospel, we may adduce an example from the prophet Jeremiah; who, parabolically describing a furious invader (xlix. 19.) says, *he shall come up like a lion from the swelling of Jordan against the habitation of the strong*. The propriety of this will appear, when it is known that in

¹ Lightfoot, Hor. Heb. in loc.

² Jerome, cited by Calmet, in loc.

³ Josephus, Ant. Jud. lib. xiv. c. 14. § 4, 5.

⁴ Ibid. lib. xv. c. 6. § 6, 7.

⁵ See an illustration of this parable, as referring to Archelaus, in Vol. III. p. 99. *infra*.

ancient times the river Jordan was particularly infested with lions, which concealed themselves among the thick reeds upon its banks¹. Let us then imagine one of these monarchs of the desert asleep among the thickets upon the banks of that river: let us further suppose him to be suddenly awakened by the roaring, or dislodged by the overflowing of the rapid tumultuous torrent, and in his fury rushing into the upland country; and we shall perceive the admirable propriety and force of the prophet's allusion.

8. *Lastly, although in many of his parables Jesus Christ has delineated the future state of the church, yet he intended that they should convey some important moral precepts, of which we should never lose sight in interpreting parables.*

Thus the parable of the sower (Matt. xiii. 3—24. Mark iv. 3—20. and Luke viii. 4—16.) has a moral doctrine, for our Lord himself soon after subjoins the following important caution. *Take heed how ye hear.* Again, the parable of the tares (Matt. xiii. 24. *et seq.*) refers to the mixture of the wicked with the good in this world: when, therefore, our Lord intimated (in verses 27—29.) that it is not our province to judge those whom he has reserved for his own tribunal; and in the 30th verse added, *let both grow together*, he evidently implied that, since God tolerates incorrigible sinners, it is the duty of men to bear with them; the propagation of false doctrines is an offence against God, who alone is the judge and punisher of them;—man has no right to punish his brethren for their sentiments². The parables which are delivered in the same chapter of Saint Matthew's Gospel, and also in Luke xiii. 19. 21. delineate the excellence of the religion of Jesus, and are admirably adapted to inspire us with love and admiration for its Divine Author. Further, the parable of the labourers in the vineyard (Matt. xx. 1—17.) besides predicting the future reception of the Gospel, teaches us that no one should despair of the divine mercy so long as he lives, and that God will bestow upon the faithful a larger measure of blessedness than they can venture to expect, and also that we should not be moved with envy, if others enjoy a greater portion of gifts or talents than

¹ "After having descended," says Maundrell, "the outermost bank of Jordan, you go about a furlong upon a level strand, before you come to the immediate bank of the river. This second bank is so beset with bushes and trees, such as tamarisks, willows, oleanders, &c. that you can see no water, till you have made your way through them. In this thicket, antiently, and the same is reported of it at this day, several sorts of wild beasts were wont to harbour themselves; whose being washed out of the covert by the overflowings of the river gave occasion to that allusion, *He shall come up like a lion from the swelling of Jordan*," &c. Maundrell's Journey from Aleppo to Jerusalem, p. 110. (London, 1810.) Agreeably to this account, Ammianus Marcellinus states, that "Innumerable lions wander about among the reeds and copses on the borders of the rivers in Mesopotamia." Lib. xviii. c. 7. (tom. i. p. 177. edit. Bipont.)

² It is with pleasure the author transcribes the following explicit declaration of the learned Roman Catholic writer, Viser. Having cited the passages above adduced, he says: *Facile apparet eos huic precepto nequaquam satisfacere, qui VI, METU, ac MINIS, HOMINES STUDENT A SUA RELIGIONE ABDUCERE.* Hermeneutica Sacra Nov. Test. pars iii. p. 131.

are bestowed upon ourselves. In fact, as an able expositor¹ has remarked, since our Saviour's parables frequently have a double view, this parable seems not only to illustrate the case of the Jews and Gentiles, but also the case of all individuals of every nation, whom God accepts according to their improvement of the opportunities they have enjoyed. In like manner, the parable of the royal nuptials, related in Matt. xxii. verse 1—15. was designed chiefly to shew the Jews, that the offers of grace which they rejected would be made to the Gentiles. But the latter part of it also seems intended to check the presumption of such as pretend to the divine favour without complying with the conditions on which it is promised. It was customary for the bridegroom to prepare vestments for his guests; and the man mentioned in verses 11—13. is said to have intruded without the requisite garment.

IV. From the preceding remarks it will have been seen that parables are of more frequent occurrence in the New than in the Old Testament: and although some hints have been already offered², to account for the adoption of this mode of instruction; yet, as some persons have taken occasion, from the prophecy of Isaiah (vi. 9, 10.), as cited by Matthew (xiii. 13.—15.) to insinuate that our Lord spake in parables in order that the perverse Jews might *not* understand, it may not be irrelevant if we conclude the present strictures on parabolic instruction, with a few remarks on the reasons why it was adopted by our Lord.

1. The practice was familiar to the Jews in common with the other inhabitants of the East, as already stated: and some of our Lord's parables were probably taken from Jewish customs, as the royal nuptials (Matt. xxii. 1—15.), the rich glutton (Luke xvi. 19—31.), and the wise and foolish virgins. (Matt. xxv. 1—13.)³ This method of teaching, therefore, was intelligible to an attentive and inquiring auditory. See Matt. xv. 10. and Mark iv. 13.

2. It was customary for the disciples of the Jewish doctors, when they did not understand the meaning of their parables, to request an explanation from their teachers: in like manner,

¹ Gilpin's Exposition of the New Test. vol. i. p. 78. note †.

² The authorities consulted for this section, independently of those already cited incidentally, are Ernesti, Instit. Interp. Nov. Test. p. 112.; Moras, in Ernesti, tom. i. pp. 314—320.; Bauer, Hermeneutica Sacra, pp. 226—229.; Glassii Philologia Sacra, lib. ii. part i. tract 2. sect. 5. canons, 3—9. col. 473—492.; Turretin, de Interpret. Script. pp. 214, 215. Pfeiffer, Herm. Sacr. c. iii. § 13. (Op. tom. ii. pp. 635, 636.); Chladenius, Inst. Exeget. pp. 190, 191; and J. E. Pfeiffer, Inst. Herm. Sacr. pp. 753—773.

³ See p. 677. *supra*.

⁴ Sheringham, in Præf. ad Joma, cited by Whitby on Matt. xiii. 10. Lightfoot, in his *Horæ Hebraicæ et Talmudicæ*, has pointed out many Jewish sources whence it is probable that Jesus Christ took several of his parables.

Christ's hearers might have applied to him, if they had not been *indisposed* to receive the doctrines he taught, and had they not preferred to be held in error by the Scribes and Pharisees, rather than to receive instruction from his lips.

3. Parabolic instruction was peculiarly well calculated to veil offensive truths or *hard sayings*, until, in due season, they should be disclosed with greater evidence and lustre, when they were able to hear and to bear them, lest they should revolt at the premature disclosure of the mystery. Compare Mark iv. 33. with John xvi. 12. 25.

4. It was a necessary screen from the malice of his inveterate enemies, the chief priests, Scribes and Pharisees: who would not have failed to take advantage of any *express* declaration which they might turn to his destruction (John x. 24.); but yet they could not lay hold of the most pointed parables, which, they were clear-sighted enough to perceive, were levelled against themselves. See Matt. xxi. 45. Mark xii. 12. and Luke xx. 19. ¹

5. The parables did not contain the fundamental precepts and doctrines of the Gospel, which were delivered in the audience of the people with sufficient perspicuity in Matt. v.—vii. but only the mysteries relative to its progress among both Jews and Gentiles.

6. Lastly, the Jews were addressed in parables, because, as their wickedness and perverseness *indisposed* them to receive profit from his more plain discourses, Jesus Christ would not vouchsafe to them a clearer knowledge of these events. To "have ears and hear not," is a proverbial expression, to describe men who are so wicked and slothful, that they either do not attend to, or *will not* follow, the clearest intimations and convictions of their duty. See instances of this expression in Jer. v. 21. and Ezek. xii. 2. ² To this remark we may add, with reference to the quotations from Isaiah vi. 9, 10. that it is common for God to speak, by his prophets, of events that would happen, in a manner as if he had enjoined them. ³

V. Whoever attentively considers the character of our Saviour, merely as a moral teacher and instructor of mankind, will clearly perceive his superiority to the most distinguished teachers of antiquity. Through the whole of his Gospel, he discovers a deep and thorough insight into human nature, and

¹ Dr. Hales's New Analysis of Chronology, vol. ii. p. 773.

² Grotius and Whitby on Matt. xiii. 10. Dr. Whitby has collected passages shewing the proverbial use of *having ears and hearing not*, from Philo (Alleg. lib. ii. p. 72. D. and lib. iii. p. 850. E.), and from Demosthenes, (Orat. in Aristogeton, sect. 127.)

³ See Bishop Lowth's Note on Isa. vi. 10.

seems intimately acquainted with all the subtle malignities and latent corruptions of the human heart, as well as with all the illusions and refinements of self-idolatry, and the windings and intricacies of self-deceit. How admirably the manner, in which he conveyed his instructions, was adapted to answer the end and design of them, we have already seen; we might indeed almost venture to appeal to his parables alone for the authenticity of our Lord's mission as a divine teacher. All his parables, indeed, are distinguished by a dignity of sentiment, and a simplicity of expression, perfectly becoming the purity and excellence of that religion which he came to establish. The whole system of heathen mythology was the invention of the poets; a mere farrago of childish and romantic stories, chiefly calculated to amuse the vulgar. As the far greater part of their fables and allegories are founded on this fictitious history of the gods, so they were plainly subservient to the support of that system of idolatry and polytheism which the Gospel was designed to overthrow. If any secret meaning was conveyed under these allegorical representations, (which seems, however, to be very doubtful,) it was at any rate too refined and philosophical to be understood by the common people, whose religious knowledge and belief extended no farther than the literal sense of the words. The moral instruction, if any was intended, must be dug out of the rubbish of poetical images, and superstitious conceits. And, as these were founded on a false system of the universe, and on unworthy sentiments of God, and his moral government, they could never contribute to the religious improvement of mankind either in knowledge or in practice. Let any man of true taste and judgment compare the abstruse allegories of Plato, or the monstrous fables of the Jewish Talmuds, with the parables of our Saviour, he will be at no loss which to prefer; while, tired and disgusted with the one, he will be struck with admiration at the beauty, elegance, and propriety of the other.

Further, the parables of Jesus far excel the fables of antiquity in clearness and perspicuity, which made them remarkably fit for the instruction of the ignorant and prejudiced, for whom they were originally designed. Our Saviour's images and allusions are not only taken from nature, but especially from those objects and occurrences which are most familiar to our observation and experience. It requires no laborious search, no stretch of imagination, to discover his meaning, in all cases where he intended instruction or reproof, as appears evident from the impressions immediately produced on the minds of his hearers, according to their different tempers and

dispositions. Such of his parables indeed, as predicted the nature and progress of the Gospel dispensation, and the opposition which it should meet from the malice of Satan and the folly of mankind¹, were purposely left to be explained by the events to which they refer, and with which they so exactly correspond, that their meaning soon became plain and obvious to all.

It is, moreover, particularly worthy of observation, that the moral instructions conveyed by the parables of the Gospel, are of the most important nature, and essential to our duty and best interests. They do not serve merely to amuse the imagination, but to enlighten the understanding, and to purify the heart. They aim at no less an object than the happiness of mankind in a future and eternal state. The doctrines of the soul's immortality and a future judgment, are the ground-work of our Lord's parables; and to illustrate and confirm these fundamental principles, is their main and leading design. They all terminate in this point, and describe the awful scenes of eternity, and the interesting consequences of that decisive trial, in a language, though simple and unadorned, yet amazingly striking and impressive. But the fabulous representations of the heathen poets on this subject, were more fitted to amuse than to instruct: they served rather to extinguish than revive the genuine sentiments of nature, and consequently to weaken the influence of this doctrine as a principle of virtuous conduct.

Lastly, it may be remarked, as an excellency in the Gospel parables, that though for the most part occasional, and wisely adapted by our Saviour to the characters and circumstances of the persons to whom they were originally addressed, yet they contain most wholesome instructions and admonitions for all ages of the world, and for every future period of his church. They are at once excellently accommodated to the comprehensions of the vulgar, and capable of instructing and delighting the most learned and judicious. In short, *all* the parables of Christ "are beautiful; the truest delineation of human manners, embellished with all those graces which an unaffected lovely simplicity of diction is able to bestow,—graces beyond the reach of the most elaborate artifice of composition. But two of the number shine among the rest with unrivalled splendour; and we may safely challenge the genius of antiquity to

¹ Of this description, for instance, are the parables of the sower, of the tares, and of the labourers in the vineyard.

produce, from all his stores of elegance and beauty, such specimens of pathetic unlaboured description, as the parables of the prodigal son and the good Samaritan.”¹

SECTION VI.

ON SCRIPTURE PROVERBS.

- I. *Nature of Proverbs*:—*Prevalence of this mode of instruction*.—
 II. *Different kinds of Proverbs*.—III. *The Proverbs occurring in the New Testament, how to be interpreted*.

I. **T**HE inhabitants of Palestine, in common with other oriental nations, were much in the use of proverbs, or detached aphorisms; that is, concise and sententious common sayings, founded on a close observance of men and manners.

This method of instruction is of very remote antiquity, and was adopted by those, who, by genius and reflection, exercised in the school of experience, had accumulated a stock of knowledge; which they were desirous of reducing into the most compendious form, and comprising, in a few maxims, such observations as they apprehended to be most essential to human happiness. Proverbial expressions were peculiarly adapted to a rude state of society, and more likely to produce effect than any other: for they professed not to dispute, but to command,—not to persuade, but to compel; they conducted men, not by circuitous argument, but led them immediately to the approbation and practice of integrity and virtue. That this kind of instruction, however, might not be altogether destitute of attraction, and lest it should disgust by an appearance of harshness and severity, the teachers of mankind added to their precepts the graces of harmony; and decorated them with metaphors, comparisons, allusions, and other embellishments of style.

Proverbial instruction was a favourite style of composition among the Jews, which continued to the latest ages of their literature; and obtained among them the appellation of *Mashalim* or parables, partly because it consisted of parables strictly so called, (the nature of which has been discussed in the preceding section), and partly because it possessed uncommon force and authority over the minds of the auditors. The Pro-

¹ Dr. Gray's *Delineation of the Parables*, pp. 19. 21. (Edinburgh, 1814, 8vo.)
 Monthly Review, O. S. vol. lvii. p. 196. Wakefield's *Internal Evidences of Christianity*, p. 36.

verbs of the Old Testament are classed by Bishop Lowth among the didactic poetry of the Hebrews, of which many specimens are extant, particularly the Book of Proverbs, composed by Solomon, of which an account is given in the subsequent part of this work ¹. The royal sage has, in one of his Proverbs, himself explained the principal excellencies of this form of composition; exhibiting at once a complete definition of a proverb, and a very happy specimen of what he describes:

Apples of gold in a net-work of silver
Is a word seasonably spoken.

Prov. xxv. 11.

Thus intimating, that grave and profound sentiments should be set off by a smooth and well-turned phraseology; as the appearance of the most beautiful and exquisitely-coloured fruit, or the imitation of it perhaps in the most precious materials, is improved by the circumstance of its shining (as through a veil) through the reticulations of a silver vessel exquisitely carved. In the above-cited passage he further insinuates, that it is not merely a neat turn and polished diction by which proverbs must be recommended; but that truth itself acquires additional beauty, when partially discovered through the veil of elegant fiction and imagery.

1. The first excellence of a proverb is *Brevity* ², without which it can retain neither its name nor its nature. The discriminating sentiment should be expressed in a few words, not exceeding ten or at most twelve words, otherwise it is no longer a proverb, but a declamation; and it should force itself upon the mind by a single effort, not by a tedious process. Accordingly, the language must be strong and condensed, rather omitting some circumstances which may appear necessary, than admitting any thing superfluous. Horace himself insists on this as one of the express rules of didactic poetry, and has assigned the reason on which it is founded:

Short be the precept, which with ease is gained
By docile minds, and faithfully retained. ³

Solomon expresses the same sentiment in his own parabolic manner:

The words of the wise are like goads,
And like nails that are firmly fixed. Eccles. xii. 11.

¹ See Vol. IV. Part I. Chap. III. Sect. III. pp. 127—130.

² "The brevity of this kind of composition," says an elegant critic of antient times, "and the condensing of much thought into a small compass, renders it more sententious, more sage, and expressive: as in a small seed, the whole power of vegetation, which is to produce a tree, is contained. And if any writer should amplify the sentence, it would no longer be a proverb, but a declamation." DEMETRIUS PHALEREUS, Περὶ Ἐπιγραμμάτων, sect. ix.

³ Art of Poetry by Francis, verse 455.

That is, they instantaneously stimulate or affect the mind; they penetrate deeply, and are firmly retained. Even the obscurity, which is generally attendant on excessive brevity, has its use; as it sharpens the understanding, keeps alive the attention, and exercises the genius by the labour of investigation, while no small gratification results from the acquisition of knowledge by our own efforts.

2. Another excellence, essential to a proverb, is *Elegance*: which is neither inconsistent with brevity, nor with some degree of obscurity. Elegance in this connection respects the sentiment, the imagery, and the diction: and those proverbs, which are the plainest, most obvious, and simple, or which contain nothing remarkable either in sentiment or style, are not to be considered as destitute of their peculiar elegance, if they possess only brevity, and that neat, compact form, and roundness of period, which alone are sufficient to constitute a proverb. Examples of this kind occur in the maxim of David, recorded in 1 Sam. xxiv. 13. and in that of Solomon, Prov. x. 12.¹

II. Proverbs are divided into two classes, viz. 1. *Entire Sentences*; and, 2. *Proverbial Phrases*, which by common usage are admitted into a sentence.

1. Examples of *Entire Proverbial Sentences* occur in Gen. x. 9. and xxii. 14. 1 Sam. x. 12. and xxiv. 13. 2 Sam. v. 8. and xx. 18. Ezek. xvi. 44. and xviii. 2. Luke iv. 23. John iv. 37. and 2 Pet. ii. 22.; in which passages the inspired writers expressly state the sentences to have passed into proverbs.

2. Examples of *Proverbial Phrases*, which indeed cannot be correctly termed proverbs, but which have acquired their form and use, are to be found in Deut. xxv. 4. 1 Kings xx. 11. 2 Chron. xxv. 9. Job vi. 5. xiv. 19. and xxviii. 18. Psal. xlii. 7. and lxii. 9. Of this description also is that beautiful and memorable sentence, THE FEAR OF THE LORD IS THE BEGINNING OF WISDOM. Psal. cxi. 10. which is repeated in Prov. i. 7. ix. 10. and in Job xxviii. 28. The Book of *Proverbs* likewise contains very many similar sentences; from among which it may suffice to refer to Prov. i. 17. 32. iii. 12. vi. 6. 27. x. 5. 13. 19. 25. xi. 15. 22. 27. xii. 11. 15. xv. 2. 33. xvii. 1. 10. 19. 28. xix. 2. 24. xx. 4. 11. 14. 21. 25. xxii. 6. 13. xxv. 11. 16. 27. xxvi. 4. 10. 11. 14. 17. 28. xxvii. 6, 7, 8. 10. 14. 17. 22. xxviii. 21. So in the Book of *Ecclesiastes*, ch. i. 15. 18. iv. 5. 12. v. 2. 6. 8, 9. 10. vi. 9.

¹ Lowth, *Prælect.* xxiv. pp. 312—318. (edit. 1763), or vol. ii. pp. 162—173. of Dr. Gregory's translation.

vii. 17. ix. 4. 18. x. 1, 2. 8. 15. 19, 20. xi. 3, 4. 6. 7. xii. 12. And in the *Prophets*, Jer. xiii. 23. xxiii. 28. Ezek. vii. 5. Micah vii. 5, 6. Habak. ii. 6. Mal. ii. 10. &c. And likewise in the *New Testament*, as in Matt. v. 13—15. vi. 3. 21. 34. vii. 2. 5. 16. ix. 12. 16. x. 10. 22. 24. 26. xii. 34. xiii. 12. 57. xv. 14. xxiii. 24. xxiv. 28. Mark ix. 50. Luke ix. 62. xii. 48. xxiii. 31. Acts ix. 5. xx. 35. 1 Cor. v. 6. x. 12. xv. 33. 2 Cor. ix. 6, 7. 2 Thess. iii. 10. Tit. i. 15.

III. The Proverbs occurring in the New Testament are to be explained, partly by the aid of similar passages from the Old Testament, and partly from the antient writings of the Jews, especially from the Talmud; whence it appears how much they were in use among that people, and that they were applied by Christ and his apostles, agreeably to common usage. The proverbs, contained in the Old and New Testaments, are collected and illustrated by Drusius, and Andreas Schottus; whose works are comprised in the ninth volume of the *Critici Sacri*, and also by Joachim Zehner, who has elucidated them by parallel passages from the fathers as well as from heathen writers, in a treatise published at Leipsic in 1601. The proverbs which are found in the New Testament have been illustrated by Vorstius¹ and Viser², as well as by Lightfoot and Schoetgenius in their *Horæ Hebraicæ et Talmudicæ*, and by Buxtorf in his *Lexicon Chaldaicum Talmudicum et Rabbinicum*; from which last-mentioned works Rosenmüller, Kuinöel, Dr. Whitby, Dr. A. Clarke, and other commentators, both British and foreign, have derived their illustrations of the Jewish parables and proverbs.

¹ Vorstius's *Diatriba de Adagiis Novi Testamenti* is printed in Crenius's *Fasciculus Tertius Opusculorum quæ ad Historiam et Philologiam Sacram spectant*. 18mo. Rotterdam, pp. 475—576; and also in Fischer's second edition of Leusden, *De Dialecticis N. T.* (8vo, Lipsiæ, 1792), pp. 168—252.

² Viser, *Hermeneutica Sacra Novi Testamenti*, pars ii. sect. ix. cap. 2. pp. 132—150.

SECTION VII.

CONCLUDING OBSERVATIONS ON THE FIGURATIVE LANGUAGE OF SCRIPTURE.

I. *Synecdoche*.—II. *Irony*.—III. *Hyperbole*.

BESIDES the figures already discussed, and the right understanding of which is of the greatest importance for ascertaining the sense of Scripture, Glassius and other writers, who have treated expressly on the tropes and figures of the sacred writings, have enumerated a great variety of other figures which are to be found in them. As, however, many of these are merely rhetorical; and though they are admirably calculated to shew how vastly superior the inspired volume is to all the productions of the human mind, for the beauty and sublimity of its composition; yet, as it would lead us into too wide a field of discussion, were we to introduce such figures at length, our attention must be directed to a few of those *principal figures* which have not been mentioned in the preceding pages.

The most important of these figures, which remain to be noticed, are, 1. *Synecdoche*; 2. *Irony*; and, 3. the *Hyperbole*.

I. *Synecdoche*.

A *Synecdoche* is a trope in which, 1. The *whole* is put for a *part*; 2. A *part* is put for the *whole*; 3. A certain number for an uncertain one; 4. A *general* name for a *particular* one; and, 5. *Special* words for *general* ones. A very few examples will suffice to illustrate this figure.

1. *The whole is sometimes put for a part* :

As, the *world* for the *Roman empire*, which was but a small though very remarkable part of the world, in Acts xxiv. 5. and Rev. iii. 10. The *world* for the *earth*, which is a part of it, 2 Pet. iii. 6. Rom. i. 8. 1 John v. 19. Thus the whole person is put for a part, as *man* for the *soul*, Luke xvi. 23. where the rich man, Abraham and Lazarus, are respectively put for their souls; *man*, for the *body*, John xix. 42. xx. 2. 13. with Luke xxiv. 3. in which passages Jesus is put for his dead body. *Time* for a *part* of time, as Dan. ii. 4. which simply means, we wish you a long life and reign. Gen. xvii. 19. where the words *everlasting covenant* denote while the Jewish polity subsists, that is, until Messiah come, (Gen. xlix. 10.)—see also Exod. xxi. 6. where the expression *for ever* means the year of jubilee.

To this class of Synecdoche may be referred those instances, in which the *plural* number is sometimes put for the *singular*: as the mountains of Ararat, Gen. viii. 4. The cities where Lot dwelt, Gen. xix. 24, 25.; the sides of the house, Amos vi. 10.; the sides of the ship, Jonah i. 5.; the ass and foal, on which Jesus Christ was set, Matt. xxi. 7. compared with Zech. ix. 9.; the prophets, Mark i. 2. John vi. 45. Acts xiii. 40.; in all which places only one of those things or persons mentioned is to be understood. So, children is put for child, Gen. xxi. 7. so daughters and sons' daughters, Gen. xlvi. 7. when Jacob had but one daughter, (verse 15.) and one grand-daughter, (verse 17.) So the sons of Dan, (verse 23.) when he had but one. So the cities of Gilead are mentioned in Judg. xii. 7. whereas Jephthah was buried in one city in that region. In like manner, by the sons of Jehoiada is intended only Zechariah, 2 Chron. xxiv. 25. compared with verses 20. and 21.; and our Saviour speaks of himself in the plural number, John iii. 11.

2. *Sometimes the part is put for the whole.*

Thus in Gen. i. 5. 8. 13. 19. 23. 31. the *evening and morning*, being the principal parts of the day, are put for the entire day. So the *soul* comprehends the entire man, Acts xxvii. 37. See similar expressions in Gen. xii. 5. xvii. 14. Exod. xii. 19. Lev. iv. 2. Psal. iii. 2. xi. 1. xxv. 13. Isa. lviii. 5. Ezek. xviii. 4. Luke vi. 9. Acts ii. 41. &c.

So, the *singular* number is sometimes put for the *plural*:

This chiefly takes place when the Scriptures speak of a multitude collectively, or of an entire species. Thus in Gen. iii. 8. tree in the Hebrew is put for trees. Gen. xlix. 6. *In their anger they slew a man, and in their self-will they houghed an ox*, that is, *men and oxen*. Exod. xiv. 17. (Heb.) *I will get me honour upon Pharaoh and upon all his host, upon his chariots, and upon his horsemen*, that is, the whole multitude of his chariots which are enumerated in verse 7. So in Exod. xv. 1. 21. the horse and his rider are put collectively for the horses and horsemen who were in the Egyptian army. So the Hivite, Canaanite, and Hittite, Exod. xxiii. 28., the ox and the ass, Isa. i. 3., the stork, the turtle, the crane, the swallow, Jer. viii. 7., the palmer-worm, Joel i. 4., street, Rev. xxi. 21., are respectively put for the Hivites, oxen, storks, &c. &c. It is proper to remark, that in very many instances the learned and pious translators of our authorised version have justly rendered these singular words in the plural number where the sense evidently required it.

3. *Very frequently a certain or definite number is put for an uncertain and indefinite number:*

Thus, we find *double* for *much* or sufficient, in Isa. xl. 2. lxi. 7. Jer. xvi. 18. Zech. ix. 12. Rev. xviii. 6. *Twice* for several times in Psal. lxii. 11. *Five* for a few, 1 Cor. xiv. 19. in which verse ten thousand are put for many. *Ten* for many, Gen. xxxi. 7. and 1 Sam. i. 8. but most frequently we have *seven* for an indefinite number. See Gen. iv. 15. Lev. xxvi. 18. 21. 24. 28. Ruth iv. 15. 1 Sam. ii. 5. Psal. xii. 6. cxix. 164. Prov. xxiv. 16. xxvi. 25. Isa. iv. 1. Jer.

xv. 9. Ezek. xxxix. 9. 12. Zech. iii. 9. Matt. xii. 45. *One hundred* for many, indefinitely, in Eccl. vi. 3. viii. 12. Prov. xvii. 10. Matt. xix. 29. Luke viii. 8. *A thousand* for a great many, Exod. xx. 6. xxxiv. 7. Deut. i. 11. 1 Sam. xviii. 7. Psal. cxix. 72. *Ten thousand* for an immense number, 1 Sam. xviii. 7. Psal. iii. 6.; and *ten thousand thousand* for a countless host, in Numb. x. 36. (Heb.) Dan. vii. 10. Rev. v. 11. &c.

4. A *general name* is put for a *particular one*,

As in Mark xvi. 15. where every creature means all mankind; as flesh also does in Gen. vi. 12. Psal. cxlv. 21. Isa. xl. 5, 6. lxvi. 23. Matt. xxiv. 22. Luke iii. 6. and Rom. iii. 20.

5. *Sometimes special words or particular names are put for such as are general:*

Thus Jehovah is, in Psal. xlvi. 9. said to *break the bow, and cut the spear in sunder, and to burn the chariot in the fire*: that is, God destroys all the weapons of war, and blesses the world with peace. Again, in Dan. xii. 2. we read, *Many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt*. Here *many* is put for *all*. So *man*, generally, is put for all mankind, both male and female, Psal. i. 1. Mark xvi. 16. Numerous similar passages might be adduced. So, *father* is put for *any ancestor*, Psal. xxii. 4. xlv. 1. cvi. 6. *Father* for *grandfather*, 2 Sam. ix. 7. Dan. v. 11. 18. *Mother* for *grandmother*, 1 Kings xv. 10. 13. compared with verses 2. 8. *Brother* for *kinsman*, Gen. xiii. 8. and xiv. 14. with Gen. xii. 5. Matt. xii. 46. John vii. 3. 5. In the same manner, *son* is put for any of the posterity; thus Laban is said to be Nahor's son, in Gen. xxix. 5. when he was the son of Bethuel, and grandson or nephew of Nahor. Compare Gen. xxii. 20. 23. with xxiv. 29. So Rebekah is called Abraham's brother's daughter, Gen. xxiv. 48. *Father* and *mother* intend all superiors, Exod. xx. 12. In like manner, the Greeks, who are the most eminent of the heathen nations, are put for the whole Gentile world, in Rom. i. 16. Gal. iii. 28. and Col. iii. 11. So *bread* denotes all the necessaries of life, in Matt. vi. 11. and numerous other places. The *fatherless* and *widows* are put for any who are in distress or affliction, Isa. i. 17. 23. James i. 27. &c.

II. Irony.

An *Irony* is a figure, in which we speak one thing and design another, in order to give the greater force and vehemence to our meaning. An irony is distinguished from the real sentiments of the speaker or writer, by the accent, the air, the extravagance of the praise, the character of the person, or the nature of the discourse.

Very numerous instances of irony are to be found in the Scripture, which might be produced; but the following will suffice to shew the nature of this figure. Thus, the prophet Elijah speaks in irony to the priests of Baal—*Cry aloud, for he is a God; either he is talking, or he*

is pursuing ; or he is on a journey, or peradventure he sleeps, and must be awaked. (1 Kings xviii. 27.) So the prophet Micaiah bids Ahab go to battle against Ramoth-Gilead and prosper. (1 Kings xxii. 15.) We meet with an irony in Job xii. *No doubt but ye are the people and wisdom shall die with you.* That well known passage in Eccles. xi. 9. may also be considered as an irony.—*Rejoice, O young man, in thy youth ; and let thine heart cheer thee in the days of thy youth, and walk in the way of thine heart and in the sight of thine eyes.* Nay, the Almighty himself appears to speak ironically in Gen. iii. 22. *And the LORD God said, Behold the man is become as one of us, to know good and evil ;* and also in Judges x. 14. *Go and cry unto the Gods which ye have chosen ; let them deliver you in the time of your tribulation.* And in the same manner we may apprehend Christ's rebuke to the Jewish doctors, when he says (Mark vii. 9.) *Full well ye reject the commandment of God, that ye may keep your own tradition ;* where, by the word *καλως*, which our translators render *full well*, it is evident that our Saviour intends quite the contrary of what his language seems to import. Saint Paul also has a fine example of irony in 1 Cor. iv. 8. *Now ye are full, now ye are rich, ye have reigned as kings without us ; and I would to God ye did reign, that we also might reign with you.*

Under this figure we may include the *Sarcasm*, which may be defined to be an irony in its superlative keenness and asperity. As an instance of this kind, we may consider the soldiers' speech to our Lord ; when, after they had arrayed him in mock majesty, they bowed the knee before him, and said, *Hail, King of the Jews*, Matt. xxvii. 29. So again, while our Redeemer was suspended on the cross, there were some who thus derided him, *Let Christ, the King of Israel, descend now from the cross, that we may see and believe*, Mark xv. 32.

III. *Hyperbole.*

This figure, in its representation of things or objects, either magnifies or diminishes them beyond or below their proper limits: it is common in all languages, and is of frequent occurrence in the Scripture.

Thus, things which are very lofty are said to reach up to heaven, Deut. i. 28. ix. 1. Psal. cvii. 26. So, things, which are beyond the reach or capacity of man, are said to be in *heaven*, in the *deep*, or *beyond the sea*, Deut. xxx. 12. Rom. x. 6, 7. So, a great quantity or number is commonly expressed by the *sand of the sea*, the *dust of the earth*, and the *stars of heaven*, Gen. xiii. 16. xli. 49. Judges vii. 12. 1 Sam. xiii. 5. 1 Kings iv. 29. 2 Chron. i. 9. Jer. xv. 8. Heb. xi. 12. In like manner we meet, in Numb. xiii. 33. with *smaller than grasshoppers*, to denote extreme diminutiveness: 2 Sam. i. 23. *swifter than eagles*, to intimate extreme celerity. Judges v. 4. *the earth trembled*, verse 5. *the mountains melted*. 1 Kings i. 40. *the earth rent*. Psal. vi. 6. *I make my bed to swim*. Psal. cxix. 136. *rivers of tears*

run down mine eyes. So we read of *angels' food*, Psal. lxxviii. 25. *The face of an angel* in Acts vi. 15.; *the tongue of an angel* in 1 Cor. xiii. 1. See also Gal. i. 8. and iv. 14. In Ezek. xxi. 6. we read *sigh with the breaking of thy loins*, that is, most deeply. So in Luke xix. 40. we read that *the stones would cry out*, and in verse 44. they shall not leave in thee *one stone upon another*; that is, there shall be a total desolation. ¹

¹ Glassii Phil. Sacr. tom. ii. pp. 55, 56. 897—916. 1243—1276. 1283—1294. Turretin de Interp. S. S. p. 206.

CHAPTER VI.

ON THE SPIRITUAL INTERPRETATION OF THE SCRIPTURES.

IT has been a favourite notion with some divines, that the mystical or spiritual interpretation of the Scriptures had its first origin in the synagogue, and was thence adopted by our Lord and his apostles when arguing with the Jews; and that from them it was received by the fathers of the Christian church, from whom it has been transmitted to us. The inference deduced by many of these eminently learned men is, that no such interpretation is admissible: but, that there *is* a mystical or spiritual sense in the sacred writings, we have already had occasion to remark, and to vindicate its propriety¹. This method of interpreting the Bible, indeed, “like all other good things, is liable to abuse; and that it hath been actually abused, both in antient and modern days, cannot be denied. He, who shall go about to apply, in this way, any passage, *before* he hath attained its literal meaning, may say in itself what is pious and true, but foreign to the text from which he endeavoureth to deduce it. St. Jerome, it is well known, when grown older and wiser, lamented that, in the fervours of a youthful fancy, he had spiritualised the prophecy of Obadiah before he understood it. And it must be allowed that a due attention to the occasion and scope of the Psalms would have pared off many unseemly excrescences, which now deform the commentaries of St. Augustin and other fathers, upon them. But these and other concessions of the same kind being made, as they are made very freely, men of sense will consider, that a principle is not therefore to be rejected, because it has been abused; *since human errors can never invalidate the truths of God.*”²

¹ See pp. 522—524. *supra*. The following chapter is abridged from Rambach's *Institutiones Hermeneuticæ Sacræ*, pp. 67—82. compared with his “*Commentatio Hermeneutica de Sensûs Mystici Criteriis ex genuinis principiis deducta, necessariisque cautelis circumscripta.*” 8vo. Jenæ, 1728.

² Bishop Horne's *Commentary on the Psalms*, vol. i. Preface (Works, ii. p. x.). “The importance, then, of figurative and mystical interpretation can hardly be called in question. The entire neglect of it must, in many cases, greatly vitiate expositions, however otherwise valuable for their erudition and judgment. In explaining the prophetic writings and the Mosaic ordinances, this defect will be most striking; since, in consequence of it, not only the spirit and force of many passages will almost wholly evaporate, but erroneous conceptions may be formed of their real purport and intention.” Bp. Van Mildert's *Bampton Lectures*, p. 240. Rambach has adduced several instances, which strongly confirm these solid observations, *Institut. Herm. Sacr.* p. 81.

The literal sense, it has been well observed, is undoubtedly first in point of *nature*, as well as in order of signification; and consequently, when investigating the meaning of any passage, this must be ascertained before we proceed to search out its mystical import: but the true and genuine mystical or spiritual sense excels the literal *in dignity*, the latter being only the medium of conveying the former, which is more evidently designed by the Holy Spirit. For instance, in Numb. xxi. 8, 9. compared with John iii. 14. the brazen serpent is said to have been lifted up, in order to signify the lifting up of Jesus Christ, the Saviour of the world; and consequently that the type might serve to designate the antitype.¹

Though the true spiritual sense of a text is undoubtedly to be most highly esteemed, it by no means follows that we are to look for it in every passage of Scripture; it is not, however, to be inferred that spiritual interpretations are to be rejected, although they should not be clearly expressed. The spiritual meaning of a passage is *there only* to be sought, where it is evident, from *certain* criteria, that such meaning was designed by the Holy Spirit. The criteria, by which to ascertain whether there is a latent spiritual meaning in any passage of Scripture, are two-fold: either they are *seated in the text itself*, or they are to be *found in some other passages*.

In the former case, *vestiges of a spiritual meaning are discernible, when the things, which are affirmed concerning the person or thing immediately treated of, are so august and illustrious that they cannot in any way be applied to it, in the fullest sense of the words*. For the word of God is the word of truth: there is nothing superfluous, nothing deficient in it. The writings of the prophets, especially those of Isaiah, abound with instances of this kind. Thus, in the 14th, 40th, 41st, and 49th chapters of that evangelical prophet, the return of the Jews from the Babylonish captivity is announced in the most lofty and magnificent terms. He describes their way as levelled before them, valleys filled up, mountains reduced to plains, cedars and other shady trees, and fragrant herbs, as springing up to refresh them on their journey, and declares that they shall suffer neither hunger nor thirst during their return. The Jews, thus restored to their native land, he represents as a holy people, chosen by Jehovah, cleansed from all iniquity, and taught by God himself, &c. &c. Now, when we compare this description with the accounts actually given of their return to Palestine by Ezra and Nehemiah, we do not find any thing corresponding with the events so long and so

¹ Rambach, Institutiones Hermeneuticæ Sacræ, p. 72.

beautifully predicted by Isaiah: neither do they represent the manners of the people as reformed agreeably to the prophet's statement. On the contrary, their profligacy is frequently reformed by Ezra and Nehemiah in the most pointed terms, as well as by the prophet Haggai. In this description, therefore, of their deliverance from captivity, we must look beyond it to that infinitely higher deliverance, which in the fulness of time was accomplished by Jesus Christ: "who, by himself once offered, hath thereby made a full, perfect, and sufficient sacrifice, oblation, and atonement for the sins of the whole world," and thus "hath opened the kingdom of heaven to all believers." Similar additional instances might easily be adduced: but, as they are connected with the question relative to the *double sense of prophecy* which is more properly discussed in a subsequent page¹, we proceed to shew in what cases it will be proper to have recourse to other passages of Scripture, in order to find out the latent spiritual meaning of a text.

I. Sometimes the Holy Spirit clearly and expressly asserts that one thing or person was divinely constituted or appointed to be a figure or symbol of another thing or person: in which case the indisputable testimony of eternal truth removes and cuts off every ground of doubt and uncertainty.

For instance, if we compare Psalm cx. 4. with Heb. vii. 1. we shall find that *Melchisedec* was a type of Messiah, the great high priest and king. So *Hagar and Sarah* were types of the Jewish and Christian churches, (Gal. iv. 22—24). *Jonah* was a type of Christ's resurrection, (Matt. xii. 40.): the *manna*, of Christ himself, and of his heavenly doctrine, (John vi. 32). The rock in the wilderness, whence water issued on being struck by Moses, represented Christ to the Israelites, (1 Cor. x. 4.); and the entrance of the high priest into the Holy of Holies, on the day of expiation, with the blood of the victim, is expressly stated by Saint Paul to have prefigured the entrance of Jesus Christ into the presence of God, with his own blood. (Heb. ix. 7—20.)

II. Sometimes, however, the mystical sense is intimated by the Holy Spirit in a more *obscure* manner: and without excluding the practice of sober and pious meditation, we are led by various intimations (which require very diligent observation and study) to the knowledge of the spiritual or mystical meaning. This chiefly occurs in the following cases:

1. When the antitype is proposed under figurative names taken from the Old Testament.

¹ See Chap. VII. Sect. II. pp. 714—718. *infra*.

Thus, in 1 Cor. v. 7. Christ is called the paschal lamb :—in 1 Cor. xv. 45. he is called the *last* Adam ; the first Adam, therefore, was in some respect a type or figure of Christ, who in Ezekiel xxxiv. 23. is further called David. In like manner, the kingdom of Antichrist is mentioned under the appellations of Sodom, Egypt, and Babylon, in Rev. xi. 8. and xvi. 19.

2. *When, by a manifest allusion of words and phrases, the Scripture refers one thing to another.*

Thus, from Isa. ix. 4. which alludes to the victory obtained by Gideon (Judges vii. 22.), we learn that this represents the victory which Christ should obtain by the preaching of the Gospel, as Vitringa has largely shewn on this passage. Compare also Matt. xxi. 38. with Gen. xxxvii. 19, 20.

3. *A passage is to be spiritually interpreted, when the arguments of the inspired writers either plainly intimate it to have a spiritual meaning, or such meaning is tacitly implied.*

For instance, when St. Paul is arguing against the Jews from the types of Sarah, Hagar, Melchisedec, &c. he supposes that in these memorable Old Testament personages there were some things in which Christ and his mystical body the church were delineated, and that these things were admitted by his opponents: otherwise his argument would be inconclusive. Hence it follows, that Isaac, Joseph, and other persons mentioned in the Old Testament, of whom there is no typical or spiritual signification given in the Scriptures, *in express terms*, were types of Christ in many things that happened to them, or were performed by them. In like manner, St. Paul shews (1 Cor. ix. 9, 10.) that the precept in Deut. xxv. 4. relative to the muzzling of oxen, has a higher spiritual meaning than is suggested by the mere letter of the command.

Such are the most important criteria, by which to ascertain whether a passage may require a spiritual interpretation, or not. But although these rules will afford essential assistance in enabling us to determine this point, it is another and equally important question, in what manner that interpretation is to be regulated.

In the consideration of this topic, it will be sufficient to remark, that the general principles already laid down¹, with respect to the figurative and allegorical interpretation of the Scriptures, are applicable in their fuller extent to the spiritual exposition of the sacred writings. It only remains to add, that all mystical or spiritual interpretations must be such as really illustrate, not obscure or perplex the subject. Agreeably to the sound maxim adopted by divines, they must not be made

¹ See Chapter V. Sections I. III. and IV. pp. 646, and 658—675, *supra*.

the foundation of articles of faith, but must be offered only to explain or confirm what is elsewhere more clearly revealed¹; and, above all, they must on no account or pretext whatever be sought after in matters of little moment.

In the spiritual interpretation of Scripture, there are two extremes to be avoided, viz. on the one hand, that we do not restrict such interpretation within too narrow limits; and, on the other hand, that we do not seek for mystical meanings in every passage, to the exclusion of its literal and common sense, when that sense is sufficiently clear and intelligible. The latter of these two extremes is that to which men have in every age been most liable. Hence it is, that we find instances of it in the more antient Jewish doctors, especially in Philo, and among many of the fathers, as Cyprian, Jerome, Augustine, and others, and particularly in Origen, who appears to have derived his system of allegorising the sacred writings from the school of Plato. Nor are modern expositors altogether free from these extravagances. Some of these mistaken interpretations we have already noticed²; and, if our limits permitted, other instances might easily be adduced, in which a similar excess of spiritualising is to be found.

In these strictures, the author trusts he shall not be charged with improperly censuring “that fair and sober accommodation of the historical and parabolical parts to present times and circumstances, or to the elucidation of either the doctrines or precepts of Christianity, which is sanctioned by the word of God;” and which he has attempted to illustrate in the preceding criteria for ascertaining the mystical or spiritual meaning of the Scriptures. Such an accommodation, it is justly remarked, is perfectly allowable, and may be highly useful; and in some cases it is absolutely necessary. “Let every truly pious man, however, be aware of the danger of extending this principle beyond its natural and obvious application; lest he should wander himself, and lead others also astray from that clearly traced and well-beaten path in which we are assured that even ‘a wayfaring man though a fool, shall not err.’ Let no temptations, which vanity, a desire of popularity, or the more specious, but equally fallacious, plea of usefulness may present, seduce him from his tried way. *On the contrary, let him adhere with jealous care to the plain and unforced dictates of the*

¹ “Est regula theologorum, *sensum mysticum non esse argumentativum*; hoc est, non suppeditare firma ac solida argumenta, quibus dogmata fidei inædificantur.” Ram- bach, Inst. Herm. Sac. pp. 72, 73.

² See pp. 529—531, *supra*.

word of God; lest by departing from the simplicity of the Gospel, he should inadvertently contribute to the adulteration of Christianity, and to the consequent injury which must thence arise to the spiritual interests of his fellow-creatures.”¹

¹ Christian Observer for 1805, vol. iv. p. 133. The two preceding pages of this journal contain some admirable remarks on the evils of spiritualising the sacred writings too much. The same topic is also further noticed in volume xvi. for 1817, pp. 319, *et seq.* The whole of Bishop Horne's Preface to his Commentary on the Psalms is equally worthy of perusal for its excellent observations on the same question. The misapplication and abuse of spiritual interpretation are also pointed out by Bishop Van Mildert, Bampton Lectures, pp. 241, *et seq.*

CHAPTER VII.

ON THE INTERPRETATION OF THE SCRIPTURE PROPHECIES.

SECTION I.

GENERAL RULES FOR ASCERTAINING THE SENSE OF THE
PROPHETIC WRITINGS.

PROPHECY, or the prediction of future events, is justly considered as the highest evidence that can be given of supernatural communion with the Deity. The force of the argument from prophecy, for proving that the divine inspiration of the sacred records has already been exhibited; and the cavils of objectors, from its alleged obscurity, has been obviated¹. Difficulties, it is readily admitted, do exist in understanding the prophetic writings: but these are either owing to our ignorance of history and of the Scriptures, or because the prophecies themselves are yet unfulfilled. The latter can only be understood when the events foretold have actually been accomplished: but the former class of difficulties may be removed in many, if not in all, cases; and the knowledge, sense, and meaning of the prophets may, in a considerable degree, be attained by prayer, reading, and meditation, and by comparing Scripture with Scripture, especially with the writings of the New Testament, and particularly with the book of the Revelation². With this view, the following general rules will be found useful in investigating the *sense and meaning* of the prophecies, as well as their *accomplishment*.

¹ See Vol. I. pp. 339—314. For an account of the Prophets, see Vol. IV. pp. 153—163; and for an analysis of their writings, with critical remarks thereon, see also Vol. IV. pp. 164—238.

² There is scarcely an expression in this book which is not taken out of Daniel or some other prophet; Sir Isaac Newton has observed, that it is written in the same style and language with the prophecies of Daniel, and has the same relation to them which they have to one another, so that all of them together make but one complete prophecy; and in like manner it consists of two parts, an introductory prophecy, and an interpretation thereof. (Observations on the Apocalypse, chap. ii. p. 254). The style of the Revelations, says the profoundly learned Dr. Lightfoot, "is very prophetic as to the things spoken, and very hebraizing as to the speaking of them. Exceeding much of the old prophets' language and manner [is] adduced to intimate New Stories: and exceeding much of the Jews' language and allusion to their customs and opinions, thereby to speak the things more familiarly to be understood." Harmony of the New Testament, p. 154. (Lond. 1655.) See also Langii Hermeneutica Sacra, pp. 148—150.

I. “*The sense of the prophecy is to be sought in the events of the world, and in the harmony of the prophetic writings, rather than in the bare terms of any single prediction.*”¹

In the consideration of this canon, the following circumstances should be carefully attended to :

1. *Consider well the times when the several prophets flourished, in what place and under what kings they uttered their predictions, the duration of their prophetic ministry, and their personal rank and condition, and, lastly, whatever can be known respecting their life and transactions.*

These particulars, indeed, cannot in every instance be ascertained, the circumstances relating to many of the prophets being very obscure : but, where they can be known, it is necessary to attend to them, as this will materially contribute to the right understanding of the prophetic writings². Thus, in order to understand correctly the prophecy of Isaiah, we should make ourselves acquainted with the state and condition of the people of Israel under the kings Amaziah, Uzziah, Jotham, Ahaz, and Hezekiah. With this view, the books of kings (2. xiv.—xxi.) and 2 Chron. (xvi.—xxii.) ought to be repeatedly perused and studied ; because they contain an accurate view of the state of those times.

2. *The situation of the particular places, of which the prophets speak, must also be kept in mind, as well as that of the neighbouring places ; there being in the prophetic writings frequent allusions to the situation and antient names of places.*

When places are mentioned as lying north, south, east, or west, it is generally to be understood of their situation with respect to Judæa or Jerusalem : when the context does not plainly restrict the scene to some other place. For instance, Egypt and Arabia are every where called the land of the south, because they are situate to the south of Jerusalem : thus in Daniel (ch. xi.) the *king of the south* signifies the king of Egypt, and the *king of the north*, the monarch of Syria. The *sea* is often put for the west, the Mediterranean Sea being to the west of Judæa : by the *earth*, the prophets often mean the land of Judæa, and sometimes the great continent of all Asia and Africa, to which they had access by land : and by the *isles of the sea*, they understood the places to which they sailed, particularly all Europe, and probably the islands and sea-coasts of the Mediterranean. The appellation of *sea* is also given to the great rivers Nile and Euphrates, which, overflowing their banks, appear like small seas or great lakes. The

¹ Bishop Horsley. This learned prelate has shewn in his sermon on 2 Pet. i. 20. that the clause—*No prophecy of the Scripture is of any private interpretation*—may be more precisely thus expressed :—“*Not any prophecy of Scripture is of self-interpretation, or is its own interpreter : because the Scripture prophecies are not detached predictions of separate independent events, but are united in a regular and entire system, all terminating in one great object,—the promulgation of the Gospel, and the complete establishment of the Messiah’s kingdom.*” Sermons, vol. ii. pp. 13—16.

² On the chronological order, &c. of the prophets, see Vol. IV. pp. 161—163.

Egyptian Sea, with its seven streams, mentioned in Isa. xi. 15. is the Nile with its seven mouths: the *sea*, mentioned in Isa. xxvii. 1. and Jer. li. 36. is the Euphrates; and the *desert of the sea*, in Isa. xxi. 1. is the country of Babylon, watered by that river. In like manner, the Jewish people are described by several particular appellations, after the division of the kingdom in the reign of Jeroboam: thus, the ten tribes, being distinct from the other two, and subject to a different king, until the time of the Assyrian captivity, are respectively called *Samaria*, *Ephraim*, and *Joseph*; because the city of *Samaria*, which was situated in the allotment of the tribe of *Ephraim*, who was the son of Joseph, was the metropolis of the kings of Israel. Compare Isa. vii. 2. 5. 8. 9. Psal. lxxxi. 5. Hos. vii. 11. Amos v. 15. and vi. 6. They were also called Israel and Jacob, because they formed the greater part of Israel's or Jacob's posterity. The other two tribes of Judah and Benjamin are called the *kingdom of Judah*, the *house of David*, *Jerusalem* or *Sion* (Isa. vii. 13. and xl. 2. Psal. cxxvi. 1. and Isa. lii. 8.), because those two tribes adhered to the family of David, from whose posterity their kings sprung, and the capital of their dominions was Jerusalem, within whose precincts was mount Sion. After their return, however from the Babylonish captivity, the names of Israel and Judah are promiscuously applied to all the descendants of the twelve tribes who were thus restored to their native country. This is the case in the writings of the prophets Haggai, Zechariah, and Malachi, who all flourished after that event. In addition to the situations and names of places, whatever relates to the history of those times must be ascertained, as far as is practicable, by consulting not only the historical books of Scripture, and the writings of Josephus (whose statements must sometimes be taken with great caution, as he has not *always* related the sacred history with fidelity), but also by comparing the narratives of Herodotus, Diodorus Siculus, and other profane historians, who have written on the affairs of the Chaldæans, Babylonians, Egyptians, Tyrians, Medes and Persians, and other Oriental nations, with whom the posterity of Jacob had any intercourse. Quotations from these writers may be seen in all the larger commentaries on the Bible: Dr. Prideaux's *Connexion of Sacred and Profane History*, and Bishop Newton's *Dissertations on the Prophecies*, are both particularly valuable for the illustrations of the sacred predictions which they have respectively drawn from profane authors. In the *Geographical Index*, at the end of the third volume of this work, under the articles *Assyria*, *Babylon*, *Egypt*, *Media*, and *Persia*, we have given an Abstract of the Profane History of the East, from the time of Solomon until the Babylonish Captivity, to facilitate the better understanding of the history of the Hebrews, described in the writings of the prophets.

3. *As the prophets treat not only of past transactions and present occurrences, but also foretel future events, in order to understand them, we must diligently consult the histories of the following ages, both sacred and profane, and carefully see whether we can trace in them the fulfilment of any prophecy.*

The event is the best interpreter of a prediction : this inquiry into history, however, demands not only great labour, but also great industry and equal judgment, in order that the events may be referred to those prophecies with which they harmonise. These events must not be far-fetched ; nor can they always be ascertained, because the circumstances alluded to by the prophets are often unknown to us, being yet future. Hence a considerable portion of the prophets, especially of the book of Revelation, is not only not understood, but cannot at present be comprehended. Some conjectures perhaps may be offered : but these should be advanced with caution, as far as they throw light upon prophecy ; and, where this is wanting, we must withhold our assent from such conjectures.

4. *The words and phrases of a prophecy must be explained, where they are obscure ; if they be very intricate, every single word should be expounded ; and, if the sense be involved in metaphorical and emblematic expressions, (as very frequently is the case), these must be explained according to the principles already laid down.*

No strained or far-fetched interpretation, therefore, should be admitted ; and that sense of any word or phrase is always to be preferred, which is the clearest and most precise.

5. *Similar prophecies of the same event must be carefully compared, in order to elucidate more clearly the sense of the sacred predictions.*

For instance, after having ascertained the subject of the prophet's discourse and the sense of the words, Isa. liii. 5. (*He was wounded, literally pierced through, for our transgressions*) may be compared with Psal. xxii. 16. (*They pierced my hands and my feet*), and with Zech. xii. 10. (*They shall look on me whom they have pierced.*) In thus paralleling the prophecies, regard must be had to the predictions of former prophets, which are sometimes repeated with abridgment, or more distinctly explained by others ; and also to the predictions of subsequent prophets, who sometimes repeat, with greater clearness and precision, former prophecies, which had been more obscurely announced.

II. *In order to understand the prophets, great attention should be paid to the prophetic style, which is highly figurative, and particularly abounds in metaphorical and hyperbolic expressions.*

By images borrowed from the natural world, the prophets often understand something in the world politic. Thus, as the sun, moon, stars, and heavenly bodies, denote kings, queens, rulers, and persons in great power ; and the increase of splendour in those luminaries denotes increase of prosperity, as in Isa. xxx. 26. and lx. 19. On the other hand, their darkening, setting, or falling signifies a reverse of fortune, or the entire destruction of the potentate or kingdom to which they refer. In this manner the prophet Isaiah denounced the divine judg-

ments on Babylon (Isa. xiii. 10. 13.) and on Idumea (xxxiv. 4—6.); and Jeremiah, on the Jews and Jerusalem (Jer. iv. 23, 24). The destruction of Egypt is predicted in similar terms by Ezekiel (xxxii. 7, 8.); and also the terrible judgments that would befall the unbelieving Jews, by Joel (ii. 28—31.) And Jesus Christ himself employed the same phraseology in foretelling the destruction of Jerusalem by the Romans. (Matt. xxiv. 29.)

In further illustration of this rule it may be observed, that the prophetic writings contain numerous figures and similitudes that appear strange to our habits and modes of thinking; but which in their times were perfectly familiar. These figures and similitudes, therefore, must not be interpreted according to our notions of things, but agreeably to the genius of Oriental writing: for instance, very numerous metaphors are taken from agriculture and the pastoral life, which were common pursuits among the Jews, some of the prophets themselves having been herdsmen or shepherds. However humble such employments may appear to us, they were not accounted servile at the time the prophets flourished. Other representations of events, that were to come to pass under the New Testament dispensation, are drawn from the sacred rites of the Jews. Thus, the conversion of Egypt to the Gospel is foretold (Isa. xix. 19. 21.) by *setting up an altar, and offering sacrifice to the Lord*; and the conversion of the Gentiles in general (Mal. i. 11.) by the offering up of incense. The service of God under the Gospel is set forth (Zech. xiv. 16.) by *going up to Jerusalem, and keeping the feast of tabernacles there*; and the abundant effusion of the Holy Spirit, in the miraculous gifts which attended the preaching of the Gospel, is represented (Joel ii. 28.) by *prophesying, and dreaming dreams, and seeing visions*. In this passage the prophet did not intend to say, that these things should literally and actually take place under the Christian dispensation: but, in order that his meaning might be the better understood by those whom he addressed, he expressed the abundant measure of gifts and Gospel light by images drawn from those privileges which were at that time most highly valued by the Jews.

But, although the prophets thus frequently employ words in a figurative or metaphorical meaning, yet we ought not, *without necessity*, to depart from the primitive sense of their expressions: and that necessity exists, only when the plain and original sense is less proper, as well as less suitable to the subject and context, or contrary to other passages of Scripture. But, even in this case, we must carefully assign to each prophetic symbol its proper and definite meaning, and never vary from that meaning.

III. *As the greater part of the prophetic writings was first composed in verse, and still retains much of the air and cast of the original, an attention to the division of the lines, and to that peculiarity of Hebrew poetry by which the sense of one line or couplet so frequently corresponds with another, will frequently lead to the meaning of many passages; one line of a*

couplet, or member of a sentence, being generally a commentary on the other.

Of this rule we have an example in Isa. xxxiv. 6. :

The Lord hath a sacrifice in Bozrah,
And a great slaughter in the land of Idumea.

Here the metaphor in the first verse is expressed in the same terms in the next: the sacrifice in Bozrah means the great slaughter in the land of Idumea, of which Bozrah was the capital. Similar instances occur in Isa. xlv. 3. and lxi. 10. and in Micah vi. 6. in which the parallelism is more extended. Concerning the nature of Prophetic Poesy, see pp. 492, 493, of the present volume.

IV. *Particular names are often put by the prophets for more general ones, in order that they may place the thing represented, as it were, before the eyes of their hearers: but in such passages they are not to be understood literally.*

Thus, in Joel iii. 4., *Tyre and Sidon, and all the coasts of Palestine,* are put, by way of poetical description, for all the enemies of the Jews; and the Greeks and Sabeans for distant nations. In like manner the prophet Amos (ch. ix. 12.), when speaking of the enemies of the Jews, mentions *the remnant of Edom, or the Idumeans.*

V. *It is usual with the prophets to express the same thing in a great variety of expressions; whence they abound in amplifications, each rising above the other in strength and beauty.*

For instance, when describing drought or famine, they accumulate together numerous epithets, to represent the sorrow that would accompany those calamities; on the other hand, when delineating plenty, they pourtray, in a great variety of expressions, the joy of the people possessed of abundance of grain; and in like manner, the horrors of war and the blessings of peace, the misery of the wicked and the blessedness of the righteous, are contrasted with numerous illustrations. It were unnecessary to cite examples, as we can scarcely open a single page of the prophetic writings without seeing instances; but in reading such passages it is not to be supposed that each individual phrase possesses a distinct and peculiar sense.

VI. *The order of time is not always to be looked for in the prophetic writings: for they frequently resume topics of which they have formerly treated, after other subjects have intervened, and again discuss them.*

Jeremiah and Ezekiel may, in particular, be cited as instances of this abruptness of style, who spoke of various things as they were moved by the Holy Spirit, and as occasion required; and whose discourses, being first dispersed, were afterwards collected together without regard to the order of time. In the midst of the mention of particular mercies promised to, or of judgments denounced against, the people of God, the prophets sometimes break forth into sublime predictions concerning the Messiah: these digressions appear extremely abrupt and incoherent to those who do not consider how

seasonable the mention of Christ may be, in conjunction with that of the mercies of God, (of which he is the foundation and pinnacle, the ground and consummation), and with the threats of the judgments of God, in which he was his people's grand consolation ¹. A careful examination, however, of the plan and distribution of the different prophetic books will always enable the diligent reader to trace the arrangement and scope of the respective prophecies. Where, indeed, a new prediction or discourse is distinguished from a former one by a new title, as in Haggai i. 1. and ii. 1. 10. 20., it is an easy task to trace such arrangement and scope: but where the prophets do not introduce any new titles (Hosea for instance) it becomes very difficult. Vitringa has laid it down as a canon ², that in *continued* predictions, which are not distinguished one from another by titles or inscriptions, we should carefully attend both to the *beginning* and *end* of the prophetic sermon, as well as to the period of time in which the scene of the prophetic vision is fixed, and to the period in which it ends. This will tend to illustrate the sermons or discourses of Isaiah, in the forty-first and following chapters of his prophecy.

It is however probable that those prophecies,—whose *terminus à quo* demonstrates the beginning of the time of Christ's kingdom, and the *terminus ad quem* the end of that time,—give a narration of the principal events that shall befall the church in a continued series, unless any thing intervene which may require us to go back to former times. Upon this foundation depends the interpretation of Isa. liv. 1. to lx. 22. The commencement of this prophecy unquestionably belongs to the beginning of Messiah's kingdom; the term or end falls upon the most flourishing state of that kingdom, which is to follow the conversion of the Jewish nation, and the vindication of the afflicted church, which deliverance, as well as the flourishing state of Christ's kingdom, are described in Isa. lix. 19—21. and lx. throughout.

VII. *The prophets often change both persons and tenses, sometimes speaking in their own persons, at other times representing God, his people, or their enemies, as respectively speaking, and without noticing the change of person; sometimes taking things past or present for things future, to denote the certainty of the events.*

Of this observation we have a signal instance in that very obscure prediction contained in Isa. xxi. 11, 12. which, according to Bishop Lowth's translation, is as follows:

THE ORACLE CONCERNING DUMAH.

A voice crieth unto me from Seir:
 Watchman, what from the night?
 Watchman, what from the night?
 The watchman replieth:
 The morning cometh, and also the night.
 If ye will inquire, inquire ye: come again.

¹ Boyle on the Style of the Holy Scriptures, Works, vol. ii. p. 271.

² Typus Doctrinæ Prophetice, p. 179.

This prophecy, from the uncertainty of the occasion on which it was uttered, as well as from the brevity of the expression, is very obscure ; but, if we observe the *transitions*, and carefully distinguish between the person *speaking* and the person *spoken to*, we shall be able to apprehend its general import. It expresses the inquiries, made of a prophet of Jehovah by a people who were in a very distressed and hazardous condition, concerning the fates which awaited them. The Edomites as well as the Jews were subdued by the Babylonians. They anxiously inquire of the prophet, how long their subjection is to last. He intimates that the Jews should be delivered from captivity, but not the Edomites. The transition being thus observed, the obscurity disappears.

Isa. ix. 6., liii. throughout, lxiii. throughout, Zech. ix. 9. and Rev. xviii. 2. (to mention no other instances) may be adduced as examples of the *substitution of the past or present, in order to denote the certainty of things yet future*: attention to the scope and context of the prophetic discourse will here also, as in the preceding rule,¹ enable the reader to distinguish the various transitions with sufficient accuracy. ¹

It may here be further observed, that, in the computation of time, a *day* is used by the prophets to denote a *year*; a *week*, seven years; and that, when they speak of the *latter*, or *last days*, they invariably mean the days of the Messiah, or the time of the Gospel dispensation, The expression *that day* often means the same time, and always some period at a distance.

VIII. *When the prophets received a commission to declare any thing, the message is sometimes expressed as if they had been appointed to do it themselves.*

This remark has, in substance, been already made. It is introduced again, in order to illustrate the phraseology of the prophetic writings. One or two additional examples will shew the necessity of attending to it in interpreting the predictions of the sacred writings.

Thus, when Isaiah was sent to tell the Jews, that their heart would become fat, and their ears heavy, and that they would be guilty of shutting their eyes, so as not to understand and believe the truth; the message is thus expressed: *Go and tell this people, hear ye indeed, but*

¹ This change of tense, however, is not exclusively confined to predictions of future events: it is sometimes used by the prophets to represent duties as performed which ought to be done: thus, in Mal. i. 6. *A son honours (ought to honour) his father.* But it is more frequently employed by the writers of the New Testament to express both our Christian privileges, and the duties to which they oblige us. Thus, Matt. v. 13. *Ye are (ought to be) the salt of the earth.* Rom. ii. 4. *The goodness of God leadeth (ought to lead) thee to repentance.* 2 Cor. iii. 18. *We all, with open face beholding, (enjoying the means of beholding) as in a glass, the glory of the Lord, are (ought to be) changed into the same image from glory to glory.* Similar instances may be seen in 1 Cor. v. 7. Col. iii. 3. Heb. xiii. 14. 1 Pet. i. 6. 1 John ii. 15. iii. 9. and v. 4. 18. Dr. Taylor's Key to the Apostolic Writings, § 274. (Bishop Watson's Tracts, vol. iii. p. 421.)

understand not, and see ye indeed, but perceive not. This implies, that they would not employ the faculties which they possessed, so as to understand and believe the Gospel. The reason of this is assigned: *Make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed.* (Isa. vi. 9, 10.) This is merely a prediction of what they would do; for when this prophetic declaration was accomplished, the Saviour quoted the passage, and expressed its genuine sense: *In them is fulfilled the prophecy of Esaias, which saith: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed: lest at any time, they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.* (Matt. xiii. 15.) This condition is still more explicitly stated in John iii. 19. *This is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds were evil. For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reprov'd.* The Lord said to Jeremiah, *I have put my words in thy mouth; see I have this day set thee over the nations, to root out, and to pull down, and to destroy, and to throw down, and to build, and to plant.* (Jer. i. 10.) The meaning of this message, is, that the prophet was appointed to declare to the nations, that they shall be rooted out, pulled down, and destroyed, and that others would be planted in their place, and built up. When Ezekiel beheld the glory of the God of Israel, he observes, *that it was according to the appearance of the vision which I saw, when I came TO DESTROY THE CITY.* (Ezek. xliii. 3.) That is, when he came to prophesy that the city should be destroyed.

IX. *As symbolic actions and prophetic visions greatly resemble parables, and were employed for the same purpose, viz. more powerfully to instruct and engage the attention of the people, they must be interpreted in the same manner as parables.*¹

We must therefore chiefly consider the scope and design of such symbolic actions and prophetic visions, without attempting too minute an explanation of all the poetical images and figures with which the sacred writers adorned their style. For instance, in Zech. i. 7—11, it is not necessary to inquire what is meant by the *man riding upon a red horse, and standing among the myrtle trees*: this vision represents so many angels returning (probably from the kingdoms over which they presided) to give to Jehovah an account of their expedition and ministry. The horses, it has been conjectured, denote their power and celerity; and the different colours the difference of their ministries. The *scope* of the vision, however, is suffi-

¹ On the construction of parabolic language, see pp. 678—686. of this volume.

ciently plain: the angels tell that all the earth was *sitting still and at rest*; the Persian empire and other nations connected with Judea, enjoying peace at that time, though the Jews continued in an unsettled state. ¹

SECTION II.

OBSERVATIONS ON THE ACCOMPLISHMENT OF PROPHECY IN GENERAL.

A PROPHECY is demonstrated to be fulfilled, when we can prove that the event has actually taken place, precisely according to the manner in which it was foretold, either from sacred history, where that is practicable, or from profane authors of unimpeachable veracity; whose characters stand so high, that they cannot possibly be suspected of having forged any thing to favour the idea of its accomplishment. In order to ascertain whether a prediction has been fulfilled, we must first endeavour to find out the general scheme of the prophecy in question, by a careful comparison of the parts with the whole, and with corresponding prophecies both earlier and later; and to classify the various things spoken of, lest the judgment be perplexed with the multitude of references. And, secondly, in our deductions from the prophecies thus arranged, those predictions and their respective accomplishments are principally to be selected and urged, which chiefly tend to remove all suspicion of their taking place by accident, or being foretold by some happy conjecture. Now this may be done, by shewing the vast *distance of time* between the prophecy and the event foretold; the *agreement* of very many, even of the minutest circumstances, so that, when completed, the description determinately applies to the subject;—and, lastly, the *dependence of actions* upon the uncertain will of man, or upon opportunity presenting itself: for *all* these things are of such a nature, that no unassisted human intellect either can or could possibly foresee them. These two general observations being premised, we now proceed to offer a few canons by which to ascertain the accomplishment of prophecy.

I. *The same prophecies frequently have a double meaning, and refer to different events, the one near, the other remote; the one temporal, the other spiritual or perhaps eternal. The pro-*

¹ Archbishop Newcome on Zech. i. 7—11.

phets thus having several events in view, their expressions may be partly applicable to one, and partly to another, and it is not always easy to mark the transitions. What has not been fulfilled in the first, we must apply to the second; and what has already been fulfilled, may often be considered as typical of what remains to be accomplished.

The double sense of prophecy has been opposed with much ingenuity by Mr. Whiston, Dr. Sykes, Dr. Benson, and Mr. Faber, in this country, and by Father Balthus in France, as well as by most of the German theologians, who severally contend that the antient prophecies contain only one sense: but that the rule above stated is correct we apprehend will appear from the following remarks and illustrations.

“Throughout the whole of prophetic Scripture, a time of retribution and of vengeance on God’s enemies is announced. It is called “*the day of the Lord,*” “*the day of wrath and slaughter; of the Lord’s anger, visitation, and judgment;*” “*the great day;*” and “*the last day.*” At the same time, it is to be observed, that this kind of description, and the same expressions, which are used to represent this great day, are also employed by the prophets to describe the fall and punishment of particular states and empires; of Babylon, by Isaiah (ch. xiii.); of Egypt, by Ezekiel (ch. xxx. 2—4, and xxxii. 7, 8.); of Jerusalem, by Jeremiah, Joel, and by our Lord (Matt. xxiv.): and in many of these prophecies, the description of the calamity, which is to fall on any particular state or nation, is so blended and intermixed with that general destruction, which, in the final days of vengeance, will invade all the inhabitants of the earth, that the industry and skill of our ablest interpreters have been scarcely equal to separate and assort them. Hence it has been concluded, by judicious divines, that these partial prophecies and particular instances of the divine vengeance, whose accomplishment we know to have taken place, are presented to us as types, certain tokens, and forerunners, of some greater events which are also disclosed in them. To the dreadful time of universal vengeance, they all appear to look forward, beyond their first and more immediate object. Little indeed can we doubt that such is to be considered the use and application of these prophecies, since we see them thus applied by our Lord and his apostles.”¹

¹ Dr. Woodhouse on the Apocalypse, pp. 172, 173. One of the most remarkable of these prophecies, he observes, is that splendid one of Isaiah, ch. xxxiv.; the importance and universality of which is to be collected from the manner in which it is introduced: “*All nations and people, the world and all things in it,*” are summoned to the audience. It represents “*the day of the Lord’s vengeance,*” and the year of the *recompenses* for the controversy of Sion (ver. 8.); it descends on *all nations and their armies.* (ver. 2.) The images of wrathful vengeance and utter dissolution are the same which are presented under the sixth seal in the Revelation of St. John. (vi. 12—17). The hosts of heaven are dissolved; the heavens are rolled together as a scroll of parchment; the stars fall, like a leaf from a vine, or a fig from its tree. And yet *Idumæa* is mentioned by the prophet as the particular object of vengeance: such seems to be the typical completion and primary application of this prophecy: but

The second psalm is primarily an inauguration hymn, composed by David, the anointed of Jehovah, when crowned with victory, and placed triumphant on the sacred hill of Sion. But, in Acts iv. 25, the inspired apostles with one voice declare it to be descriptive of the exaltation of the Messiah, and of the opposition raised against the Gospel, both by Jews and Gentiles.—The latter part of the sixteenth psalm is spoken of David's person, and is unquestionably, in its first and immediate sense, to be understood of him, and of his hope of rising after death to an endless life; but it is equally clear from Acts ii. 25—31, that it was spoken of Christ, the son of David, who was typified by that king and prophet.—The twenty-second psalm¹, though primarily intended of David when he was in great distress and forsaken by God, is yet, secondarily and mystically, to be understood of our blessed Saviour during his passion upon the cross; and so it is applied by himself. (Matt. xxvii. 46). And it is further observable, that other passages of this psalm (v. 8. 16. 18.) are noticed by the evangelist, as being fulfilled at that time (Matt. xxvii. 35. 43); now it is certain that they could not be fulfilled, unless they had been intended in this mysterious sense of Jesus Christ. The forty-fifth psalm is, in the original, a *song of loves*, an epithalamium on the nuptials of King Solomon and the King of Egypt's daughter; but from Heb. i. 8. we are assured that it is addressed to Christ; and therefore, in a remote and spiritual sense, it celebrates the majesty and glory of his kingdom, his mystical union with his church, and the admirable benefits that would be conferred upon her in the times of the Gospel.

It would be no difficult task to adduce many other psalms in which the double sense is most clearly to be discerned²: but we shall proceed to cite a few instances from the writings of the prophets.

(1.) Isa. vii. 14.—In the *primary* but lower sense of this prophecy, the sign given was to assure Ahaz that the land of Judæa would speedily be delivered from the kings of Samaria and Damascus, by whom it was invaded. But the introduction of the prophecy, the singular stress laid upon it, and the exact sense of the terms in which it was expressed, make it in a high degree probable that it had another and more important purpose: and the event has clearly proved that the *sign given* had, secondarily and mystically, a respect to the miraculous birth of Christ, and to a deliverance much more momentous than that of Ahaz from his then present distressful situation.³

(2.) Isa. xi. 6.—What is here said of the wolf dwelling with the lamb, &c. is understood as having its *first* completion in the reign of Hezekiah, when profound peace was enjoyed after the troubles caused by Sennacherib; but its *second* and full completion is under the Gospel, whose power in changing the hearts, tempers, and lives of the worst of men, is here foretold and described by a singularly beautiful assemblage of images. Of this blessed power there has, in every age of Christianity, been a cloud of witnesses; although its most glorious æra, predicted in this passage, may not yet be

it has evidently a more sublime and future prospect, and in this sense the *whole world* is its object: and using the same symbols and figurative expressions with the prophecy of the sixth seal, with those of the fourteenth, fifteenth, and, above all, sixteenth chapters of the Apocalypse, and with others of the Old and New Testaments, it must, with them, be finally referred to the *great day* of the Lord's vengeance for its perfect completion." Ibid. p. 174.

¹ Dr. Randolph has a beautiful exposition of this Psalm at the end of vol. i. of his *View of Christ's Ministry*, pp. 503—515.

² Bishop Horne, in the preface to his admirable commentary on the Psalms, has noticed a considerable number of those divine odes, which bear a double meaning, the propriety of which he has fully vindicated. Works, vol. ii. pp. x.—xx. See also some further examples in Dr. Nares's *Warburtonian Lectures*, intitled *A Connected and Chronological View of the Prophecies relating to the Christian Church*, pp. 155—162. 176, 177. Almost the whole of the Psalms are applied by Bishop Horsley to the Messiah, in his "*Book of Psalms translated from the Hebrew*," 2 vols. 8vo. But Bishop Marsh has endeavoured to shew that there are no double meanings, or, as he terms them, *secondary senses*, in prophecy. *Lectures on Divinity*, part iv. lect. 22.

³ There is a good philological illustration of this prediction in Dr. Randolph's *Prælectiones Theologicæ*, in vol. ii. (pp. 446. *et seq.*) of his *View of Christ's Ministry*.

arrived. The latter part of the same chapter, in which there are many beautiful allusions to the exode from Egypt, seems to refer principally to the future restoration of the Jews from their several dispersions, and to that happy period when they and the Gentiles shall stand together under the banner of Jesus, and unite their zeal in extending the limits of his kingdom. This is a favourite theme with Isaiah, who is usually and justly designated the Evangelical Prophet; and who (ch. xl.) predicted the deliverance of the Jews from the Babylonish captivity, and their restoration to the land of Canaan;—events which were primarily and literally accomplished, but which by the evangelist Matthew (iii. 3.), and by our Lord himself (Matt. xi. 10.), are said to have been fulfilled by John the Baptist's preaching in the wilderness of Judæa; and which, secondarily and spiritually, foretold the deliverance of mankind from the infinitely greater bondage of sin.

(3.) Once more.—Hos. xi. 1. *Out of Egypt have I called my son.* This passage, in its literal sense, was meant of God's delivering the children of Israel out of Egypt; but, in its secondary and mystical sense, there can be no doubt that an allusion was intended by the Holy Spirit to the call of the infant Christ out of the same country. (Matt. ii. 15.)

Thus it is evident that many prophecies *must be taken in a double sense*, in order to understand their full import; and this twofold application of them, by our Lord and his apostles, is a full authority for us to consider and apply them in a similar way. In order to ascertain whether a prophecy is to be taken in a double sense, the following rules have been laid down by the celebrated Vitringa.¹

1. That we may attain an accurate and distinct knowledge of the *subject* of a prediction, we must carefully attend to all the *attributes* and *characters* which are applied to that subject in such prophecy; for, if the subject be not specifically mentioned by *name*, it may be discovered by its characteristics; of this description are many of the prophecies concerning Christ. And if the subject be named, we must inquire whether it is to be taken properly or mystically, or partly properly and partly mystically; for instance, when any person or thing is particularly named as a type of the Messiah.

2. We must not, however, depart from the literal sense of the subject, when called by its own proper name, if all the attributes, or the principal and more remarkable ones, agree with the subject of the prophecy. This rule will be found of considerable use in interpreting the prophecies concerning Israel, Judah, Tyre, Babylon, Egypt, and other countries and places.

3. If the attributes by no means agree with the subject expressed in a prophecy by its own name, we must think of another subject answerable to it, which is called by this name, on account of the agreement between the type and antitype. Examples of this occur in the prophecies concerning Edom (Isa. lxiii. 1—6.), David (Ezek. xxxiv. 24—31.), and Elijah (Mal. iv. 5.).

4. If, in prophecies, the subject be treated of under its express name, so that it will bear both the proper and mystical interpretation,

¹ In his *Typus Doctrinæ Propheticae*, cap. ii. Dr. Aphorpe has translated twenty of Vitringa's canons (which are admirably illustrated by numerous examples in his valuable commentary on Isaiah) in his *Lectures on Prophecy*, vol. i. p. 90, and following. Jahn has given several additional examples. *Introd. ad Vct. Fædus*, pp. 332—334.

and the attributes of the prophetic discourse be such, that some of them agree more strictly with the subject mystically taken, while others are more correctly predicated of it in a literal and grammatical sense:—in such cases, we must take the subject of the prophecy to be, not simple, but *complex*: and that the prophet, being influenced and illuminated by the Holy Spirit, expresses himself in such a manner as to be understood of both; and the reader is to be apprised of the mystical or allegorical sense, as enveloped in the literal sense. Thus, many of the prophecies concerning Babylon, Edom, Egypt, and Tyre, contain such august and magnificent expressions, as, if taken properly, will admit of a very poor and barren exposition: and therefore it must be presumed that the Holy Spirit designed something more, and to lead our minds to the mystical Babylon, &c. In like manner, such grand things are sometimes spoken concerning the return of the Jews from the Babylonish captivity, and mention is made of such distinguished blessings being bestowed upon them, as necessarily lead us to look for a further and more complete fulfilment in the redemption by Jesus Christ, and the spiritual blessings of grace bestowed upon the people of God, under the Gospel dispensation. Isa. lii. 1—3. and Jer. iii. 14—18. to cite no other examples, present very striking illustrations of this remark. Hence it follows that,

5. Prophecies of a general nature are applicable by accommodation to individuals; most of the things, which are spoken of the church, being equally applicable to her individual members.

6. Prophecies of a particular nature, on the other hand, admit, and often require, an extended sense: for instance, Edom, Moab, or any of the enemies of God's people, are often put for the whole; what is said of one being generally applicable to the rest. And, in like manner, what is said either to or concerning God's people, on any particular occasion, is of general application; as all, who stand in the same relation to God, have an interest in the same prophecies.

II. *Predictions, denouncing judgments to come, do not in themselves speak the absolute futurity of the event, but only declare what is to be expected by the persons to whom they are made; and what will certainly come to pass, unless God in his mercy interpose between the threatening and the event.*

“So that comminations do speak only the *debitum pœnæ*, and the necessary obligation to punishment: but therein God doth not bind up himself as he doth in absolute promises; the reason is, because comminations confer no right to any, which absolute promises do, and therefore God is not bound to necessary performance of what he threatens. Indeed the guilt or obligation to punishment is necessary, where the offence hath been committed, to which the threatening was annexed: but the execution of that punishment doth still depend upon God's arbitrary will, and therefore he may suspend or remove it upon serious addresses made to himself in order to it. For, since God was pleased not to take the present forfeiture of the first grand transgression, but made such a relaxation of that penal law, that conditions of pardon were admittable, notwithstanding sentence passed upon the malefactors, there is strong ground of presumption in human

nature, that God's forbearance of mankind, notwithstanding sin, doth suppose his readiness to pardon offenders upon their repentance, and therefore that all particular threatenings of judgments to come do suppose incorrigibility in those against whom they are pronounced: upon which the foundation of hope is built, that, if timely repentance do intervene, God will remove those judgments which are threatened against them¹:" of these conditional comminatory predictions we have examples in Jonah's preaching to the Ninevites (Jonah iii. 4—10.), and in Isaiah's denunciation of death to Hezekiah. (Isa. xxxviii. 1). See also a similar instance in Jer. xxxviii. 14—23.

III. *Predictions then express divine purposes, when many prophets in several ages concur in the same predictions.*—

"Because it is hardly seen but all those tacit conditions, which are supposed in general promises or comminations, may be altered in different ages: but, when the conditions alter, and the predictions continue the same, it is a stronger evidence that it is some immutable counsel of God, which is expressed in those predictions. And in this case one prediction confirms the foregoing, as the Jews say of prophets, "*one prophet that hath the testimony of another prophet, is supposed to be true:*" but it must be with this supposition, that the other prophet was before approved to be a true prophet. Now, both these meet in the prophecies concerning our Saviour: for to him bear all the prophets witness, and in their several ages they had several things revealed to them concerning him; and the uniformity and perfect harmony of all these several prophecies by persons at so great distance from each other, and being of several interests and employments, and in several places, yet all giving light to each other, and exactly meeting at last in the accomplishment, do give us yet a further and clearer evidence, that all those several beams came from the same sun, when all those scattered rays were at last gathered into one body again at the appearance of the Sun of Righteousness in the world."²

SECTION III.

OBSERVATIONS ON THE ACCOMPLISHMENT OF PROPHECIES
CONCERNING THE MESSIAH IN PARTICULAR.³

I. *JESUS CHRIST being the great subject and end of Scripture revelation, we ought every where to search for prophecies concerning him.*

¹ Stillingfleet's *Origines Sacræ*, book ii. chap. vi. § 10. pp. 120, 121. 8th edit. Jahn, *Enchiridion Hermeneutica*, pp. 148, 149.

² Stillingfleet, p. 120.

³ Bishop Marsh (*Divinity Lectures*, part iv. lect. xx. and xxi.) has several admirable observations on the connection subsisting between the truth of Christianity and the prophecies relating to the Messiah: nearly the whole of Lecture xxi. is occupied with examples of predictions literally and strictly *foretelling the coming of Christ*.

We are assured by Christ himself that the Scriptures testify of him (John v. 39.), and that in Moses, the Psalms, and Prophets, there are things concerning him (Luke xxiv. 25—27. 44.): further, we have the declaration of an inspired apostle, that to him give all the prophets witness (Acts x. 43.), and of an angel of God, that “*the testimony of Jesus is the spirit of prophecy.*” (Rev. xix. 10.) It may therefore be remarked generally, that whatsoever is emphatically and characteristically spoken of some certain person, not called by his own name, in the psalms or prophetic books, so that each predicate can be fully demonstrated in no single subject of that or any other time, must be taken as said and predicted of the Messiah. The twenty-second psalm, and the fifty-third chapter of Isaiah’s prophecy, may be adduced in illustration of this rule, which will not mislead any student or reader of the sacred volume. The four remarks in pp. 717, 718, may be advantageously employed in the application of this rule.

II. *The interpretation of the word of prophecy, made by Jesus Christ himself, and by his inspired apostles, is a rule and key by which to interpret correctly the prophecies cited or alluded to by them.*

The propriety of this canon must be obvious: for as every one is the best interpreter of his own words, so the Holy Spirit, (under whose influence the ancient prophets wrote and spoke,) in more recent prophecies, refers to former predictions, and often uses the same words, phrases, and images, thus leading us to understand the true sense of those oracles¹. For instance, the prophecy (in Isa. viii. 14.) that the Messiah would prove a stone of stumbling and a rock of offence, is more plainly repeated by Simeon (Luke ii. 34.), and is shown to have been fulfilled by St. Paul (Rom. ix. 32, 33.), and by St. Peter (1 Pet. ii. 8.); and the sixteenth psalm is expressly applied to Jesus Christ by the latter of these apostles. (Acts ii. 25—31.)²

II. *Since it is certain that there are, in the prophetic parts of the Scriptures, distinct delineations of the whole counsel of God concerning Messiah’s kingdom, those interpreters act rightly, who, in prophecies that evidently treat of the kingdom of Christ and its affairs, industriously attend to the events concerning the Christian church, which are known from history, and apply them accordingly; provided this be done without doing violence to the Scripture, since “Jehovah doeth nothing, but he revealeth his secrets unto his servants the prophets.” (Amos iii. 7.)*

The prophecies of Daniel and John are concurrent in very many circumstances concerning the church of Christ; and it is only by the

¹ Bishop Lowth has some fine remarks on this topic towards the close of his eleventh Lecture.

² The petty cavils and evasions of Ruperti and other modern commentators, who deny (without being able to disprove) the above canon, is well exposed by Dr. J. P. Smith, on the Person of Christ, vol. i. pp. 222, 223.

application of this rule that learned and pious men have been able to trace the accomplishment of many parts of their predictions.

III. *Where the prophets describe a golden age of felicity, they clearly foretel Gospel times.*

At the time the prophets respectively flourished, the Israelites and Jews were, in general, notoriously wicked, although, even in the worst of times, there was a considerable number who feared Jehovah. Hence, while the prophets denounce national judgments upon the wicked, (in which temporal afflictions the righteous would necessarily be involved,) they at the same time hold out to the latter, to strengthen their trust in God, predictions of future and better times; and, with promises of some great and temporal deliverance, they invariably connect a display of the yet greater though future deliverance of the Messiah; the peace and happiness, that are to prevail in consequence of that deliverance, are pourtrayed in such a beautiful assemblage of images, and delineate so high a state of felicity, that, as there is no period in the history of the world, prior to the Christian dispensation, to which they can in any way be applied, these predictions of future happiness and peace must necessarily be understood exclusively to refer to Gospel times. Many passages might be adduced from the prophetic writings in confirmation of this rule. It will however suffice to adduce two instances from Isaiah, ch. ix. 2—7. and xi. 1—9. In the former of these passages, the peaceful kingdom of the Messiah is set forth, its extent and duration; and in the latter, the singular peace and happiness which should then prevail, are delineated in imagery of unequalled beauty and energy.¹

IV. *Things, foretold as universally or indefinitely to come to pass under the Gospel, are to be understood,—as they respect the duty,—of all persons; but,—as they respect the event,—only of God's people.*

Thus, when the peace, that is foretold to prevail in Gospel times, is stated to be so great that men should then *beat their swords into ploughshares, and their spears into pruning hooks*; that nation should not *lift up sword against nation, neither learn war any more* (Isa. ii. 4.); and that *the wolf should lie down with the lamb, and the leopard with the kid*, (Isa. xi. 6. and lxxv. 25., with other passages that might be adduced);—all these highly figurative expressions are to be understood of the nature, design, and tendency of the Gospel, and what is the duty of all its professors, and what would actually take place in the Christian world, if all who profess the Christian doctrine did sincerely and cordially obey its dictates. And, so far as the Gospel does prevail upon any, it reclaims their wild and unruly natures; from being furious as wolves, they become meek as lambs, and, from raging like lions, they become gentle and tender as kids; so far are they from hurting or injuring others, that they dare not entertain any the slightest

¹ Rambach, Inst. Herm. pp. 175—177. J. B. Carpzov, Primæ Linæ Hermeneuticæ, pp. 25, 26.

thoughts of malevolence or revenge, towards their most inveterate enemies.

V. *As the antient prophecies concerning the Messiah are of two kinds, some of them relating to his first coming to suffer, while the rest of them concern his second coming to advance his kingdom, and restore the Jews;—in all these prophecies, we must carefully distinguish between his first coming in humiliation to accomplish his mediatorial work on the cross, and his second coming in glory to judgment.*

This distinction is sufficiently obvious in those passages which treat of either coming, separately, as in Isa. vii. 14. ix. 6. liii. &c. which treat of his *first coming* in the flesh; and in Isa. ii. 10—21., which refers to his *second coming* to judgment. To the former must be referred all those passages which relate to his humiliation. But it is more difficult to distinguish each advent in those passages, in which the prophet makes an *immediate* transition from the one to the other. For instance, in Isa. xl. 1—9., the prediction relates to the first advent of Christ, but in v. 10. his second coming to judgment is noticed, express mention being made of the solemn work of retribution, which is peculiar to judgment. Again, in Jer. xxiii. 5—7. the promise of sending the Son of God into the world is, in v. 8., joined with a prophecy concerning the conversion of the Jews, which is yet future. A similar instance of uniting the two advents of Christ occurs in Mal. iii. 1—5. By distinguishing, however, between them, we shall be better able to combat the objections of the Jews, who apply to the Messiah all those predictions which refer to a state of exaltation, while they overlook all those plain, though less numerous prophecies, in which is described Messiah's first coming in a state of humiliation.

Before we dismiss the important subject of prophecy, there are two cautions, which must uniformly be kept in view in studying the prophetic writings.

The first is, *that we do not apply passing events as actually fulfilling particular prophecies.* It has justly been remarked, that “a commentator upon the predictions of Daniel and John can never be too much upon his guard against the fascinating idea, that he may expect to find *every passing event of his own day* there predicted. Before he ventures to introduce any exposition founded upon *present* circumstances, he ought to make it clearly appear that it both accords with the *chronological* order so carefully preserved in those prophecies, that it strictly harmonises with the *language of symbols*, and that it demonstrates every part of the prediction to tally *exactly* with its supposed accomplishment.”¹

The other caution is, *that we do not curiously pry beyond what is expressly written, or describe as fulfilled prophecies*

¹ Faber's Dissertation on the Prophecies, vol. ii. p. 277.

which are yet future. Such secret things as unaccomplished prophecies belong unto the Lord our God; and it is a vain waste of time to weary ourselves with conjectures respecting the precise mode of their accomplishment. Upon these points, when we go beyond what is written, we exceed our commission: and it has almost invariably been found, that a commentator, who attempted to shew *how* a prophecy was about to be fulfilled, was by the event convicted of error. We may safely and positively declare what will come to pass, and we may even say *how* it will come to pass, so long as we resolutely confine ourselves to the *explicit declarations of Scripture*; but to point out the *manner* in which an event will be accomplished, *any further than the word of God* hath revealed the manner of it, is to pry too curiously into what he hath purposely concealed, and to aim at becoming prophets, instead of contenting ourselves with being humble and fallible expositors of prophecy. What *the Bible* hath declared, that *we* may without hesitation declare: beyond this, all is mere vague conjecture.¹

On the subject of apparent contradictions between prophecies and their accomplishment, see Vol. I. pp. 604—607, *supra*.²

¹ Faber's Dissertation on the Prophecies, vol. i. p. 77.

² In addition to the writers cited in the course of this chapter, it may be stated that the fulfilment of prophecy is fully considered by Bishop Newton, in his "Dissertations" 2 vols. 8vo. See also Sir Isaac Newton's Observations on Daniel and the Apocalypse, 4to. A. H. Franckii Introductio ad Lectionem Prophetarum (Halæ Magdeburgicæ 1724. 8vo.) pp. 1—88. In pp. 91—247. he has applied his general principles to the interpretation of the Prophet Jonah; Glassii Philologia Sacra, lib. i. tract. iv. col. 311—324. (4to edit. Lipsiæ, 1725); Rambachii Observationes Selectæ de Parallelismo Sacro, pp. 219—235, and his Institut. Hermeneuticæ Sacræ, pp. 741—745, 779—791, J. E. Pfeifferi, Inst. Herm. Sacr. pp. 79—812. Langii Hermeneutica Sacra, pp. 133—150. Turretin de Sacræ Scripturæ Interpretatione, cap. 4. pp. 244—255.: in pp. 256—295, he has given an admirable illustration of the principles laid down by him in the preceding chapter, by expounding chapters i. and ii. of the prophecy of Joel; Principes Generaux pour l'Intelligence des Prophetes (Paris, 1763, 8vo.); Bishop Warburton's Divine Legation of Moses, book vi. (Works, vol. vi. pp. 47, *et seq.*); Dr. Hey's Norrisian Lectures, vol. i. pp. 235—240;—Dr. Smith's View of the Prophets, 12mo.; Bishop Hurd's Introduction to the Study of the Prophets; (Works, vol. v.) Dr. Macknight's Translation and Commentary on the Epistles, vol. iv. (4to. edit.) or vi. (8vo. edit.) essay viii. sect. v.; Mr. Frere's Combined View of the Prophecies of Daniel, Esdras, and St. John, 8vo.; and the Rev. Wm. Jones's Lectures on the Figurative Language of Scripture, (Works, vol. iii.) These writers have all been consulted on the present occasion; and to the list of them may be added Bishop Sherlock's Discourses on Prophecy; Mr. Kett's History the Interpreter of Prophecy; Bishops Hallifax and Bagot, Drs. Aphorpe and Pearson, and Mr. Nares, in their respective Warburtonian Lectures on Prophecy, and Smith's Select Discourses, disc. vi. pp. 167—280 4to edit.

CHAPTER VIII.

ON THE INTERPRETATION OF TYPES.

I. *Nature of a Type.*—II. *Different species of Types.*—1. *Legal Types.*—2. *Prophetical Types.*—3. *Historical Types.*—III. *Rules for the Interpretation of Types.*—IV. *Remarks on the Interpretation of Symbols.*

I. A TYPE, in its primary and literal meaning, simply denotes a rough draught, or less accurate model, from which a more perfect image is made: but, in the sacred or theological sense of the term, a type may be defined to be a symbol of some thing future and distant, or an example prepared and evidently designed by God to prefigure that future thing. What is thus prefigured is called the *antitype*.¹

The first characteristic of a type is its *adumbration of the thing typified*. One thing may adumbrate another,—either in something which it has in common with the other: as the Jewish victims by their death represented Christ, who in the fullness of time was to die for mankind:—or in a symbol of some property possessed by the other; as the images of the cherubim, placed in the inner sanctuary of the temple, beautifully represented the celerity of the angels of heaven, not indeed by any celerity of their own, but by wings of curious contrivance, which exhibited an appropriate symbol of-swiftness:—or in any other way, in which the thing representing can be compared with the thing represented; as Melchizedek the priest of the Most High God represented Jesus Christ our priest. For though Melchizedek was not an eternal priest, yet the sacred writers have attributed to him a slender and shadowy appearance of eternity, by not mentioning the genealogy or the parents, the birth or death of so illustrious a man, as they commonly do in the case of other eminent persons, but under the divine direction concealing all these particulars.

The next requisite to constitute a type, is *that it be prepared and designed by God to represent its antitype*.² This

¹ Outram de Sacrificiis, lib. i. c. 18. or p. 215 of Mr. Allen's accurate translation. This work is of singular value to the divinity student; as affording, in a comparatively small compass, one of the most masterly vindications of the vicarious atonement of Christ that ever was published.

² "It is essential," observes Bp. Van Mildert, "to a type, in the scriptural acceptation of the term, that there should be a competent evidence of the divine

forms the distinction between a type and a simile: for many things are compared to others, which they were not made to resemble, for the purpose of representing them. For, though it is said that "all flesh is grass, and all the glory of man as the flower of grass" (1 Pet. i. 24), no one can consider the tenderness of grass as a type of human weakness, or the flower of grass as a type of human glory. The same remark must be applied also to a metaphor, or that species of simile in which one thing is called by the name of another; for, though Herod from his cunning is called a *fox* (Luke xiii. 32.), and Judah for his courage a *lion's whelp* (Gen. xlix. 9.), yet no one supposes foxes to be types of Herod, or young lions types of Judah.

Our definition of a type includes also, that the object represented by it is something future. Those institutions of Moses, which partook of the nature of types, are called "a shadow of things to come," (Col. ii. 17.); and those things which happened unto the fathers for types are said to have been written for our admonition, "upon whom the ends of the world are come." (1 Cor. x. 1. 11). In the same sense the Mosaic law, which abounded with numerous types, is declared to have had "a shadow of good things to come." (Heb. x. 1.) And those things which by the command of God were formerly transacted in the tabernacle, are described as prefiguring what was afterwards to be done in the heavenly sanctuary. (Heb. ix. 11, 12. 23, 24). Hence it appears, that a type and a symbol differ from each other as a *genus* and *species*. The term *symbol* is equally applicable to that which represents a thing, past, present, or future: whereas the object represented by a *type* is invariably future. So that all the rites, which signified to the Jews any virtue that they were to practise, ought to be called symbols rather than types; and those rites, if there were any, which were divinely appointed to represent things both present and future, may be regarded as both symbols and types;—symbols, as denoting things present; and types, as indicating things future.

We may further remark, that a type differs from a parable, in being grounded on a matter of fact, not in a fictitious narrative, but is much of the same nature in actions, or things and persons, as an allegory is in words; though allegories are frequently so plain, that it is scarcely possible for any man to mistake them: and thus it is, in many cases, with respect to

intention in the correspondence between it and the antitype,—a matter not left to the imagination of the expositor to discover, but resting on some solid proof from Scripture itself, that this was really the case." Bampton Lectures, p. 239.

types. Where, indeed, there is only one type or resemblance, it is in some instances not so easily discernible; but where several circumstances concur, it is scarcely possible not to perceive the agreement subsisting between the type and the antitype. Thus, the ark was a type of baptism; the land of Canaan, of heaven; the brazen serpent, and the prophet Jonah, of our Saviour's crucifixion and resurrection.

II. In the examination of the sacred writings, three species of types present themselves to our consideration; viz. *legal types*, or those contained in the Mosaic law; *prophetical types*, and *historical types*.

1. *Legal types*.—It evidently appears, from comparing the history and economy of Moses with the whole of the New Testament, that the ritual law was typical of the Messiah and of Gospel blessings: and this point has been so clearly established by the great apostle of the Gentiles in his Epistle to the Hebrews, that it will suffice to adduce a very few examples, to show the nature of legal types. Thus, the entire constitution, and offerings of the Levitical priesthood, typically prefigured Christ the great high priest (Heb. v. vii. viii.): and especially the ceremonies observed on the great day of atonement. (Lev. xvi. with Heb. ix. throughout, and x. 1—22.) So, the pasover and the paschal lamb typified the sacrifice of Jesus Christ (Exod. xii. 3. *et seq.* with John xix. 36. and 1 Cor. v. 7.): so, the feast of Pentecost, which commemorated the giving of the law on Mount Sinai, (Exod. xix. xx.) prefigured the effusion of the Holy Spirit on the apostles, who were thus enabled to promulgate the Gospel throughout the then known world. (Acts ii. 1—11.) And it has been conjectured¹ that the feast of tabernacles typifies the final restoration of the Jews. In like manner, the privileges of the Jews were types of those enjoyed by all true Christians; “for their relation to God as his people, signified by the name *Israelite* (Rom. ix. 4), prefigured the more honourable relation, in which believers, the *true Israel*, stand to God.—Their *adoption* as the sons of God, and the privileges they were entitled to by that adoption, were types of believers being made partakers of the *divine nature* by the renewing of the Holy Ghost, and of their title to the inheritance of heaven.—The residence of the *glory*, first in the tabernacle and then in the temple, was a figure of the residence of God by His spirit in the Christian church, His temple on earth, and of His eternal residence

¹ By the Rev. Dr. Ehington, Provost of Trinity College, Dublin. See the grounds of this conjecture ably supported in Dr. Graves's Lectures on the Pentateuch, vol. ii. pp. 393—395, notes.

in that church brought to perfection in heaven.—The *covenant with Abraham* was the new or Gospel covenant, the blessings of which were typified by the temporal blessings promised to him and to his *natural seed*: and the *covenant at Sinai*, whereby the Israelites, as the worshippers of the true God, were separated from the idolatrous nations, was an emblem of the final separation of the righteous from the wicked.—In the *giving of the law*, and the formation of the Israelites into a nation or community, was represented the formation of the city of the living God, and of the general assembly of the church of the first-born.—Lastly, the heavenly country, the habitation of the righteous, was typified by *Canaan*, a country given to the Israelites by God's promise.¹

2. *Prophetical types* are those by which the divinely inspired prophets prefigured or signified things either present or future, by means of external symbols. Of this description is the prophet Isaiah's going naked (that is, without his prophetic garment) and barefoot (Isa. xx. 2.), to prefigure the fatal destruction of the Egyptians and Ethiopians.—The hiding of a girdle in a rock on the banks of the Euphrates, which, on being subsequently taken thence, proved to be rotten, to denote the destruction which would speedily befall the abandoned and ungrateful Jewish people, (Jer. xiii. 1—7. compared with the following verses):—the abstaining from marriage (Jer. xvi. 2.), mourning (ver. 5.), and feasting (ver. 8), to indicate the woeful calamities denounced by Jehovah against his people for their sins. Similar calamities are prefigured by breaking a potter's vessel. (Jer. xviii. 2—10). By making bonds and yokes (Jer. xxvii. 1—8.) are prefigured the subjugation of the kings of Edom, Moab, the Ammonites, Tyre, and Sidon by Nebuchadnezzar: and in like manner, Agabus's binding his own hands with Paul's girdle intimated the apostle's captivity at Jerusalem. (Acts xxi. 10, 11.)²

To this class of types may be referred *prophetical and typical visions* of future events: some of these have their interpretation annexed: as Jeremiah's vision of the almond tree and a seething pot (Jer. i. 11—16), Ezekiel's vision of the resurrection of dry bones (Ezek. xxxvii.), with many similar instances recorded in the sacred writings. Other typical visions, however, will in all probability be explained only by their actual accomplishment; as Ezekiel's vision of the temple and holy city (ch. xl. to the

¹ Dr. Macknight on Rom. ix. 4. note 1.

² Other examples of, and observations on, prophetical types, may be seen in Dr. Nares's Warburtonian Lectures on the Prophecies concerning the Messiah, pp. 70—86. 117—125.

end), and especially the Revelation of Saint John: which will then be most clear and intelligible when the whole is fulfilled; as we can now plainly read the calling of the Gentiles in many parts of the Old Testament, which seemed so strange a thing, before it was accomplished, even to those who were well acquainted with the writings of the prophets. See an instance of this in Acts xi. 1—18.

3. *Historical types* are the characters, actions, and fortunes of some eminent persons recorded in the Old Testament, so ordered by Divine Providence as to be exact prefigurations of the characters, actions, and fortunes of future persons who should arise under the Gospel dispensation. In some instances, the persons whose characters and actions prefigured future events, were declared by Jehovah himself to be typical, long before the events which they prefigured came to pass: these have been termed *innate*, or natural historical types. But, in other instances, many persons really typical were not known to be such, until after the things which they typified had actually happened: these have been called *inferred* types, because in general they are consequentially ascertained to be such by expositors and interpreters of the Scriptures, by fair probabilities agreeable to the analogy of faith. The most remarkable typical persons and things mentioned in the Old Testament are Adam, Abel, Noah, Melchizedec, Isaac, the ram sacrificed by Abraham, Joseph, the pillar of fire, the manna, the rock in the desert whence water flowed, the scape-goat, the brazen serpent, Moses, Aaron, Joshua, Sampson, Samuel, David, Solomon, Jonah, and Zerubabel. It would swell this chapter almost into a commentary upon very numerous passages of Scripture, were we to attempt to shew how clearly these characters, &c. correspond with their great antitype the Lord Jesus Christ: the principal only have been enumerated, and we refer the reader to the writers mentioned below, by whom they have been best explained.¹

III. From the preceding remarks and statements it will be obvious, that great caution is necessary in the interpretation of types; for unless we have the authority of the sacred writers themselves for it, we cannot conclude with certainty that this

¹ The subject of historical types is fully elucidated by Huet in his *Demonstratio Evangelica*, cap 170. vol. ii. pp. 1056—1074. Amst. 1680; by Dr. Macknight in his *Essay on the right Interpretation of the Language of Scripture*, in vol. 4 or 6 (4to or 8vo) of his translation of the Apostolical Epistles, Essay viii. sect. 1—5; and by Mr. M'Ewen in his "Grace and Truth, or the Glory and Fulness of the Redeemer, displayed, in an attempt to explain, illustrate, and enforce the most remarkable types, figures, and allegories of the Old Testament." 12mo. Edinburgh, 1803. Though fanciful in some of his expositions, this author may nevertheless be consulted with advantage.

or that person or thing, which is mentioned in the Old Testament, is a type of Christ on account of the resemblance which we may perceive between them: but we may admit it as probable. "Whatever persons or things recorded in the *Old Testament*, were expressly declared by Christ, or by his apostles, to have been designed as prefigurations of persons or things relating to the *New Testament*, such persons or things so recorded in the *former*, are types of the persons or things, with which they are compared in the *latter*. But if we assert, that a person or thing was designed to prefigure *another* person or thing, where no such prefiguration has been declared by *divine authority*, we make an assertion for which we neither *have*, nor can have, the slightest foundation. And even when comparisons *are* instituted in the *New Testament* between antecedent and subsequent persons or things, we must be careful to distinguish the examples, where a comparison is instituted merely for the sake of *illustration*, from the examples where such a *connexion* is declared, as exists in the relation of a *type* to its antitype¹." In the interpretation of types, therefore,

1. *There must be a fit application of the type to the antitype.*

"To constitute one thing the *type* of another, as the term is generally understood in reference to Scripture, something *more* is wanted than mere *resemblance*. The former must not only *resemble* the latter, but must have been *designed* to resemble the latter. It must have been so designed in its *original institution*. It must have been designed as something *preparatory* to the latter. The type, as well as the antitype, must have been pre-ordained; and they must have been pre-ordained as constituent parts of the same general scheme of Divine Providence. It is this *previous design* and this *pre-ordained connexion*, which constitute the relation of type and antitype. Where *these* qualities fail, where the *previous design* and the *pre-ordained connexion* are wanting, the relation between any two things, however similar in *themselves*, is not the relation of type to antitype²." In further explanation of this canon it may be remarked, that in a type *every* circumstance is far from being typical, as in a parable there are several incidents, which are not to be considered as parts of the parable, nor to be insisted upon as such. From not considering the evident relation which ought to subsist between the type and the antitype, some fanciful expositors, under pretence that the tabernacle of Moses was a figure of the church or of heaven, have converted even the very *boards* and *nails* of it into *types*. Thus Cardinal Bellarmine³, found the mass to be typified by Melchizedec's bringing forth *bread and wine*, he being a priest of the Most High God. The same great

¹ Bishop Marsh's Lectures, part iii. p. 115.

² *Ibid.* p. 113.

³ De Missa, lib. i. cap. 9.

adversary of the Protestants (in his Treatise *de Laicis*) in like manner discovered that their secession under Luther "was typified by the secession of the ten tribes under Jeroboam; while the Lutherans with equal reason retorted that Jeroboam was a type of the Pope, and that the secession of Israel from Judah typified, not the secession of the Protestants under Luther, but the secession of the church of Rome from primitive Christianity, But, to whichever of the two events the secession under Jeroboam may be supposed the most *similar* (if similarity exist there *at all* beyond the mere *act* of secession), we have no authority for pronouncing it a *type* of either. We have no *proof* of previous design and of pre-ordained connexion between the subjects of comparison; we have no *proof* that the secession of the Israelites under Jeroboam was designed to prefigure any *other* secession whatever¹." From the same inattention to considering the necessarily evident relation between the type and the antitype, the Hebrew monarch *Saul*, whose name is by interpretation *Death*, has been made a type of the moral law which Saint Paul terms the "ministration of *death*." (2 Cor. iii. 7.) In like manner, the period, which elapsed between the anointing of David and the death of Saul, has been made to typify the time of Christ's ministry upon earth!! And "the long war between the house of Saul and the house of David," (2 Sam. iii. 1.) in which "David waxed stronger and stronger, and the house of Saul weaker and weaker," has been represented as strikingly portrayed in the lengthened contests between the righteousness of faith and that of works, so often alluded to in the epistles, especially in those addressed to the Romans and Galatians!!!²

It were no difficult task to adduce numerous similar examples of abuse in the interpretation of types: but the preceding will suffice to shew the danger of falling into it, and the necessity of confining our attention to the strict relation between the type and the antitype. In further illustration of this canon it may be remarked, that in expounding typical passages three points should be always kept in mind, viz.—

1. The *type itself* must in the first instance be explained according to its literal sense; and if any part of it appear to be obscure, such obscurity must be removed: as in the history of *Jonah*, who was swallowed by a great fish, and cast ashore on the third day.

2. The *analogy* between the thing prefiguring and the thing prefigured must be *soberly* shewn in all its parts.

The criteria for ascertaining this analogy are to be found first in the *sacred writings themselves*; for whenever the Holy Spirit refers any thing to analogy, either expressly or by implication, there we may rest assured that such analogy was designed by God. We shall also derive

¹ Bishop Marsh, part iii. p. 117.

² The reader who may be desirous of seeing the above extravagant *typifications* treated at length, will find them minutely stated, with other similar particulars equally extravagant, in the "Bible Magazine," vol. 4. pp. 22—29.

material assistance, in the interpretation of types, from the exercise of *legitimate reasoning and deduction*,—not the crude notions urged by every person of warm devotional feelings or vivid imagination, but such fair reasoning as depends upon the scope and circumstances, and which harmonises with the nature of things. For instance, would we ascertain the spiritual analogy of the coverings of the tabernacle, we must previously direct our attention to its scope or primary design, which was to be as it were the palace of the Most High, who was there worshipped by the Israelites during their journeyings in the wilderness: whence it is clear that the tabernacle adumbrated the church of the living God, which is termed the *House of God*. (1 Tim. iii. 15.) The *harmony* or agreement of the thing typifying and the thing typified is then to be elicited: and on consideration it will be found, that as the tabernacle was planned under the immediate direction of Jehovah, (whose spirit rested on the artificers Bezaleel and Aholiab,) and, when finished, was said to be the dwelling-place of the God of Israel; so the true church of Christ is under his immediate care and protection, his Holy Spirit having descended plenaryly on the apostles by whom it was founded, and his gracious influences and teachings being also promised to all ministers of the Gospel, and to all *true* Christians, who live in the enjoyment of communion with God. And as in the tabernacle there were found bread, light, &c. these *probably* were emblematical of the ample provision made in Christ for the direction, support, and salvation of the soul of man. Beyond this typical interpretation of the tabernacle we cannot safely go, without deviating into all the vagaries of imagination.

2. *There is often more in the type than in the antitype.*

God designed one person or thing in the Old Testament to be a type or shadow of things to come, not in all things, but only in respect to *some particular thing* or things: hence we find many things in the type, that are inapplicable to the antitype. The use of this canon is shown in the epistle to the Hebrews, in which the ritual and sacrifices of the Old Testament are fairly accommodated to Jesus Christ the antitype, although there are many things in that priesthood which do not accord. Thus the priest was to offer sacrifice for his own sins (Heb. v. 3.), which is in no respect applicable to Christ. (Heb. vii. 27.) Again the Mosaic priesthood is (vii. 18.) *weak and unprofitable*, neither of which characters can be applied to the Redeemer, *who continueth ever, and hath an unchangeable priesthood.* (vii. 24, 25.)

3. *Frequently there is more in the antitype than in the type.*

The reason of this canon is the same as that of the preceding rule: for, as no single type can express the life and particular actions of Christ, there is necessarily more in the antitype than can be found in the type itself; so that one type must signify one thing, and another type another thing. Thus, *one* goat could not typify Christ both in his death and resurrection: therefore two were appointed (Lev. xvi. 7.), one of which was offered, and prefigured his “full, perfect, and sufficient atonement;” while the other, which was dismissed, typified his

triumph over death and the grave. In like manner, Moses was a type of Christ as a Redeemer, in bringing the children of Israel out of Egypt; and Joshua, in bringing them into Canaan, which was a type of heaven,—the true country of all sincere Christians.

4. *Where there are many partial types of one and the same thing, we are in such cases to judge of the antitype, not from one type, but from all of them, jointly considered.*

The reason of this canon also depends upon the three former ones: for, as the persons and events mentioned in the New Testament were prefigured *at sundry times and in divers manners* (Heb. i. 1.), if we would form a correct judgment of the thing prefigured by types, we must not examine or meditate upon one type singly, but upon many of them collectively taken together. The propriety of this rule is so obvious as to render any further illustration unnecessary: we may however remark, that such a comparison of several types of the same evangelical truth will not only afford admirable illustrations of it; but will also shew the imbecility of the types themselves as contrasted with the pre-eminent excellence of the great antitype, and at the same time teach us to prosecute our investigations with becoming humility.

5. *In interpreting the Old Testament types, we must accurately examine whether the shadow, or the truth represented by a shadow, be proposed;—in other words, whether the prophets uttered their predictions concerning the Messiah under the shadow of types, or in express terms, namely, speaking of him in a literal sense.*

This canon is rendered necessary by the well known custom of prophetic diction; in which the prophets frequently make sudden transitions from the type to the antitype, from corporeal to spiritual things. An example of such transition occurs in Psal. ii. 7., which, though literally to be understood of David, is prophetically and typically applicable to Jesus Christ; and so it was understood and applied by Saint Paul. (Acts xiii. 33.)

6. *The wicked, as such, are not to be made types of Christ.*

For how can a thing, which is bad in itself, prefigure or typify a thing that is good? Yet, for want of attending to this obvious and almost self-evident proposition, some¹ expositors have interpreted the adultery of David, and the incest of Amnon, as typical of the Messiah! and the oak, on which Absalom was suspended by the hair of his head, has been made a type of the cross of Christ!²

It is not, however, to be denied, that the punishments of some malefactors are *accommodated* to Christ as the antitype. Thus Deut. xxi. 23. is by Saint Paul accommodated typically to him, Gal. iii. 13. Jonah, we have already observed, was a type of Christ, by his continu-

¹ Azorius, the Spanish Jesuit, in his *Institutiones Morales*, lib. viii. c. 2.; and Cornelius à Lapide, in *Prefat. ad Pentateuch.* canon 40.

² By Gretzer, *De Cruce*, lib. i. c. 6.

ance three days and three nights in the belly of the great fish : but the point of resemblance is to be sought, not in his being there as the punishment of his disobedience to the divine command, but in his coming forth, at the expiration of that time, alive, and in perfect vigour ; which coming forth prefigured the resurrection of Christ.

7. *One thing is sometimes a type of two, and even of contrary things, but in different respects.*

Thus the deluge, in which Noah and his family were preserved, was to believers a type of baptism, (1 Pet. iii. 21.) : but in regard to the wicked who perished, it prefigured the *sudden and unexpected* destruction of the wicked at the great day of judgment, (Matt. xxiv. 37—39. Luke xvii. 26, 27.) To this head also may be referred those passages in which Christ, who is called a rock and a corner-stone, is said to be a rock of salvation to believers, but, to the wicked and disobedient, a stone of stumbling and a rock of offence.

8. *In types and antitypes, an enallage or change sometimes takes place ; as when the thing prefigured assumes the name of the type or figure ; and, on the contrary, when the type of the thing represented assumes the name of the antitype.*

Of the first kind of enallage we have examples in Ezek. xxxiv. 23. xxxvii. 24, 25, and Hos. iii. 5. ; in which descriptions of Messiah's kingdom he is styled David ; because as he was prefigured by David in many respects, so he was to descend from him. In like manner, Christ is called a *lamb*, (John i. 29. 36. and Rev. xix. 7. 9.) because the paschal lamb was an eminent type of him. So, the Christian church is sometimes called mount Sion and Jerusalem (Gal. iv. 26. Heb. xii. 22. Rev. xxi. 2.), because these places were types of her.

Of the second kind of enallage we have instances :—1. *In prophetic types*, in which the name of a person or thing, properly agreeing with the antitype, and for which the type was proposed, is given to any one : as in Isa. vii. 3. and viii. 1—3. So, the wife of the prophet Hosea, and his legitimate children, are by the command of Jehovah termed a *wife of whoredoms* and *children of whoredoms*, (Hos. i. 2.), on account of the Israelites, who were the antitype, and were guilty of spiritual whoredom or adultery, see Hos. i. 4. 6. 9. 2. *In historical types*, as when hanging was called in the Old Testament the curse of the Lord, because it was made a type of Christ, who was made a curse for our sins, Gal. iii. 13.

9. *That we may not fall into extremes in the interpretation of types, we must, in every instance, proceed cautiously, "with fear and trembling," lest we imagine mysteries to exist where none were ever intended.*

No mystical or typical sense, therefore, ought to be put upon a plain passage of Scripture, the meaning of which is obvious and natural ; unless it be evident from some other part of Scripture that the place is to be understood in a double sense. When Saint Paul says, (Gal. iii. 24. Col. ii. 17.) that the *law was a schoolmaster to bring men*

to Christ, and a shadow of things to come, we must instantly acknowledge that the ceremonial law in general was a type of the mysteries of the Gospel. Nothing can be more contrary to that sober judgment which is so strenuously urged by the apostle (Rom. xii. 3.), than to seek for types where there are not the smallest marks or traces of any; and that too, by contradicting the plain and literal meaning of Scripture, and not unfrequently in direct opposition to common sense. "Should not the prudence and moderation of Christ and his apostles in this respect be imitated? Is it not pretending to be wiser than they were, to look for mysteries where they designed none? How unreasonable is it to lay an useless weight on the consciences of Christians, and to bear down the true and revealed, under the unwieldy burthen of traditional mysteries."¹

IV. Closely connected with the interpretation of types is the expounding of *Symbols*; which, though often confounded with them, are nevertheless widely different in their nature. By *symbols*² we mean "certain representative marks, rather than express pictures; or, if pictures, such as were at the time characters, and, besides presenting to the eye the resemblance of a particular object, suggested a general idea to the mind. As, when a horn was made to denote strength, an eye and sceptre, majesty, and in numberless such instances; where the picture was not drawn to express merely the thing itself, but something else, which was, or was conceived to be, analogous to it. This more complex and ingenious form of picture-writing was much practised by the Egyptians, and is that which we know by the name of *Hieroglyphics*."³

¹ Beausobre's Introduction to the New Testament. (Bishop Watson's Tracts, vol. iii. p. 140.) In the preceding observations on the interpretation of types, the author has chiefly been indebted to Glassii Philologia Sacra, lib. ii. part. i. tract ii. sect. iv. col. 442—472., which has been unaccountably omitted by Prof. Dathe in his otherwise truly valuable edition of that work; Langii Hermeneutica Sacra, pp. 97—119; J. E. Pfeiffer, Inst. Herm. Sacr. pp. 775—795.; Viser, Hermeneutica Sacra Novi Testamenti, part ii. pp. 184—188. The subject of types is particularly considered and ably illustrated in Dr. Outram de Sacrificiis, particularly lib. i. cap. 18. and lib. ii. c. 7. (pp. 217—228. 361—384. of Mr. Allen's recent translation already noticed); Mr. Faber's Horæ Mosaicæ, vol. ii. pp. 40—173.; Bishop Chandler's Defence of Christianity from the Prophecies of the Old Testament, &c. chap. iii. But the fullest view of this subject is stated by Dr. Graves to be found in the Rev. Samuel Mather's work on the Figures and Types of the Old Testament, 4to., Dublin, 1683.

² Before an alphabet was invented, and what we call literary writing was formed into an art, men had no way to record their conceptions, or to convey them to others at a distance, but by setting down the figures and tropes of such things as were the objects of their contemplation. Hence, the way of writing in picture was as universal, and almost as early, as the way of speaking in metaphor; and from the same reason, the necessity of the thing. In process of time, and through many successive improvements, this rude and simple mode of picture-writing was succeeded by that of *symbols*, or was enlarged at least and enriched by it. Bishop Hurd's Introduction to the Study of the Prophecies, serm. ix. (Works, vol. v. p. 238.)

³ Ibid. p. 239.

It has been doubted whether symbolical language should be referred to figurative or spiritual interpretation; in the former case, it would have occupied a place in the discussion respecting the figurative language of Scripture; but on consideration it will appear that it is most nearly allied to mystical interpretation. For a symbol differs from a type in this respect, that the former represents something *past or present*, while a *type* represents something future. The images of the cherubim over the propitiatory were symbols; the bread and wine, in the last supper, also were symbols. The commanded sacrifice of Isaac was given for a type; the sacrifices of the law were types. So far, Bishop Warburton has remarked, symbols and types agree in their *genus*, that they are equally representations, but in their *species* they differ widely.

It is not required, he further observes, that the *symbol* should partake of the *nature* of the thing represented: the cherubim shadowed out the celerity of angels, but not by any physical celerity of their own; the bread and wine shadowed out the body and blood of Christ, but not by any change in the elements. But *types* being, on the contrary, representations of *things future*, and so partaking of the nature of *prophecy*, were to convey information concerning the *nature* of the antitypes, or of the things represented; which they could not do but by the exhibition of their own nature. And hence we collect, that the command to offer Isaac, being the command to offer a *real sacrifice*, the death and sufferings of Christ, thereby represented, were a *real sacrifice*.¹

As the same rules, which regulate the general interpretation of the tropes and figures occurring in the Scriptures, are equally applicable to the interpretation of symbols, it will be sufficient to refer to a former part of this volume², in which that topic is particularly discussed. Much light will also be thrown upon the symbolical language of Scripture, by a careful collation of the writings of the prophets with each other; for "the symbolical language of the prophets is almost a science in itself. None can fully comprehend the depth, sublimity, and force of their writings, who are not thoroughly acquainted with the peculiar and appropriate imagery they were accustomed to use. This is the main key to many of the prophecies; and, without knowing how to apply it, the interpreter will often in vain essay to discover their hidden treasures³." Lastly, the dili-

¹ Divine Legation of Moses, book ix. chap. ii. (Works, vol. vi. p. 289. svo. edit.)

² See pp. 637—646, *supra*.

³ Bp. Van Mildert's Lectures, p. 240.

gent comparison of the New Testament with the Old will essentially contribute to illustrate the symbolical phraseology of the prophets. For instance, we learn what is intended by the *water* promised to the Israelites in Isa. xlv. 3., and to which the thirsty are invited in ch. lv. 1., from John iv. 10. and vii. 37—39; where it is explained of the Holy Spirit and his gifts which were afterwards to be dispensed.¹

¹ The most compendious work on the symbolical language of the Scriptures, is the "Key to the language of Prophecy," by the late Rev. W. Jones, and which is to be found in the fifth volume of his theological works. The Symbolical Dictionary, annexed to Mr. Lancaster's Abridgment of Daubuz on the Revelation of Saint John, (4to, 1730) is exceedingly valuable.

CHAPTER IX.

ON THE DOCTRINAL INTERPRETATION OF THE SCRIPTURES.

AS the Holy Scriptures contain the revealed will of God to man, they not only offer to our attention the most interesting histories and characters for our instruction by example, and the most sublime prophecies for the confirmation of our faith, but they likewise present, to our serious study, *doctrinal truths* of the utmost importance. Some of these occur in the historical, poetical, and prophetic parts of the Bible: but they are chiefly to be found in the apostolic epistles, which, though originally designed for the edification of particular Christian churches or individuals, are nevertheless of *general application, and designed for the guidance of the universal church in every age*. For many of the fundamental doctrines of Christianity are more copiously treated in the epistles, which are not so particularly explained in the gospels: and as the authors of the several epistles wrote under the same divine inspiration as the evangelists, the epistles and gospels must be taken together, to complete the rule of Christian faith. The doctrinal interpretation, therefore, of the sacred writings is of paramount consequence: as by this means we are enabled to acquire a correct and saving knowledge of the will of God concerning us. In the prosecution of this important branch of sacred literature, the following observations are offered to the attention of the student.

I. *The meaning of the sacred writings is not to be determined according to modern notions and systems: but we must endeavour to carry ourselves back to the very times and places in which they were written, and realise the ideas and modes of thinking of the sacred writers.*

This rule is of the utmost importance for understanding the Scriptures; but is too commonly neglected by commentators and expositors, who, when applying themselves to the explanation of the sacred writings, have a preconceived system of doctrine which they seek in the Bible, and to which they refer every passage of Scripture. Thus they rather draw the Scriptures to *their* system of doctrine, than bring their doctrines to the standard of Scripture; a mode of interpretation which is altogether unjust, and utterly useless in the attainment of truth. The only way by which to understand the meaning of the

sacred writers, and to distinguish between true and false doctrines, is, to lay aside all preconceived modern notions and systems, and to carry ourselves back to the very times and places in which the prophets and apostles wrote. In perusing the Bible, therefore, this rule must be most carefully attended to:—It is only an unbiassed mind that can attain the true and genuine sense of Scripture.¹

II. *A knowledge of the authors of the different books of Scripture, particularly of the New Testament, is essentially necessary to our understanding their writings.*

Although all the authors of Scripture were inspired, yet, in regard to their manner of writing, they were each left to follow his own genius, turn of thought, and mode of expression. Attention to this diversity of composition will enable us to read their works with pleasure and advantage². The knowledge of their personal situation and circumstances will not only sometimes account for their selection of matter, and omission of or expatiating on some topics; but will also explain many particular allusions in their writings, whose force and beauty will thus become more evident. For instance, the evangelist Mark is generally supposed to have been the companion of the apostle Peter, and thence to have had great advantages for composing a gospel. This will account for his omission of circumstances tending to the honour of Peter, and for enlarging on his faults, particularly his denial of Christ, which is related more minutely by Mark than by any other evangelist³. In like manner an intimate acquaintance with the life and transactions of Saint Paul will elucidate a variety of passages in his epistles. Witsius in his *Meletemata Leidensia*, Bishop Pearson in his *Annales Paulini*, Dr. Macknight's⁴ and Mr. Bevan's *Life of the Apostle Paul*⁵, and Mrs. More's *Essay on the Character and Writings of Saint Paul*, will all be found of great utility in studying his epistles.

III. *A knowledge of the time when the several doctrinal books, particularly the epistles, were written, is useful, both to shew the reason and propriety of the instructions therein given, and also to explain why such various instructions were given concerning the same things.*

We may instance circumcision and other ceremonies, concerning which the apostle exhorts the Romans to receive the weak, &c. about ceremonies and indifferent things (Rom. xiv. throughout, and xv. 1—3):

¹ Turretin, de Interp. Sacr. Script. pp. 312. 314. See also some sensible remarks on these perversions of the sacred writings in the *Christian Observer* for 1818, vol. xvii. p. 317.

² Gerard's *Institutes*, p. 118.

³ In Mr. Jones's *New and Full Method of settling the Canon* (part iii. pp. 79—81.), there are several examples of passages in the other Gospels that are honourable to Peter, which are not mentioned in Saint Mark's Gospel.

⁴ In his *Commentary on the Epistles*, vol. iv. 4to. or vol. vi. 8vo.

⁵ *Life of the Apostle Paul*, as related in Scripture, but in which his epistles are inserted in that part of the history to which they are respectively supposed to belong 8vo., 1807.

but, when writing to the Galatians and Colossians, he utterly condemns the use of circumcision, &c. (Gal. v. 2—6. Col. ii. 8—23.) The reason of these apparently contradictory commands is, the difference of time when the several epistles were written.

IV. *Regard must also be had to the peculiar state of the churches, cities, or persons, to whom particular epistles, especially those of Saint Paul, were addressed; as the knowledge of such state frequently leads to the particular occasion for which such epistle was written.*

“ Although the general design of the whole of Scripture was the instruction of the world, and the edification of the church in every age, still there was an immediate and specific design with regard to every book. This appears particularly obvious in reference to the epistles. With the exception of those properly called catholic or general epistles, and of a few written to individuals, they were addressed to particular societies of Christians, and they were adapted to the exact state of those societies, whether consisting chiefly of Jewish or of Heathen converts; whether recently organised as churches, or in a state of flourishing maturity; whether closely cemented together by the strength of brotherly love, or distracted by the spirit of faction; whether stedfast in adherence to the truth, or inclining to the admission of error. Now, if these considerations were present to the mind of the inspired writer of an epistle, and served to regulate the strain and the topics of his address, it is evident that they must by no means be disregarded by us, in our attempts to ascertain the genuine and intended sense.”¹ A knowledge, therefore, of the state of the particular churches, to which they addressed their epistles, is of the greatest importance, not only to enable us to ascertain the scope of any particular epistle, but also for the purpose of reconciling doctrinal passages which, to a *cursory* reader, may at first sight appear contradictory.

For instance, the Galatian churches, not long after their members had been converted to the faith of the Gospel, were persuaded by some Judaizing teachers that it was absolutely necessary they should be circumcised, and observe the entire law of Moses: hence great dissensions arose among the Galatian Christians. These circumstances led Saint Paul to write his Epistle to them; the design of which was, to prove the Jewish ceremonial law to be no longer obligatory, to convince them of the moral and spiritual nature of the Gospel, and thus to restore mutual good-will among them.

Again, Rom. xiv. 5. and Gal. iv. 10, 11. are *apparently* contradictory to each other. In the former passage we read—“ *One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind.* ” The latter passage runs thus—“ *Ye observe days, and months, and times, and years; I am afraid lest I have bestowed upon you labour in vain.* ” Now, if

¹ Rev. H. F. Burder's Sermon on the Duty and Means of ascertaining the genuine Sense of the Scriptures, p. 19.

we attend to the situation and character of the persons addressed, we shall easily be enabled to solve this seeming difficulty.

The Roman and Galatian churches were composed of both Jews and Gentiles; but they are not addressed promiscuously; neither are they the same description of people who are addressed in both passages. Those who "regarded days," among the Romans were the *converted Jews*, who, having from their youth observed them as divine appointments, were with difficulty brought to lay them aside. And as their attachment had its origin in a tender regard to divine authority, they were considered as "keeping the day unto the Lord;" and great forbearance was enjoined upon the Gentile converts towards them in that matter. Those, on the other hand, who among the Galatians "observed days, and months, and times," were *converted Gentiles*, as is manifest from the context, which describes them as having, in their unconverted state, "done service to them which by nature were no gods." (ch. iv. 8.) These being perverted by certain Judaizing teachers, were, contrary to the apostolic decision (Acts xv), circumcised, and subjected themselves to the yoke of Jewish ceremonies. Nor was this all; they were led to consider these things as necessary to justification and salvation, which was subversive of the doctrine of justification by faith in Jesus Christ. (Acts xv. 1. Gal. v. 4.) These circumstances being considered, the different language of the apostle is perfectly in character. Circumcision, and conformity to the law of Moses, *in Jewish converts*, was held to be lawful. Even the apostle of the Gentiles himself "to the Jews became a Jew;" frequently, if not constantly, conforming to the Jewish laws. And when writing to others, he expresses himself on this wise: "Is any man called, being circumcised; let him not become uncircumcised. Is any called in uncircumcision; let him not become circumcised. Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God." (1 Cor. vii. 18, 19.) But for *Gentiles*, who had no such things to allege in their favour, to go off from the liberty granted to them (Acts xv.), and entangle themselves under a yoke of bondage; and not only so, but to make it a term of justification, was sufficient to excite a fear lest the labour which he had bestowed upon them was in vain.¹

Braunius², Vitringa³, and Buddeus⁴ have happily illustrated numerous passages in Saint Paul's Epistles by attending to the circumstances mentioned in the above canon. The state of the apocalyptic churches has also been well described by our learned countryman, Smith⁵,

¹ Fuller's Harmony of Scripture, pp. 44. 46.

² Selecta Sacra, lib. i.

³ Observationes Sacræ, lib. iv. cc. 7, 8.

⁴ Jo. Francisci Buddei Ecclesiæ Apostolica, sive de Statu Ecclesiæ Christianæ sub Apostolis Commentatio Historica-Dogmatica; quæ et introductionis loco in Epistolas Pauli cæterorumque apostolorum esse queat. 8vo, Jenæ, 1729. Buddeus has briefly treated this important subject with great judgment, and referred to a great variety of useful writers.

⁵ In his "Remarks upon the manners, religion, and government of the Turks, with a survey of the seven churches of Asia." 8vo., 1678. The remarks had previously been printed in Latin in 1672, and again in an enlarged edition in 1674.

by Witsius¹, and especially by Ferdinand Stosch². Rambach, in his Introduction to the Epistle to the Romans, has elaborately investigated the state of the church at Rome, and applied it to the examination and scope of that epistle.³

V. *In order to understand any doctrinal book or passage of Scripture, we must attend to the controversies which were agitated at that time, and to which the sacred writers allude: for a key to the apostolic epistles is not to be sought in the modern controversies that divide Christians, and which were not only unknown, but also were not in existence at that time.*

The controversies, which were discussed in the age of the apostles, are to be ascertained, partly from their writings, partly from the existing monuments of the primitive Christians, and likewise from some passages in the writings of the Rabbins; whence it appears that the following were the principal questions then agitated, viz. What is the true way by which to please God, and thus to obtain eternal life—the observance of the Mosaic law, or faith and obedience as held forth in the Gospel? To this question the following was closely allied—Whether the observance of the Mosaic ceremonies was so absolutely necessary, that they were to be imposed on the converted Gentiles? The former question is particularly discussed in Saint Paul's Epistle to the Romans; the latter, in the council held at Jerusalem (Acts xv. 1—31.), and especially in the Epistle to the Galatians.

Another question, which was most warmly agitated, related to the calling of the Gentiles, which the Jews could by no means bear, as appears from numerous passages in the Gospels, Acts of the Apostles, and the Epistles. The apostles therefore found it necessary to assert that point, to confirm it by citing numerous prophecies from the Old Testament relative to the conversion of the Gentiles, and to vindicate it from the objections of the Jews: this has been done by Saint Paul in several chapters of his Epistle to the Romans, as well as in his Epistles to the Ephesians and Colossians, in which he proves that the Jewish ceremonies were superseded.

There were also some Jewish notions, which were refuted both by our Lord and by his apostles; for instance, that all Jews would certainly be saved. Turretin, to whom we are indebted for this observation, has adduced a passage from the Codex Sanhedrin, which affirmed that *every Jew had a portion in the future world*, and another from the Talmud, in which it is said that *Abraham is sitting near the gates of hell, and does not permit any Israelite, however wicked he may be, to descend into hell*. In opposition to such traditions as these, Jesus

¹ *Miscellanea Sacra*, tom. i. p. 669.

² *Ferdinandi Stosch Syntagma Dissertationum Septem de nominibus totidem Urbium Asiæ ad quos D. Johannes in Apocalypsi Epistolas direxit*, svo. Guelpherbyti, 1757. A very rare and valuable work. The *modern* state of the seven Asiatic churches is described by the Rev. H. Lindsay (chaplain to the British Ambassador at the Porte) in the *Christian Observer* for 1816, vol. xv. pp. 190, 191.

³ Jo. Jac. Rambachii *Introductio Historico-Theologica in Epistolam Pauli ad Romanos*. svo. Halæ, 1727.

⁴ *De Sac. Script. Interp.* p. 316.

Christ thus solemnly warned them: *Not every one that saith unto me, 'Lord, Lord,' shall enter into the kingdom of heaven, but he that doeth the will of my Father, which is in heaven.* (Matt. vii. 21.) This notion was also opposed at length by Saint Paul. (Rom. xi. 16. *et seq.*) Once more; it appears from very many passages of the Jewish writers, that the Jews divided the precepts of the law into great and little, and taught that if a man observed *one such grand precept*, that would suffice to conciliate the favour of God, and would outweigh all his other actions. In opposition to this our Lord solemnly declares, that "whosoever shall break one of *these least commandments*, and shall teach men so, he shall be called (*shall be*) least in the kingdom of heaven," (Matt. v. 19.): and Saint James also, "whosoever shall keep the whole law, and yet offend *in one point*, he is guilty of all." (Ja. ii. 10.)

Further, many erroneous tenets were held and promulgated, in the time of the apostles, by persons calling themselves Christians. To these "oppositions of science falsely so called." (1 Tim. vi. 20.) there are numerous allusions in the Epistles, where such errors are refuted: for instance, Col. ii. 18. the worshipping of angels; Col. ii. 20, 21. against the pretensions of extraordinary mortifications and abstinence; 1 Cor. viii. and 2 Cor. vi. 16, &c. against idols and eating things offered to them, &c. The beginning of Saint John's Gospel, it is well known, was written to refute the false notions of Cerinthus.

VI. *The doctrinal books of Scripture, for instance, the Epistles, are not to be perused in detached portions or sections; but they should be read through at once, with a close attention to the scope and tenor of the discourse, regardless of the divisions into chapters and verses, precisely in the same manner in which we would peruse the letters of Cicero, Pliny, or other antient writers.*

This reading should not be cursory or casual, but frequent and diligent; and the Epistles should be repeatedly perused, until we become intimately acquainted with their contents. Mr. Locke has forcibly illustrated this remark by relating his own practice in studying the Epistles of Saint Paul. After he had found by long experience that the ordinary way of reading a chapter, and then consulting commentators upon difficult passages, failed in leading him to the true sense of the Epistle, he says, "I saw plainly, after I began once to reflect on it, that if any one should now write me a letter as long as Saint Paul's to the Romans, concerning such a matter as that is, in a style as foreign, and expressions as dubious, as his seem to be, if I should divide it into fifteen or sixteen chapters, and read one of them to-day and another to-morrow, &c. it was ten to one that I should never come to a full and clear comprehension of it. The way to understand the mind of him that wrote it, every one would agree, was to read the whole letter through from one end to the other, all at once, to see what was the main subject and tendency of it; or, if it had several parts and purposes in it, not dependent one of another, nor in a subordination to one chief aim and end, to discover what those different

matters were, and where the author concluded one and began another ; and if there were any necessity of dividing the Epistles into parts, to mark the boundaries of them." In the prosecution of this thought, Mr. Locke concluded it necessary for the understanding of any one of Saint Paul's Epistles to read it all through at one sitting, and to observe, as well as he could, the drift and design of the writer. Successive perusals in a similar way at length gave him a good general view of the apostle's main purpose in writing the Epistle, the chief branches of his discourse, the arguments he used, and the disposition of the whole. This, however, is not to be attained by one or two hasty readings. " It must be repeated again and again, *with a close attention to the tenor of the discourse, and a perfect neglect of the divisions into chapters and verses.* On the contrary, the safest way is, to suppose that the epistle has but one business and but one aim ; until, by a frequent perusal of it you are forced to see there are distinct independent matters in it, which will forwardly enough shew themselves."¹

Want of attention to the general scope and design of the doctrinal parts of Scripture, particularly of the Epistles, has been the source of many and great errors : " for, to pick out a verse or two, and criticise on a word or expression, and ground a doctrine thereon, without considering the main scope of the epistle and the occasion of writing it, is just as if a man should interpret antient statutes or records by two or three words or expressions in them, without regard to the true occasion upon which they were made, and without any manner of knowledge and insight into the history of the age in which they were written." The absurdity of such a conduct is too obvious to need further exposure.

Having already offered some hints for investigating the *scope* of a particular book or passage², it only remains to notice that there is this general difference observable between the scope of the *Gospels* and that of the *Epistles*, viz.—The *former* represent the principles of Christianity *absolutely*, or as they are in themselves ; while the *latter* represent them *relatively*, that is, as they respect the state of the world at that particular time.

VII. *Where any doctrine is to be deduced from the Scriptures, it will be collected better, and with more precision, from those places in which it is professedly discussed, than from those in which it is noticed only incidentally, or by way of inference.*

For instance, in the Epistles to the Romans and Galatians, the doctrine of justification by faith is fully treated : and in those to the Ephesians and Colossians, the calling of the Gentiles and the abrogation of the ceremonial law are particularly illustrated. These must therefore be diligently compared together, in order to deduce those doctrines correctly.

¹ Locke on the Epistles of Saint Paul, Preface. (Works, vol. ii. pp. 281, 282, 4to.)

² See pp. 597—603, *supra*.

³ See pp. 574—583, and pp. 603—612, where various hints are offered for investigating the context, and the analogy of faith.

VIII. *Doctrines peculiar to a certain age are better ascertained from writings belonging to that age, or the times immediately following, than from memorials or writings of a later date.*

Thus, the ideas entertained by the patriarchs are better collected from the writings immediately concerning them—the book of Genesis for instance—than from books written long afterwards, as the Apostolic Epistles.—Not that these are unworthy of credit (of such an insinuation the author trusts he shall be fully acquitted), but because the Apostles deduce inferences from passages of Scripture, according to the manner practised in *their own time*; which inferences, though truly correct, and every way worthy the assent of Christians, were not known at the time when such passages were first committed to writing. ¹

IX. *Words and phrases, which are of doubtful meaning, must be diligently investigated, and carefully weighed and explained.*

This is a general rule applicable to every species of interpretation, but of peculiar importance in the study of the doctrinal parts of Scripture; lest, being misled by the ambiguity of words, we deduce from certain passages of Scripture opinions that would fall to the ground as soon as such ambiguity should be removed. A variety of examples might be adduced in illustration of this remark ², but we shall confine our attention to the terms faith and mystery.

I. In consequence of not attending to the ambiguity of the word ΠΙΣΤΙΣ, which in our authorised version is usually translated *faith*, it has been applied by many divines, wherever it occurs, exclusively to faith in the Messiah, when the context often manifestly requires it to be taken in a different sense: a few examples will illustrate this observation.

Faith or *believing*, then, denotes, (1.) *our assenting to any truth, even to such truths as are known by the evidence of our senses*: thus in John xx. 29. Thomas, whom the evidence of his senses had convinced of the reality of Christ's resurrection, is said to have *believed*. (2.) *A general disposition of the mind to embrace all that we know concerning God, whether by reason or revelation*: as in Heb. xi. 6. *Without faith it is impossible to please God*; which expression is subsequently applied to the existence of God, his goodness and bounty towards his sincere worshippers. (3.) *A peculiar assent to a certain revelation*: for instance, in Rom. iv. throughout, and in other passages that treat of Abraham's faith, it is manifest that this *faith* must be referred to the peculiar promises made to Abraham that a son should be born unto him, though he himself was then about a hundred years old, and

¹ Turretin, p. 324.

² See Parkhurst's Greek Lexicon, voce Σαρκ, *flesh*; and Bp. Middleton's Doctrine of the Greek Article, pp. 166—170. for an elaborate disquisition on the various acceptations of the word Πνευμα, *spirit*.

Sarah, who was ninety, was barren. (4.) *An assent given to the revelation made to Moses*; as when the children of Israel are said to have believed the Lord and his servant Moses. (Exod. xiv. 31. compared with John v. 45, 46. and ix. 28). (5.) *An assent given to the revelation made to the prophets*; as when King Jehoshaphat says to the Jews (2 Chron. xx. 20.) “Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper.” Compare also Isa. vii. 9. Since, however, the Gospel is the most perfect revelation of the divine will to mankind, it is in the New Testament particularly that the word *faith* denotes (6.) *a cordial assent to the Christian revelation*, or to some of its leading and fundamental points; as in those passages where we are commanded to believe in Christ, or that he is the son of God, or that he arose from the dead. But, as many things that were revealed by God, as well under the Old as under the New Testament dispensation, were future and invisible, the word *faith* signifies (7.) *an assent to future and invisible things revealed by God*, as in Heb. xi. 1. where it is defined to be the substance of things hoped for, and the evidence of things not seen, that is, the giving of a present subsistence to things future, which are fully expected, and the proving and demonstrating of things which are not seen. Since, however, all who truly receive and assent to the Christian revelation, cannot do otherwise than obey God, the words *faith* and *believing* include (8.) *all the duties enjoined by the Gospel*; in consequence of which, so many commendations of *faith* are to be found in the Scriptures, where it is said to purify the heart (1 Pet. i. 22.), to be the victory that overcometh the world (1 John v. 4.), and to justify us (Rom. v. 1). Because they who sincerely believe the Gospel, must necessarily obey Christ, and become partakers of the benefits conferred by him.

There are a few other acceptations of the term *faith*, differing indeed but slightly from the preceding, but which are nevertheless worthy of observation. Thus it means (9.) the Gospel, in Gal. iii. 2. where Saint Paul demands of the Galatians, whether they received the Spirit by the works of the law, or by the hearing of faith: in which passage it is evident that the *hearing of faith* denotes the hearing of the preached Gospel; and in this sense the word *faith* appears to be used in all those parts of the Epistle to the Romans, where it is opposed to the works of the law. Sometimes also it signifies (10.) *a persuasion that what we do is well pleasing to God*: thus the meaning of Rom. xiv. 23. *Whatever is not of faith is sin*, is, that it is sinful in us to do any thing, which we are not fully persuaded is well pleasing to God, or at least permitted by him. Once more, *faith* denotes (11.) *faith in miracles*, that is, a firm confidence in Christ, to which, at the first propagation of the Gospel, was annexed the performance of miracles: such was the faith, which Jesus Christ frequently required of his disciples and others, that he might work certain miracles by them (compare Matt. xvii. 20. Mark xi. 22. xvi. 17. and Luke xvii. 6.); and to which Saint Paul refers in 1 Cor. xiii. 2. Lastly, *faith* sometimes signifies (12.) *fidelity*, or faithfulness in the discharge of duties or promises, and so the Greek word πιστις is properly rendered in Tit.

ii. 10.; as it also should have been in 1 Tim. v. 12., the faith there said to have been cast off by the younger widows, being their *fidelity* to Christ.

These various senses of the word *faith* ought, as much as possible, to be kept in mind when perusing the sacred writings; lest we fall into the mistake, so commonly committed, of always understanding the same thing by it.

2. The Greek word *μυστηριον*, which is of very frequent occurrence in the New Testament, and is in our English translation uniformly rendered *mystery*, may also be adduced as an example of the rule above stated. In its ordinary acceptation, a mystery denotes something incomprehensible; and this meaning, for want of due consideration, is not unfrequently transferred to those passages of the New Testament, where the word *mystery* does indeed occur, but in very different significations.

The first or leading meaning of the word is, a secret, something that is hidden, not fully manifest, not published to the world, though perhaps communicated to a select number. In this sense it occurs in 2 Thess. ii. 7. where Saint Paul, speaking of the Antichristian spirit, says, "*the mystery of iniquity doth already work.*" The spirit of Antichrist has begun to operate, but the operation is latent and unperceived. In this sense also the same apostle applies the words, "*mystery,*" and "*mystery of Christ,*" in a peculiar manner to the calling of the Gentiles, (Eph. iii. 3—9.); "*which in other generations was not made known to the sons of men, as it is now revealed to his holy apostles and prophets by the Spirit, that the Gentiles should be fellow heirs and of the same body (namely, with the Jews), and partakers of his promise in Christ by the Gospel.*" Compare also Rom. xvi. 25, 26. Eph. i. 9. iii. 9. vi. 19. Col. i. 26, 27.

Another meaning of the word *mystery* is, "a spiritual truth couched under an external representation or similitude, and concealed or hidden thereby, unless some explanation be given." To this import of the word our Saviour probably alluded when he said to his disciples, *To you it is given to know the mystery of the kingdom of God; but, to them that are without, all these things are done in parables.* (Mark iv. 11.) The secret was disclosed to the apostles, who obtained the spiritual sense of the similitude, while the multitude amused themselves with the parable, and sought no further. In this sense, *mystery* is used in the following passages of the New Testament: Rev. i. 20. *The mystery, that is, the spiritual meaning, of the seven stars.—The seven stars are the angels of the seven churches; and the seven candlesticks are the seven churches.* Again, xvii. 5. *And upon her forehead a name written, Mystery, Babylon the Great, that is, Babylon in a mystical sense, the mother of idolatry and abominations: and in verse 7. I will tell thee the mystery, or spiritual signification, of the woman, and of the beast that carrieth her, &c.* In this sense likewise the word *mystery* is to be understood in Eph. v. 32.

A third and principal meaning of the word *mystery* is, "some sacred thing, hidden or secret, which is naturally unknown to human

reason, and is only known by the revelation of God." Thus, in 1 Tim. iii. 16. we read—*Without controversy great is the mystery of godliness : God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.* "The mystery of godliness, or of true religion, consisted in the several particulars here mentioned by the apostle—particulars, indeed, which it would *never have entered into the heart of man to conceive* (1 Cor. ii. 9.), had not God accomplished them in fact, and published them by the preaching of his Gospel; but which, being thus *manifested, are intelligible as facts to the meanest understanding.*" So in 1 Cor. xiii. 2. the understanding of all mysteries denotes the understanding of all the revealed truths of the Christian religion, which in 1 Tim. iii. 9. are called the *mystery of faith*, and of which in 1 Cor. iv. 1. the apostles are called *stewards of the mysteries of God.*¹

Lastly, the word *mystery* is used in reference to things or doctrines, which remain wholly or in part incomprehensible, or *above* reason, after they are revealed. Such are the doctrines, of the resurrection of the dead, that all shall not die at the last day, but that all shall be changed (1 Cor. xv. 51.), the incarnation of the Son of God, the doctrine of the Trinity, &c. This is the ordinary or theological sense of the word *mystery*: it does not imply any thing contrary to reason, nor utterly unknown as to its being: but it signifies a matter, of whose existence we have clear evidence in the Scriptures, although the *mode* of such existence is incomprehensible, or *above* our reason.²

X. *It is of particular importance that we distinguish figurative expressions from such as are proper or literal, and that we ascertain how far they are to be extended.*

For want of attention to this rule, how many absurd doctrines have been deduced from the Scriptures! Transubstantiation, for instance, which has already been shewn to be founded on an erroneous literal interpretation of *figurative* expressions³. With regard to the manner in which such figurative expressions are to be distinguished from proper and literal ones, it will suffice to refer to a former chapter, in which this topic is fully considered.⁴

XI. *Although the Scriptures sometimes speak of God after the manner of men, they are not to be understood literally, but must be taken in a sense worthy of God.*

This rule was not unknown to the Jews, with whom it was usual to say that the Scriptures speak of God *with the tongue of the sons of men*. When, therefore, *human members, faculties, senses, and affections*

¹ Schleusner's and Parkhurst's Greek Lexicons to the New Testament, *voce Μυστηριον*. Dr. Campbell's Translation of the Four Gospels, vol. i. pp. 298—306. See also J. G. Pfeiffer's Instit. Herm. Sac. pp. 704—724.

² On the subject of mysteries in religion, see Vol. I. pp. 472—476.

³ See p. 640, *supra*.

⁴ See Chapter V. *supra*, particularly Section I. pp. 637—646.

are attributed to the Deity, they are to be understood in a sense worthy of Him: and the manner in which that sense is to be ascertained is twofold: 1. *From the light of nature*, which teaches us that all ideas of imperfection are to be removed from God, and consequently corporeity; and, 2. *From the comparison of other passages of Scripture*, in which it is written, that God is a spirit, that he cannot be represented by any figure, and that he is not a man that he should repent, &c. Numerous illustrations of this remark might be offered, were it necessary; but as this subject has already been discussed in a former chapter, it will be sufficient to give a reference to it.¹

XII. *Avoid all subtle and far-fetched expositions.*

The reason of this canon will appear when it is considered (as we have already remarked) that the sacred writers, being almost wholly persons in the common rank of life, and addressing persons in the same condition with themselves, spoke to them in a familiar style adapted to their capacities. No sense therefore is to be assigned to their words, that requires great mental acumen to discover. On this ground, those interpretations should be received with great caution, which profess to find allegories *every where* in the Scriptures: and those interpretations should be altogether rejected, which do violence to the sacred text. Of this description are the expositions given of numerous passages of Scripture by those who deny the divinity and atonement of the Son of God. It is not intended to assert in this remark that there are not in the Bible many figurative expressions; these were at that time perfectly familiar to the Jewish people, who, in some instances, apprehended them more readily than literal expressions. This mode of speaking, we have already seen, obtained greatly among the Jews, in common with other oriental nations.

XIII. *When easy and natural interpretations offer themselves, those interpretations are to be avoided, which deduce astonishing and incredible doctrines.*

We are not to seek *unnecessarily* for mysteries in the sacred writings. Those, which are most clearly revealed in the Scriptures (for instance, the incarnation of the Son of God, the doctrine of the Trinity, &c.), are to be received precisely in the terms in which they are propounded to our belief. But, where a plain and obvious meaning pretends itself, mysteries are on no account to be sought. In illustration of this remark, we may adduce the doctrine of transubstantiation, already noticed in the course of this work; which the church of Rome has erected into a mystery, founding it on a direct violation of the preceding rule, and supporting it by forced and unnatural interpretations of passages, which are in themselves most easy to be understood.

XIV. *In explaining passages we must attend to the effect or sense which particular words, understood in a particular way*

¹ See pp. 635—646, *supra*.

ought naturally to produce: and if such effect be not produced, it is manifest that such words are not to be taken in that sense.

The doctrine of transubstantiation, already referred to, may be adduced as an example: for unquestionably, if our Saviour's words, *This is my body*, &c. had been understood by the apostles in that sense, it must have excited in their minds the utmost astonishment, which, however, does not appear to have been the case.

XV. *No doctrine is admissible, or can be established from the Scriptures, that is either repugnant to them, or contrary to reason or to the analogy of faith.*

The same example may be cited in illustration of the present canon; for if the doctrine of transubstantiation were to be admitted, the evidence of our reason, as well as of our senses, could no longer be believed, and the consequence would be, that the arguments for the truth of the Christian religion, arising from the miracles and resurrection of Jesus Christ, would fall to the ground, and become of no effect whatever. Articles of revelation indeed may be above our reason; but no doctrine, which comes from God, can be irrational, or contrary to those moral truths, which are clearly perceived by the mind of man. We are sure, therefore, that any interpretation of revealed doctrines that is inconsistent with common sense, or with the established laws of morality, must be erroneous. The several parts of those doctrines, which are dispersed through the Scriptures, ought to be collected and explained so as to agree with one another, and form an intelligible and consistent scheme. The different parts of a revelation, which comes from God, must all be reconcilable with one another, and with sound reason. The prejudices of different denominations unfit them for understanding the passages, which are connected with the subjects of their disputations; but there are general principles that all parties adopt: and no text can be interpreted in a sense inconsistent with those articles which are universally received. This conformity, of every part to first principles, is commonly called the analogy of faith.¹

XVI. *In considering the doctrines of the Christian religion, what is clear is not to be rendered obscure by a few dark passages: but, on the contrary, obscure passages are to be illustrated by such as are more clear.*

This rule having been more fully stated in a former page, and supported by examples, it is not necessary here to cite additional instances. The reader is therefore simply reminded, that the application of it to the investigation of the doctrinal parts of Scripture is of very considerable moment.²

¹ Concerning the analogy of faith, see pp. 603—612, *supra*.

² See p. 609 *supra*.

XVII. *It is of great importance to the understanding of the doctrinal books of the New Testament, to attend to and distinctly note the transitions of person which frequently occur, especially in Saint Paul's Epistles.*

The pronouns *I*, *We*, and *You*, are used by the apostles in such a variety of applications, that the understanding of their true meaning is often a key to many difficult passages. Thus, by the pronoun *I*, Saint Paul sometimes means himself: sometimes any Christian; sometimes, a Jew; and sometimes any man, &c. If the speaking of himself in the first person singular have these various meanings, his use of the plural *We* is with far greater latitude: for sometimes *we* means himself alone, sometimes those who were with him, whom he makes partners to the Epistles (as in the two Epistles to the Corinthians, and in those to the Philippians and Colossians); sometimes, with himself, comprehending the other apostles, or preachers of the Gospel, or Christians. Nay, he sometimes speaks in this way of the converted Jews, at others, of the converted Gentiles: sometimes he introduces the unregenerate as speaking in his own person; at other times he personifies false teachers or false Christians, whose names, however, he forbears to mention, lest he should give them offence. In all these instances, his application of the above-mentioned pronouns varies the meaning of the text, and causes it to be differently understood. Examples, illustrative of this remark, may be found in every page of Saint Paul's Epistles. Further, in the current of his discourse, he sometimes drops in the objections of others, and his answers to them, without any change in the scheme of his language, that might give notice of any other person speaking besides himself. To discover this, requires great attention to the apostle's scope and argument: and yet, if it be neglected or overlooked, it will cause the reader greatly to mistake and misunderstand¹ his meaning, and will also render the sense very perplexed. Mr. Locke, and Dr. Macknight, in their elaborate works on the Epistles, are particularly useful in pointing out these various transitions of persons and subjects.

XVIII. *When weighty reasons are produced for and against a certain doctrine, they must be compared together with great diligence and sincerity, in order that we may see which reasons preponderate.*

This rule is of singular importance in studying the doctrinal parts of the Bible: for the case here supposed is of very frequent occurrence in theological controversies; in which, according to the previously formed opinions of various parties, the same reasons are urged by one class, as arguments for the truth of a controverted doctrine, which by their opponents are strenuously asserted as objections to it. Thus, in the question relative to the presence of Christ in the Eucharist, the expressions, *This is my body* (Matt. xxvi. 26.), *My flesh is meat indeed*,

¹ Locke's Preface to the Epistles, (Works, vol. iii. p. 277.)

my blood is drink indeed, and except ye eat the flesh of the Son of Man, &c. (John vi. 53. 55.), are by some understood of the bodily presence, and eating the flesh of Christ; but this interpretation is, on the other hand, justly opposed by arguments drawn from the evidence of our senses, from reason, and above all from comparing other passages of Scripture, in which the expressions of *bread* and *wine* are spoken of the Eucharist *after* consecration, and those where Christ is said to be received into heaven until the times of restitution of all things. (Acts iii. 21.) The former passages are adduced by the Roman Catholics as arguments for the truth of the real presence; while the latter are asserted by Protestants as objections against that doctrine. In order, therefore to determine on which side the truth lies, we must carefully and accurately weigh the arguments adduced by both parties; and those reasons which appear most plainly manifest and insuperable, we must prefer, as supporting the cause of truth, and the arguments adduced on the opposite side must necessarily fall to the ground.

XIX. *Where it is not clear what is the precise meaning attached by the sacred writers to particular words or expressions, it is better that we should restrain our judgment concerning them, than deliver our sentiments rashly on points which we do not fully comprehend.*

Many examples of this kind are to be found in the sacred writings.— To instance only the apostle's supplications in behalf of believers, that God would grant unto them, that the *eyes of their understanding might be enlightened* (Eph. i. 18.), *that he would make them perfect in every good work* (Heb. xiii. 21.), and the like. Now, in these passages, the precise mode in which divine grace operates in believers, is not stated; and therefore it is not necessary that we should define what the word of God has not defined.

XX. *In applying the Scriptures as a proof of any doctrine, it is necessary to ascertain, if all that is meant be expressed, or if it be not expressed, what is necessarily implied, in order to complete the passage.*

Thus it is common (as we have already shewn¹) for the sacred writers to mention, only the principal part of any subject, for the whole. In Rom. x. 9. Paul says; *If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart THAT GOD HATH RAISED HIM FROM THE DEAD, thou shalt be saved.* The resurrection of Christ is the only article which is mentioned here, because, by that miracle, God established the Saviour's authority as a lawgiver, and confirmed all the doctrines which he taught. But there are other essential articles, which are necessary to be believed, in order to be saved, though they are not stated in the text. It is added, (ver. 13.), *for whosoever*

¹ See p. 695. *supra*.

shall call upon the name of the Lord shall be saved. No real Christian can be so ignorant of the Gospel, as to suppose, that no more is necessary, in order to be saved, than to call upon the name of the Lord. In this text, it is evident, that the apostle mentions only a principal part of what is meant. Now, from the context may be gathered the following particulars, as implied, though not expressed. *First*, in the ninth verse it is affirmed, that in order to be saved, a man must believe in his heart. *Secondly*, he must confess with his mouth; *If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved.* Confession implies more than profession. A true believer in Jesus Christ openly, and of his own accord, *professes* the articles of his belief; and when he is persecuted, and examined concerning his religion, he readily *confesses* the truth, as an evidence of his sincerity and faithfulness. Even this is not all that is necessary, in order to be saved; for it is added in the tenth verse, *with the heart man believeth UNTO RIGHTEOUSNESS, and with the mouth confession is made unto salvation.* Faith acting on the heart, is productive of a righteous life, and thus the believer becomes a sincere worshipper of the Lord; *for whosoever will call on the name of the Lord, shall be saved.* (ver. 13.) In these different passages, it is evident, that a part is mentioned for the whole; and in order to understand all that is implied, the several parts must be collected and put together.

XXI. *No article of faith can be established from metaphors, parables, or single obscure and figurative texts.*

The metaphorical language of the prophets, and figurative expressions which abound in the Scriptures, are calculated to promote the purposes of godliness, by acting on the imagination, and by influencing a believer's conduct; but never were intended to be a revelation of Gospel principles. Instead of deriving our knowledge of Christianity from parables and figurative passages; *an intimate acquaintance with the doctrines of the Gospel is necessary, in order to be capable of interpreting them.* The beautiful parable of the man who fell among thieves (Luke x. 30—37.) is evidently intended to influence the Jews to be benevolent and kind, like the good Samaritan. Some writers have considered that parable to be a representation of Adam's fall, and of man's recovery, through the interposition and love of Jesus Christ. But those, who embrace this opinion, did not learn these doctrines from the passage itself. No person, who is wholly ignorant of Adam, and of Jesus Christ, could ever learn any thing concerning them, from what is related in this parable. The same observation is equally applicable to every other parable, and typical subject; in which the doctrines of the Gospel cannot be discovered by any person, who has not first learned them from other texts.

XXII. *Lastly, although commentaries, both antient and modern, may usefully be consulted in studying the doctrinal parts, in common with the rest of the Bible, yet they are to be consulted judiciously, and with caution.*

As particular suggestions have already been offered concerning the most beneficial mode of consulting commentators on the Scriptures generally ¹, it is not necessary to subjoin any remarks on the above canon :—its propriety will be obvious to every reader. He who is sincerely desirous of studying the word of God, that he may both know HIS mind and do HIS will, cannot greatly err ; while he prosecutes his studies devoutly, and with humble supplication, that the Spirit of Truth may teach him all things, and guide him into all truth. (John xiv. 26. xvi. 13). ²

¹ See pp. 616—621. *supra*.

² The Scriptures contain numerous admirable supplications for divine teaching ; but, of all merely human precatory compositions, we have seen none, which, for comprehensiveness and brevity, for simplicity and beauty, equals, much less surpasses, the *Collect for the second Sunday in Advent*.

CHAPTER X.

ON THE INTERPRETATION OF THE MORAL PARTS OF SCRIPTURE.

HAVING already discussed the interpretation of the historical, typical, prophetic, and doctrinal parts of the sacred writings, it now remains that we consider the Moral Parts of Scripture. These, indeed, are to be interpreted precisely in the same manner as all other moral writings; regard being had to the peculiar circumstances of the sacred writers, viz. the age in which they wrote, the nation to which they belonged, their style, genius, &c. For, being natives of the East, they treat moral topics, after the oriental manner, in a highly figurative style, and with similitudes and figures considerably more far-fetched than is usual among Greek and Latin authors, or even among the moderns. Again, being for the most part persons in the common walks of life, they generally deliver their precepts in a popular manner, adapted to the capacities of those to whom they were addressed. In the examination of the moral parts of Scripture, the following more particular rules will be found useful.

I. *Moral propositions or discourses are not to be urged too far, but must be understood with a certain degree of latitude, and with various limitations.*

For want of attending to this canon, how many moral truths have been pushed to an extent, which causes them altogether to fail of the effect they were designed to produce! It is not to be denied that universal propositions may be offered: such are frequent in the Scriptures as well as in profane writers, and also in common life; but it is in explaining the expressions by which they are conveyed, that just limits ought to be applied, to prevent them from being urged too far. The nature of the thing, and various other circumstances will always afford a criterion by which to understand moral propositions with the requisite limitations. In order, however, that this subject may be better understood, and applied to the Scriptures, we will state a few of these limitations, and illustrate them by examples.

1. *Universal or indefinite moral propositions, often denote nothing more than the natural aptitude or tendency of a thing to produce a certain effect, even although that effect should not actually take place.*

Thus, when Solomon says that *a soft answer turneth away wrath*, (Prov. xv. 1.) the best method of mitigating anger is pointed out,

although the obstinacy or wickedness of man may produce a different result. In like manner, when Saint Peter says, *Who is he that will harm you if ye be followers of that which is good?* (1 Pet. iii. 15.) this expression is not to be understood as implying that good men shall never be ill-treated: but it simply denotes the natural effect which a virtuous life will probably produce, viz. many occasions of irritating men will be avoided, and on the other hand, their friendship and favour will be conciliated.

2. *Universal or indefinite propositions denote only what generally or often takes place.*

As in Prov. xxii. 6. *Train up a child in the way he should go: and when he is old he will not depart from it.* Here, the wise monarch intimates not what always takes place, but what is the frequent consequence of judicious education. To this rule are to be referred all those propositions which treat of the manners, virtues, or vices of particular nations, conditions, or ages. Thus Saint Paul says, that the *Cretans are always liars*, (Tit. i. 12.) Again, when the same apostle, portraying the struggles of an enlightened but unregenerate person, says—*I know that in me (that is, in my flesh) dwelleth no good thing*, (Rom. vii. 18.) he does not mean to say that there is nothing morally good in man; but that no man is by nature *spiritually good, or good in the sight of God.*¹

3. *Universal or indefinite propositions frequently denote duty, or what ought to be done, not what always does actually take place.*

“It is the way of the Scriptures,” says a late writer, “to speak to and of the visible members of the church of Christ, under such appellations and expressions as may seem, at first hearing, to imply that they are all of them truly righteous and holy persons. Thus the apostles style those to whom they write, in general, *saints*; they speak of them as “*sanctified in Christ Jesus, chosen of God, buried with Christ in baptism, risen again with him from the dead, sitting with him in hea-*

¹ Similar to this is the language of the liturgy of the Anglican church:—“O God, because through the weakness of our mortal nature, we can do no *good* thing, without thou grant us the help of thy grace.” (Collect for the first Sunday after Trinity.) On which the Bishop of Lincoln remarks—“I have only to observe that the good thing, here mentioned, must mean *good in the sight of God*: such an action our weak and unassisted nature will, unquestionably, not allow us to perform.” (Refutation of Calvinism, pp. 67, 68, 1st edit.) To the same purpose, in another place, he observes:—“The human mind is so weakened and vitiated by the sin of our first parents, that we cannot by our own natural strength prepare it, or put into a proper state, for the reception of a saving faith, or for the performance of the spiritual worship required in the Gospel: this mental purification cannot be effected without divine assistance.” (Ibid. p. 54.) Again; “The grace of God prevents us Christians, that is, it goes before, it gives the first spring and rise to our endeavours, that we may have a good will; and when this good will is thus excited, the grace of God does not desert us, but it works with us when we have that good will.” “It is acknowledged that man has not the disposition, and consequently not the ability, to do what in the sight of God is good, till he is influenced by the spirit of God.” (Ibid. pp. 60, 61.) This topic is ably stated and explained by Mr. Simeon, in his Appeal to Men of Wisdom and Candour, serm. ii. pp. 19. *et seq.*

venly places ;” and particularly Saint Paul, (Tit. iii. 5.) says, that they were “ saved by the washing of regeneration,” &c. The reason of which is, that they were visibly, by *obligation*, and by profession, all this ; which was thus represented to them, the more effectually to stir them up, and engage them to live according to their profession and obligation.”¹

By this rule also we may explain Mal. ii. 7. “ *The priest’s lips should keep knowledge :*” which passage the advocates of the church of Rome urge, as asserting the infallibility of the priesthood. A simple inspection, however, of the following verse is sufficient to refute this assertion, and to shew that the prophet’s words denote only the *duty* of the *Jewish* priesthood, not what the priests really did perform. The application of this rule will likewise explain Prov. xvi. 10, 12, 13.

4. *Many precepts are delivered generally and absolutely, concerning moral duties, which are only to be taken with certain limitations.*

For instance, when we are commanded *not to be angry*, we must understand, without a cause, and not beyond measure : when we are forbidden *to avenge* ourselves, it is to be understood of *privately taking* revenge ; for the magistrate *beareth not the sword in vain*, but is the *minister of God, a revenger to execute wrath upon him that doeth evil*. (Rom. xiii. 4.) Public vengeance, or punishment, therefore, is clearly not prohibited. Once more, though we are commanded in the Scriptures *to swear not at all*, (as in Matt. v. 33.) and not to *forswear* ourselves, (Levit. xix. 12.) yet they do not forbid the use of oaths in cases where they can be made subservient to the support of truth and the interests of justice. Moses says, *Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name*, (Deut. vi. 13.) *Thou shalt swear, says the prophet Jeremiah, the Lord liveth, in truth and in judgment, and in righteousness*, (Jer. iv. 2.) Our Saviour himself, when adjured by the high priest, in the name of the living God, to declare whether he was the *Christ, the Son of God*, (Matt. xxvi. 63, 64. Mark xiv. 61, 62.) did not refuse to answer the question thus judicially proposed to him : but he certainly would have remained silent if he had disapproved of all asseverations upon oath, or all such solemn invocations of, and appeals to, the name of God, in cases where the truth is doubtful or the testimony is suspected. The author of the epistle to the Hebrews says, that *an oath for confirmation is an end of all strife*, (Heb. vi. 16.)²

II. *Principals include their accessaries, that is, whatever approaches or comes near to them, or has any tendency to them.*

Thus, where any sin is forbidden, we must be careful not only to avoid it, but also every thing of a similar nature, and whatever may prove

¹ Bishop Bradford’s Discourse concerning Baptismal and Spiritual Regeneration, p. 37. sixth edit. See also some excellent observations to the same effect in Dr. Macknight’s Commentary on 1 John ii. 29.

² The reader will find some additional observations illustrative of the canon above given, in Archbp. Tillotson’s Works, vol. ii. pp. 62. 158. (London, 1820.)

an occasion of it, or imply our consent to it in others: and we must endeavour to dissuade or restrain others from it. Compare Matt. v. 21—31. 1 Thess. v. 22. Jude 23. Ephes. v. 11. 1 Cor. viii. 13. Levit. xix. 17. James v. 19, 20. So, where any duty is enjoined, all means and facilities, enabling either ourselves or others to discharge it, according to our respective places, capacities, or opportunities, are likewise enjoined. See Gen. xviii. 19. Deut. vi. 7. Heb. x. 23—25. Upon this ground our Lord makes the law and the prophets to depend upon a sincere affectionate love to God and man, (Mark xii. 30, 31. Luke x. 27.); because, where this prevails, we shall not *knowingly* be deficient in any duty or office which lies within our power; neither shall we willingly do any thing that may either directly or indirectly offend, or tend to the prejudice of mankind. See Rom. xii. 17, 18. This observation will leave little room for the “evangelical counsels,” or “counsels of perfection,” as they are called by the Papists, who ground upon them their erroneous doctrine of supererogation¹. Again, in whatever commandment we are forbidden to do any thing in our persons, as sinful, it equally restrains us from being *partakers* of other men’s guilt, who do commit what we know is thereby forbidden. We must not therefore be either advising, assisting, encouraging, or in any shape a party with them in it: nay we must not so much as give any countenance to the evil which they do, by excusing or making light of the crime, or by *hiding* their wickedness, lest by so doing we incur part of the blame and punishment, and thus deserve the character given by the psalmist—*When thou sawest a thief, then thou consentedst unto him, and hast been partaker with the adulterers.* (l. 18.)

III. *Negatives include affirmatives, and affirmatives include negatives:—in other words, where any duty is enjoined, the contrary sin is forbidden; and where any sin is forbidden, the contrary duty is enjoined.*

Thus, in Deut. vi. 13. where we are commanded to serve God, we

¹ “These “*counsels of perfection*,” are rules which do not bind under the penalty of sin, but are only useful in carrying men to a greater degree of perfection than is necessary to perfection. There is not the slightest authority in Scripture for these counsels of perfection: all the rules there prescribed for our conduct are given in the form of positive commands, as absolutely necessary, wherever they are applicable, to the attainment of eternal life; and the violation of every one of these commands is declared to be sin. We are commanded to be “perfect even as our father which is in heaven is perfect,” (Matt. v. 48.); and so far from being able to exceed what is required for our salvation, the Gospel assures us, that after our utmost care and endeavours we shall still fall short of our whole duty; and that our deficiencies must be supplied by the abundant merits of our blessed Redeemer. We are directed to trust to the mercy of God, and to the mediation of Christ; and to “work out our salvation with fear and trembling,” (Phil. ii. 12.) [that is, with anxiety, lest we should not fulfil the conditions upon which it is offered. Upon these grounds we may pronounce that works of supererogation are inconsistent with the nature of man, irreconcilable with the whole tenor and general principles of our religion, and *contrary to the express declarations of Scripture.*” Bishop Tomline’s Elements of Christian Theology, vol. ii. pp. 281, 282. (8th edit.)

are forbidden to serve any other. Therefore, in Matt. iv. 10. it is said, him *only* shalt thou serve: and as honouring parents is required in the fifth commandment, (Exod. xx. 12.) so *cursing* them is forbidden, (Matt. xv. 4.) Stealing being prohibited in the eighth commandment, (Exod. xx. 15.) diligence in our calling is enjoined in Eph. iv. 28.

IV. *Negatives are binding at all times, but not affirmatives; that is, we must never do that which is forbidden, though good may ultimately come from it.* (Rom. iii. 8.) *We must not speak wickedly for God.* (Job xiii. 7.)

Such things, however, as are required of us, though they never cease to be our duty, are yet not to be done at *all* times; for instance, prayer, public worship, reproving others, visiting the sick, and other works of charity and mercy, will be our duty as long as we live; but, as we cannot perform these at *all* times, we must do sometimes one thing, sometimes another, as opportunity offers. Hence, in the observance of negative precepts, Christian courage and Christian prudence are equally necessary; the *former*, that we may never, upon any occasion or pretence, do that which in positive precepts is pronounced to be evil; the *latter*, that we may discern the fittest times and seasons for doing every thing.

V. *When an action is either required or commended, or any promise is annexed to its performance; such action is supposed to be done from proper motives and in a proper manner.*

The giving of alms may be mentioned as an instance; which, if done from ostentatious motives, we are assured, is displeasing in the sight of God. Compare Matt. vi. 1—4.

VI. *When the favour of God, or salvation, is promised to any deed or duty, all the other duties of religion are supposed to be rightly performed.*

The giving of alms, as well as visiting the fatherless and widows in their affliction, (Jam. i. 27.) may be noticed as examples: such promise, therefore, is not to be so understood as if one single Christian virtue were necessary to salvation; but that the particular virtue in question is one of several necessary and momentous virtues. The application of this rule will illustrate our Lord's declaration concerning a future judgment, (Matt. xxv. 34—36.); where, though charitable actions only are mentioned, yet we know, from other passages of Scripture, that every idle word, as well as the secret thoughts of men, besides their actions, will be brought into judgment.

VII. *When a certain state or condition is pronounced blessed, or any promise is annexed to it, a suitable disposition of mind is supposed to prevail.*

Thus, when the poor or afflicted are pronounced to be blessed, it is because such persons, being poor and afflicted, are free from the sins

usually attendant on unsanctified prosperity, and because they are, on the contrary, more humble and more obedient to God. If, however, they be not the *characters* described (as unquestionably there are many to whom the characters do not apply), the promise in that case does not belong to them. *Vice versâ*, when any state is pronounced to be wretched, it is on account of the sins or vices which generally attend it.

VIII. *Some precepts of moral prudence are given in the Scriptures, which nevertheless admit of exceptions, on account of some duties of benevolence or piety that ought to preponderate.*

We may illustrate this rule by the often repeated counsels of Solomon respecting becoming surety for another, (see Prov. vi. 1. 2. xi. 15. xvii. 18. and xx. 16.) In these passages, he does not condemn suretyship, which, in many cases, is not only lawful, but, in some instances, even an act of justice, prudence, and charity¹; but Solomon forbids his disciple to become surety *rashly*, without considering for whom, or how far he binds himself, or how he could discharge the debt, if occasion should require it.

IX. *A change of circumstances changes moral things: therefore contrary things may be spoken together in moral things, on account of the difference of circumstances.*

Thus, in Prov. xxvi. 4, 5. we meet with two precepts that seem to be diametrically opposite to each other: *Answer not a fool according to his folly, lest thou be like unto him*; and, *Answer a fool according to his folly, lest he be wise in his own conceit*. But if we attend carefully to the *reason* which the sacred writer subjoins to each precept, we shall be enabled satisfactorily to account for the apparent repugnancy in the counsels of the Israelitish monarch; and it will be evident that they form, not inconsistent, but *distinct*, rules of conduct, which are respectively to be observed, according to the *difference of circumstances*. The following observations on the two verses just cited will materially illustrate their meaning.

“A *fool*, in the sense of Scripture, means a wicked man, or one who acts contrary to the wisdom that is from above, and who is supposed to utter his foolishness in speech or writing. Doubtless there are different descriptions of these characters; and some may require to be answered, while others are best treated with silence. But the cases here seem to be one; both have respect to the same character, and both require to be answered. The whole difference lies in the *manner* in which the answer should be given.

“In the first instance, the term, “according to his folly,” means *in a foolish manner*, as is manifest from the reason given; “lest thou also be like unto him.” But in the second instance they mean, *in the manner in which his foolishness requires*. This also is plain from the

¹ Thus Judah became surety to his father for his brother Benjamin, (Gen. xliii. 9. xlv. 32.); and Paul to Philemon for Onesimus. (Philem. 19, 19.)

reason given, “lest he be wise in his own conceit.” A foolish speech is not a rule for our imitation; nevertheless our answer must be so framed by it, as to meet and repel it.

“Both these proverbs caution us against evils to which we are not a little addicted; the first, that of saying and doing to others *as they say* and do to us, rather than *as we would* they should say and do; the last, that of suffering the cause of truth or justice to be run down, while we, from a love of ease, stand by as unconcerned spectators.

“The first of these proverbs is exemplified in the answer of Moses to the rebellious Israelites; the last in that of Job to his wife.—It was a foolish speech which was addressed to the former:—“Would God, that we had died when our brethren died before the Lord! And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there?” Unhappily, this provoked Moses to speak unadvisedly with his lips; saying, “Hear now ye rebels; must we fetch you water out of this rock?” This was answering folly *in a foolish manner*, which he should not have done; and by which the servant of God became too much *like* them whom he opposed.—It was also a foolish saying of Job’s wife, in the day of his distress; “Curse God and die!” Job answered this speech, not in *the manner of it*, but in the manner *which it required*. “What, shall we receive good at the hand of God; and shall we not receive evil?”

“In all the answers of our Saviour to the Scribes and Pharisees, we may perceive that he never lost the possession of his soul for a single moment; and never answered *in the manner* of his opponents, so as to be *like unto them*. Yet neither did he decline to repel their folly, and so to abase their self-conceit.”¹

X. *Different ideas must be annexed to the names of virtues or vices, according to different ages and places.*

Thus, *holiness* and *purity* denote widely different things, in many parts of the Old Testament, from what they intend in the New: in the former, they are applied to persons and things dedicated to Jehovah; while, in the latter, they are applied to all true Christians, who are called *saints* or *holy*, being made so through the illumination and renovation of the Holy Spirit, and because, being called with a high and holy calling, they are bound to evince the sincerity of their profession by a pure and holy life. Faith may also be cited in illustration of this remark; which, as we have already seen², is used in various acceptations by different writers.

XI. *In investigating and interpreting those passages of Scripture, the argument of which is moral,—that is, passages in which holy and virtuous actions are commended,—but wicked and unholy ones are forbidden, the nature of the virtue enjoined, or of the sin prohibited should be explained. We should also con-*

¹ Fuller’s Harmony of Scripture, pp. 17, 18. Bishop Warburton has given an excellent illustration of the passage above explained, in one of his Sermons. See his Works, vol. x. Sermon. 21. pp. 61—78.

² See pp. 744, 745. *supra*.

sider whether such passage be positive commands, or merely counsels or opinions, and by what motives or arguments the inspired writer supports his persuasions to virtue, and his dissuasives from sin or vice.

In conducting this investigation, the parallel passages will be found of the greatest service: and in applying the writings of the New Testament as authority for practical institutions, it is necessary to distinguish those precepts or articles, which are circumstantial and temporary, from such as are essential to true religion, and therefore obligatory, in all ages. Not only are all the important laws of morality permanent, but all those general rules of conduct, and institutions, which are evidently calculated in religion, to promote the good of mankind, and the glory of God. The situation of the first Christians, during the infancy of Christianity, required temporary regulations, which are not now binding on the church. The controversy concerning holy days, and particular kinds of food, occasioned Paul to enjoin such temporary precepts, as suited the situation of the church, when he wrote. Abstinence from the use of unclean beasts, in compliance with the opinions of the Jews, is not now necessary; but a condescension to the very prejudices of weak brethren, in things indifferent, is at all times the duty of Christians. Those doctrines, which were evidently adapted to the situation of Christ's disciples, when under persecution, do not apply to their conduct, when enjoying full liberty of conscience. Exhortations, which are restricted to particular cases, must not be applied as rules for general conduct.

Those directions, to be kind and hospitable to one another, in which the customs of eastern countries are mentioned, are not literally to be observed, by those among whom different manners prevail. Paul enjoins the saints, *to salute one another with a holy kiss* (Rom. xvi. 16.) The Jews saluted one another, as an expression of sincere friendship. When Jesus Christ observed to Simon that he was deficient in kindness and affection, he said; *Thou gavest me no kiss, but this woman, since the time I came in, hath not ceased to kiss my feet* (Luke vii. 55.) The disposition is incumbent on saints, in all ages of the world; but not this mode of expressing it. In order to teach the disciples, how they ought to manifest their affection, for one another, by performing every office of friendship in their power, their Lord and Master *took a towel and girded himself, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded; and said, if I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet* (John xiii. 5. 14.) In those hot countries, after travelling in sandals, the washing of the feet was very refreshing, and an expression of the most tender care and regard; hence it is mentioned as an amiable part of the widow's character; that she *hath washed the saints' feet, and relieved the afflicted* (1 Tim. v. 10.) It is evident, that this mode of expressing our love to one another, was not intended as a permanent law, but a direction adapted to the prevailing custom of the people, to whom it was originally given.

In concluding our remarks on the moral interpretation of the sacred writings, it is worthy of observation, that they contain two kinds of moral books and discourses, viz. 1. *Detached sentences*, such as occur in the book of Proverbs, in many of our Lord's sermons, and in several of the moral exhortations at the close of the apostolic epistles; and, 2. *Continuous and connected discourses*, such as are to be found in the book of Job. In the *former*, we are not to look for any order or arrangement, because they have been put together just as they presented themselves to the minds of their inspired authors; but, in the *latter*, we must carefully attend to the scope. Thus, the scope of the book of Job is specified in the second and third verses of the thirty-second chapter; to this, therefore, the whole book must be referred, without seeking for any mysteries.

The style also of the moral parts of Scripture is highly figurative, abounding not only with bold hyperboles and prosopopæias, but also with antitheses and seeming paradoxes: the former must be explained agreeably to those general rules for expounding the figurative language of Scripture, which have already been stated and illustrated¹; and the latter must be interpreted and limited according to the nature of the thing: for instance, the beatitudes, as related by Saint Matthew, (ch. v.) must be compared with those delivered at a different time, as related by Saint Luke, (ch. vi. 20. *et seq.*); and from this collation we shall be enabled to reconcile the seeming differences, and fully to understand the antithetic sayings of our Lord.

Lastly, as the moral sentences in the Scriptures are written in the very concise style peculiar to the Orientals, many passages are in consequence necessarily obscure, and therefore admit of various expositions. In such cases, that interpretation which is most obvious to the reader, will in general be sufficiently intelligible for all purposes of *practical edification*, and beyond this we need not be anxiously solicitous, if we should fail in ascertaining the precise meaning of every word in a proverb or moral sentence.

¹ See pp. 637—646, *supra*.

CHAPTER XI.

ON THE INTERPRETATION OF THE PROMISES AND THREATENINGS OF SCRIPTURE.

A PROMISE, in the Scriptural sense of the term, is a declaration or assurance of the divine will, in which God signifies what particular blessings or good things he will freely bestow, as well as the evils which he will remove. The *promises* therefore differ from the *threatenings* of God, inasmuch as the former are declarations concerning good, while the latter are denunciations of evil only: at the same time it is to be observed, that promises seem to include threats, because, being in their very nature *conditional*, they imply the bestowment of the blessing promised, only on the condition being performed, which blessing is *tacitly* threatened to be withheld on non-compliance with such condition. Further, promises differ from the *commands* of God, because the latter are significations of the divine will concerning a *duty* enjoined to be performed, while promises relate to *mercy* to be received. As a considerable portion of the promises relates to the performance of moral and of pious duties, they might have been discussed under the preceding chapter: but, from the variety of topics which they embrace, it has been deemed preferable to give them a separate consideration.

There are four classes of promises mentioned in the Scriptures, particularly in the New Testament; viz. 1. Promises relating to the Messiah; 2. Promises relating to the church; 3. Promises of blessings, both temporal and spiritual, to the pious; and, 4. Promises encouraging to the exercise of the several graces and duties that compose the Christian character.¹ The two first of these classes, indeed, are many of them *predictions* as well as promises; consequently the same observations will apply to them, as are stated for the interpretation of Scripture prophecies²: but in regard to those promises which

¹ These promises are collected and printed at length, in a useful manual, published upwards of seventy years since, and intitled *A Collection of the Promises of Scripture, arranged under proper heads*. By Samuel Clarke, D. D. Of this little manual there are numerous cheap editions extant, but the earlier ones are preferable both for the clearness of the type and especially for the correctness of the printing.

² See pp. 705—719, *supra*.

are directed to particular persons, or to the performance of particular duties, the following remarks are offered to the attention of the reader.

I. “*We must receive God’s promises in such wise as they be generally set forth in the Holy Scripture.*”¹

To us “the promises of God are general and conditional. The Gospel dispensation is described as a covenant between God and man; and the salvation of every individual is made to depend upon his observance of the proposed conditions. Men, as free agents, have it in their power to perform or not to perform these conditions: and God foresaw from eternity, who would and who would not perform them, that is, who will and who will not be saved at the day of judgment.”² If, therefore, the promises of God be not fulfilled towards us, we may rest assured that the fault does not rest with Him “who cannot lie,” but with ourselves, who have failed in complying with the conditions either tacitly or expressly annexed to them.

We may then apply general promises to ourselves, not doubting, that if we perform the condition expressed or implied, we shall enjoy the mercy promised: for, as all particulars are included in universals, it follows that a general promise is made a particular one to him whose character corresponds with those to whom such general promise is made. Matt. xi. 28. may be cited as an example: the promise here made is the giving of rest: the characters of the persons to whom it is made are distinctly specified; they are the *weary and heavy laden*, whether with the distresses of life, or with the sense of guilt (see Psal. xxxii. 4. xxxviii. 4.), or with the load of ceremonial observances; the condition required, is to *come unto Christ* by faith; in other words, to believe in him and become his disciples: and

¹ Art. XVII. of the Confession of the Anglican Church. Similar to this is the declaration of the *Helvetic* (not the *Genevese*) confession, which in general symbolises with that of the British Church. “In the temptation concerning predestination, and which perhaps is more dangerous than any other, we should derive comfort from the consideration, that God’s promises are *general to all that believe*—that he himself says, *Ask and ye shall receive:—Every one that asks receives.*” Chap. x. towards the end, or in the valuable work entitled, “*Primitive Truth, in a History of the Reformation, expressed by the Early Reformers in their Writings,*” p. 57.

² Bp. Tomline’s *Elements*, vol. ii. p. 313. Similar to the above sentiments are those contained in the “*Necessary Erudition of a Christian Man,*” (at the close of the introductory observations on “*Faith,*”) a *Manual of Christian Doctrine* published in the year 1534; the value of which ought not to be lessened in our judgement by the circumstance of its not being purged of popish errors.—“Although God’s promises made in Christ be immutable, yet He maketh them not to us, but *with condition*; so that, His promise standing, *we may yet fail of the promise because we keep not our promise.* And therefore, if we assuredly reckon upon the state of our felicity, as grounded upon God’s promise, and do not therewith remember, that no man shall be crowned, unless he lawfully fight; we shall triumph before the victory, and so shall look in vain for that, which is not otherwise promised but under a condition.” On the subject of conditional promises, see also Tillotson’s *Works*, vol. v. pp. 185—193. 205, 206. vol. vi. p. 513. vol. ix. pp. 53, 54. and vol. x. p. 119. and on the subject of conditional threatenings, see vol. vi. pp. 510, 511. (London, 1820.)

the menace *implied* is, that if they do not thus *come*¹, they will not find rest. Similar promises occur in John iii. 17. and 1 Tim. ii. 4.

II. *Promises made to particular persons may be applied to all believers.*

It is in promises as in commands; they do not exclusively concern those to whom they were first made; but, being inserted in the Scriptures, they are made of public benefit: for, "whatsoever things were written aforetime, were written for our use; that we, through patience and comfort of the Scriptures, might have hope." (Rom. xv. 4). Thus, Saint Paul applies what was spoken to Joshua (ch. i. 5.) to the believing Hebrews, (Heb. xiii. 5.): Jesus Christ being the same yesterday, to-day, and for ever, as it is added in the eighth verse of the same chapter, he has the same grace to pity, and the same power to help his sincere disciples now, as formerly, without respect of persons. A distinction, however, must be taken between such of the promises in the Old Testament, particularly in the book of Psalms, as are of universal application, and such as were made to those Israelites and Jews who obeyed the law of God, which were strictly *temporal*. Of this description are all those promises of peace and prosperity in *this* world, which were *literally* suitable to the Jewish dispensation, God having encouraged them to obey his laws, by promises of peculiar peace and prosperity in the land of Canaan. Whereas now, under the Gospel dispensation, "godliness hath indeed the promise of the life that now is, as well as of that which is to come," (1 Tim. iv. 8.) but with an exception of the *cross*, when that may be best for us, in order to our future happiness in heaven. So that the promises in the Old Testament, of a *general* felicity in *this* life are not so literally to be applied to Christians as they were to the Jews.²

III. *Such promises as were made in one case, may be applied in other cases of the same nature, consistently with the analogy of faith.*

¹ Bp. Horsley has the following animated and practical observations on this promise of our Saviour at the close of his 24th Sermon:—"Come, therefore, unto him, all ye that are heavy laden with your sins. By his own gracious voice he called you while on earth: By the voice of his ambassadors he continueth to call; he calleth you now by mine. Come unto him, and he shall give you rest—rest from the hard servitude of sin and appetite, and guilty fear. *That* yoke is heavy—*that* burthen is intolerable; *His* yoke is *easy* and *his* burthen light. But, come in sincerity;—dare not to come in hypocrisy and dissimulation. Think not that it will avail you in the last day, to have called yourselves Christians, to have been born and educated under the Gospel light—to have lived in the external communion of the church on earth—if, all the while, your hearts have holden no communion with its head in heaven. If, instructed in Christianity, and professing to believe its doctrines, ye lead the lives of unbelievers, it will avail you nothing in the next, to have enjoyed in this world, like the Jews of old, advantages¹ which ye despised—to have had the custody of a holy doctrine which never touched your hearts—of a pure commandment, by the light of which ye never walked. To those who disgrace the doctrine of their Saviour by the scandal of their lives, it will be of no avail to have vainly called him, "Lord, Lord!" Sermons, p. 490. 2d edit.

² Collyer's Sacred Interpreter, vol. i. p. 336.

The instance, adduced under the preceding canon, will also illustrate the present. The promise there mentioned was made to Joshua, on his going up against the Canaanites, lest he should be discouraged in that enterprise; yet it is applied by the apostle as a remedy against covetousness or inordinate cares concerning the things of this life; it being a very comprehensive promise that God will never fail us nor forsake us. But if we were to apply the promises contained in Psal. xciv. 14. and Jer. xxxii. 40. and John x. 28. as promises of *absolute* and *indefectible* grace to believers, we should violate every rule of sober interpretation, as well as the analogy of faith.

IV. *God has suited his promises to his precepts.*

By his *precepts* we see what is our *duty*, and what should be the *scope of our endeavours*; and by his *promises* we see what is our *inability*, what should be the *matter or object of our prayers*, and where we may be supplied with that grace which will enable us to discharge our duty. Compare Deut. x. 16. with Deut. xxx. 6. Eccles. xii. 13. with Jer. xxxii. 40. Ezek. xviii. 31. with Ezek. xxxvi. 37. and Rom. vi. 12. with v. 14.

V. *Where any thing is promised in case of obedience, the threatening of the contrary is implied in case of disobedience: and where there is a threatening of any thing in case of disobedience, a promise of the contrary is implied upon condition of obedience.*¹

In illustration of this remark, it will be sufficient to refer to, and compare, Exod. xx. 7. with Psal. xv. 1—4. and xxiv. 3, 4. and Exod. xx. 12. with Prov. xxx. 17.

VI. *God promises that he may perform what he promises, but threatens that he may not fulfil his threatenings.*

In other words, by his promises he encourages men to obedience, that they may receive the reward of it: but, by his threatenings, he warns men, and deters them from sin, that they may not feel its effects. For instance, in Rev. ii. 5. he threatens, as if he were unwilling to inflict the punishment, repeating the means by which it may be prevented. For the same purpose is the menace denounced in Rom. viii. 13. against professors of the Gospel, that they may beware of such things as have in themselves a tendency to eternal death.

There are, however, two important cautions to be attended to in the application of Scripture promises; viz. that we do not violate that connexion or dependency which subsists between one promise and another; and that we do not invert that fixed order which is observable between them.

¹ Bp. Wilkins, in his admirable Discourse on the Gift of Preaching, has stated this rule in the following terms:—"Every Scripture does affirm, command, or threaten, not only that which is expressed in it, but likewise all that which is rightly deducible from it, though by mediate consequences." (Dr. Williams's Christian Preacher, p. 22.)

1. *The mutual connection or dependency subsisting between promises must not be broken.*

As the duties enjoined by the moral law are copulative, and may not be disjoined in the obedience yielded to them, (James ii. 10.) ; so are the blessings of the promises ; which may not be made use of as severed from each other, like unstrung pearls, but as collected into one entire chain. For instance, throughout the sacred volume, the promises of pardon and repentance are invariably connected together : so that it would be presumptuous in any man to suppose that God will ever hearken to him who implores the one and neglects to seek the other. “ He pardoneth and absolveth all them that truly repent and unfeignedly believe his holy word.”

In like manner, in Psal. lxxxiv. 11. the promise of *grace and glory* is so inseparably united, that no person can lay a just claim to the one, who is not previously made a partaker of the other. Bishop Horne’s commentary on this verse is not more beautiful than just.¹

2. *In applying the promises, their order and method should not be inverted, but be carefully observed.*

The promises, made by God in his word, have not inaptly been termed an ample storehouse of every kind of blessings, including both the mercies of *the life that now is, and of that which is to come*. There is, indeed, no good that can present itself as an object to our desires or thoughts, but the promises are a ground for faith to believe, and hope to expect the enjoyment of it : but then our use and application of them must be *regular*, and suitable both to the *pattern* and *precept* which Christ has given us.

The *Pattern* or example referred to, we have in that most comprehensive prayer, emphatically termed *the Lord’s prayer* (Matt. vi. 9—13.) ; in which he shows what is chiefly to be desired by us, viz. the sanctification of his name in our hearts, the coming of his kingdom into our souls, and the doing of his will in our lives : all which are to be implored, before and above our daily bread. We are not to be more anxious for food than for divine grace.

The *Precept* alluded to, we have in his sermon on the mount (Matt. vi. 33.) : *Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you*. The soul is of more worth than the *body* ; as the body is more valuable than *raiment* : and therefore the principal care of every one should be, to secure his spiritual welfare, by interesting himself in the promises of life and eternal happiness. Here, however, a *method* must be observed, and the law of the Scripture must be exactly followed, which tells us, (Psal. lxxxiv. 11.) that God first gives grace and then glory. “ As it is a sin to divide grace from glory, and to seek the one without the

¹ “ Jesus Christ is our “Lord” and our “God:” he is a “sun,” to enlighten and direct us in the way, and a “shield” to protect us against the enemies of our salvation. He will give “grace” to carry us on “from strength to strength,” and “glory” to crown us when we “appear before him in Zion ;” he will “withhold” nothing that is “good” and profitable for us in the course of our journey, and will himself be our reward when we come to the end of it.” Commentary on the Psalms, vol. ii. (Works, vol. iii. p. 81.)

other ; so is it also a sin to be *preposterous in our seeking*, to look *first* after happiness and *then* after holiness : no man can be rightly solicitous about the crown, but he must first be careful about the race ; nor can any be truly thoughtful about his interest in the promises of glory, that doth not *first* make good his title to the promises of grace." ¹

¹ Dr. Spurstowe's Treatise on the Promises, pp. 62. 65. The whole volume will abundantly repay the trouble of perusing it. There is also an admirable discourse *on the Promises*, in the Sermons published by the late Rev. Charles Buck : in which their divine origin, their suitability, number, clearness of expression, the *freeness* of their communication, and the certainty of their accomplishment, are stated and illustrated with equal ability and piety. See also Hornbeck's Theologia Practica, pars I. lib. v. c. 2. pp. 468—477.

CHAPTER XII.

ON THE INFERENTIAL AND PRACTICAL READING OF SCRIPTURE.

SECTION I.

ON THE INFERENTIAL READING OF THE BIBLE.

- I. *General Rules for the deduction of Inferences.*—II. *Observations for ascertaining the Sources of Internal Inferences.*—III. *And also of External Inferences.*

I. **T**HE sense of Scripture having been explained and ascertained, it only remains that we apply it to purposes of practical utility: which may be effected either by deducing inferences from texts, or by practically applying the Scriptures to our personal edification and salvation. By *inferences*, we mean certain corollaries or conclusions legitimately deduced from words rightly explained: so that they who either hear or read them, may form correct views of Christian doctrine and Christian duty. And in this deduction of inferences we are warranted both by the genius of language, which, when correctly employed, not only means what the words uttered in themselves obviously imply, but also what may be deduced from them by legitimate consequences¹; and likewise by the authority of Jesus Christ and his apostles, who have sanctioned this practice by their example.

To illustrate this remark by a single instance:—Our Lord (Matt. xxii. 23—32.), when disputing with the Sadducees, cited the declaration of Jehovah recorded in Exodus iii. 6. *I am the God of Abraham, Isaac, and Jacob*; and from thence he proved the *resurrection of the dead* inferentially, or by legitimate consequence. It should be observed, that Abraham had been dead upwards of three hundred years before these words were spoken to Moses, yet still Jehovah called himself the God of Abraham, &c. Jesus Christ properly remarked that God is not the God of the *dead* (that word being equivalent, in the sense of the Sadducees, to *an eternal annihilation*,) but of the *living*: whence it follows, that if he be the God of Abraham,

¹ Qui enim intelligit, quod loquitur, non modo *vim*, sed *ambitum* quoque verborum perspicit; ideoque id omne, quod ex iis legitime colligi potest, adprobare etiam merito creditur. Buddei Elementa Philosophiæ Instrumentalis, part ii. cap. ii. § xxx. p. 246.

Isaac, and Jacob, they have not altogether perished, but their bodies will be raised again from the dead, while their spirits or souls are alive with God, notwithstanding they have ceased for many centuries to exist among mortals. In the same reply, our Saviour further confuted, *inferentially*, another tenet of the Sadducees, viz. that there is *neither angel nor spirit*, by showing that the soul is not only immortal, but lives with God even while the body is detained in the dust of the earth, which body will afterwards be raised to life, and be united to the soul by the miraculous power of God.

The foundation of *inferential reading* is the perpetual harmony of sacred things; so that any one who has thoroughly considered and rightly understood a single doctrine, may hence easily deduce many others which depend upon it, as they are linked together in one continued chain. But, in order to conduct this kind of reading with advantage, it is necessary that we bring to it a *sober judgment*, capable of penetrating deeply into sacred truths, and of eliciting with indefatigable attention and patience, and also of deducing one truth from another by strong reasoning; and further, that the mind possess a sufficient knowledge of the *form of sound words in faith and love which is in Christ Jesus.* (2 Tim. i. 13.) Without this knowledge, it will be impossible to make any beneficial progress in this branch of sacred literature, or to discover the exhaustless variety of important truths contained in the sacred writings. It will likewise be requisite to compare inferences when deduced, in order to ascertain whether they are correct, and are really worthy of that appellation. For this purpose the following rules may be advantageously consulted.

1. *Obvious or too common inferences must not be deduced, nor should they be expressed in the very words of Scripture.*

Thus, if from Matt. vi. 33. *Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you,* the following inferences be deduced:—1. The Kingdom of God is to be sought in the first instance. 2. It is necessary that we seek the righteousness of God; and, 3. To him that thus seeks, all other things shall be added. Although these are in themselves weighty truths, yet they are expressed too plainly in the very words of Scripture, to be called inferences. They are, rather, truths seated in the text itself, than truths deduced from those truths.

2. *Inferences must be deduced from the true and genuine sense of the words, not from a spurious sense, whether literal or mystical.*

We have a striking violation of this sober and almost self-evident canon, in the inference deduced by Cardinal Bellarmin, from a comparison of Acts x. 13. with John xxi. 16. From the Divine com-

mand, *Rise, Peter! kill and eat*, compared with our Lord's direction to the Apostle, *Feed my sheep*, he extorts this consequence, viz. that the functions of the Roman pontiff, as the successor of Peter, are twofold—to feed the church, and to put heretics to death! It is scarcely necessary to add, that this inference is derived from putting a false and spurious sense upon those passages.

3. *Inferences are deduced more safely as well as more correctly from the originals, than from any version of the Scriptures.*

It is not uncommon, even in the best versions, to find meanings put upon the sacred text, which are totally foreign to the intention of the inspired penmen. Thus, from Acts ii. 47. (*the Lord added to the church daily such as should be saved*), the papists have absurdly pretended to deduce the perpetuity and visibility of the (Roman catholic) church; and, from the same text compared with Acts xiii. 48. (*as many as were ordained to eternal life believed*), some have inferred that those whom God adds to the church shall necessarily and absolutely be eternally saved. The question relative to indefectibility from grace is foreign to a practical work like this¹: but, without throwing

¹ "It may not be the most philosophical, but it is probably the wisest opinion, which we can adopt, that the truth lies somewhere between the two rival systems of Calvin and Arminius; though I believe it to exceed the wit of man to point out the exact place where it does lie. We distinctly perceive the two extremities of the vast chain, which stretches across the whole expanse of the theological heavens; but its central links are enveloped in impenetrable clouds and thick darkness." Mr. Faber's Discourses, vol. i. pp. 478, 479. Archbishop Tillotson has a fine passage on this subject to the same effect, (which is too long to be extracted) at the close of his hundred and seventh sermon. See his Works, vol. v. pp. 395, 396. Compare also vol. vii. pp. 99, 100. (London, 1820.) On this topic the author cannot withhold from his readers the following admirable observations of the late Bishop Horsley. Addressing the clergy of the diocese of Gloucester, he says,—“I would entreat you of all things to avoid controversial arguments in the pulpit upon what are called the Calvinistic points;—the dark subject of predestination and election I mean, and the subordinate questions. *Differences of opinion upon these subjects have subsisted among the best Christians from the beginning, and will subsist, I am persuaded, to the end.* They seem to me to arise almost of necessity, from the inability of the human mind to reconcile the doctrine of a providence, irresistibly ruling all events, with the responsibility of man as a moral agent. And persons, equally zealous for God's glory, have taken different sides of the question, according as their minds have been more forcibly impressed with awful notions of God's right of sovereignty on the one hand, or of his justice on the other. But in certain leading principles, Lutherans, Calvinists, Arminians, and we of the church of England are, I trust, all agreed. We are agreed in the fundamental doctrines of the Trinity; all believing in the united operation of the three persons, in their distinct offices, in the accomplishment of man's redemption. We are all agreed that the foreknowledge of God is—like himself—from all eternity and absolute; that his providence is universal, controlling not only all the motions of matter, but all the thoughts and actions of intelligent beings of all orders; that, nevertheless, man has that degree of free agency which makes him justly responsible; that his sins are his own; and that, without holiness, no man shall see God. While we agree in these principles, I cannot see to what purpose we agitate endless disputes upon the dark—I had almost said—*presumptuous questions* upon the order of the divine decrees; as if there could be any internal energies of the divine mind, and about the manner of the communion between the Spirit of God and the Soul of the believer.” Bp. Horsley's charge in 1800, pp. 32, 33.

down the gauntlet of controversy, we may remark, that these passages have *no relation whatever* to the doctrine of election; and that if the original of Acts ii. 47. had been *literally* rendered by the translators of our authorised version, it would have run thus,—the Lord added daily to the church, *τους σωζομενους*, *the saved*; that is, those who were saved from their sins and prejudices; and so the passage is rendered by Drs. Whitby, Doddridge, and other eminent critics and divines. Further, if Acts xiii. 48. had been translated according to the *proper* meaning of *τεταγμενοι*, that verse would have run thus:—*As many as were disposed for eternal life, believed*: which rendering is not only faithful to the original, but also to the *context* and *scope* of the sacred historian, who is relating the effects or consequences of the preaching of the Gospel to the Gentiles. For the Jews had contradicted Paul, and blasphemed, while the religious proselytes heard with profound attention, and cordially received the Gospel he preached to them; the *former* were, through their own stubbornness, utterly *indisposed* to receive that Gospel, while the *latter*, destitute of prejudice and prepossession, rejoiced to hear that the Gentiles were included in the covenant of salvation through Jesus Christ; and, therefore, in this good state or *disposition* of mind, they believed. Such is the plain and obvious meaning deducible from the consideration of the context and scope of the passage in question; and that the rendering above given is strictly conformable to the original Greek, is evident from the following considerations. In the first place, the word *τεταγμενοι* is *not* the word generally used in the New Testament to denote fore-ordination, or an eternal decree, but the verbs *οριζω* and *προοριζω*, which exactly answer to our English words *determine* and *predetermine*. Further, Dr. Hammond remarks, the verb *τασσω*, or *ταττω*, (whence the participle *τεταγμενος*) and its compounds, are often employed in the sense of our military word *tactics*, by which is meant whatever relates to the *disposal* or marshalling of troops. (Compare Luke vii. 8. and Rom. xiii. 1. Gr.) And hence, by analogy, it is applied to other things:—Thus, in 1 Cor. xvi. 15. we read, “*They devoted* (*εταξαν*) themselves to the ministry of the saints.” See also 1 Mac. v. 27. and 2 Mac. xv. 20. (Gr.); and particularly Acts xx. 13., where we read that Saint Paul went on foot to Assos, *for so he was* (*διεταγμενος*) *disposed*. Similar expressions are to be found in the Greek classic writers¹. But what confirms the preceding rendering of this text, is the fact,

¹ Dr. Hammond (on Acts xiii. 48.) has cited and commented on several passages which we have not room to state. He renders the word *τεταγμενοι* by *fitly disposed and qualified for*; Dr. Wall, by *fit to receive*; and Mr. Thompson, the learned North American translator of the Scriptures from the Greek, by *fitly disposed*. Wolfius (Cur. Philol. in loc.) considers the phrase *τεταγμενος εις* as equivalent to *ευθετος εις*, (Luke ix. 62.) in our version rendered *fit* (or, more correctly, *rightly disposed*) *for the kingdom of God*. Dr. Whitby translates the word by *disposed*, and Dr. Doddridge by *determined*, in order to preserve the ambiguity of the word. The meaning, he observes, of the sacred penman seems to be, that all who were deeply and seriously concerned about their eternal happiness, openly embraced the Gospel. And wherever this temper was, it was undoubtedly the effect of a divine operation on their hearts. See Whitby, Doddridge, Wall, Wetstein, Bengel, and Rosenmuller, on Acts xiii. 48; and compare also Franzius de Interpretatione Sacrarum Scripturarum, pp. 104—115.

that it is so translated in the old Syriac, the most antient of all the versions of the New Testament. This is of great moment; for that version was made at least four hundred years *before* the sense of this place was disputed by the different sects and parties of Christians. "Mean while," says Dr. Hammond, with equal truth and piety, "it must be remembered that these qualifications are not pretended to have been originally from themselves, but from *the preventing grace of God*; to which it is to be acknowledged due that they are ever pliable, or willing to follow Christ."

4. *Those inferences are always to be preferred which approach nearest to the scope of a passage.*

Thus, in John vi. 37. Christ says, *Him that cometh unto me, I will in no wise cast out.* From this clause the two following inferences have been deduced. 1. That Jesus Christ is a most certain asylum for all persons whose consciences are burthened. 2. That Christians ought to receive those who are weak in faith, after the example of Christ, and to treat them with tenderness. Now, though both these inferences are good in themselves, the first is most to be preferred, because it harmonises best with the scope of the passage, (compare verses 37—40.) which is to shew that Christ will reject none "that truly repent and unfeignedly believe" in him.

5. *Inferences ought to embrace useful truths, and such as are necessary to be known, on which the mind may meditate, and be led to a more intimate acquaintance with the doctrines of salvation, and with Christian morality.*

It were no difficult task to illustrate this remark by a variety of examples; but this is rendered unnecessary by the admirable models presented in the valuable sermons of our most eminent divines, not to mention the excellent sermons of Massillon, Bossuet, Flechier, Claude, Saurin, Superville, Du Bosc, and other eminent foreign divines, both protestants and catholics. The reader, who is desirous of illustrations, will find many very apposite ones in Monsieur Claude's celebrated and elaborate Essay on the Composition of a Sermon.¹

II. The *sources*, whence inferences are deducible, are divided by Professor Rambach (to whom we are almost wholly indebted for this chapter²) into two classes, viz. *internal* and *external*: the former are *inherent* in the text, and flow from it, *considered in itself*; the latter are derived from a *comparison* of the text with *other passages and circumstances*.

To illustrate these definitions by a few examples:—The sources, whence inferences may be deduced, are *internal*, or inherent in the text, when such consequences are formed,

¹ See particularly §§ 17—26. in Dr. Williams's edition of Claude's Essay, Christian Preacher, pp. 300—346.; or Mr. Simeon's edition, forming nearly the whole first volume of his "Helps to Composition."

² Institutiones Hermeneuticae Sacrae, lib. iv. c. iii. pp. 804—822.

1. From the affections of the sacred writer or speaker ; 2. From words and their signification ; 3. From the emphasis and force of words ; and, 4. From the structure and order of the words contained in the sacred text.

1. *Inferences deduced from the affections of the writer or speaker, whether these are indicated in the text, or are left to the investigation of the interpreter.*

Thus, in Mark iii. 5. we read that Jesus Christ looked round about on those who opposed him with *anger, being grieved for the hardness of their hearts* : the anger here mentioned was no uneasy passion, but an excess of generous grief occasioned by their obstinate stupidity and blindness. From this passage the following conclusions may be drawn : 1. It is the duty of a Christian to sorrow, not only for his own sins, but also to be grieved for the sins of others. 2. All anger is not to be considered sinful. 3. He does not bear the image of Christ, but rather that of Satan, who can either behold with indifference the wickedness of others, or rejoice in it. 4. Nothing is more wretched than an obdurate heart, since it caused him, who is the source of all true joy, to be filled with grief on beholding it. 5. Our indignation against wickedness must be tempered by compassion for the persons of the wicked.

2. *Inferences deduced from words themselves, and their signification.*

For instance, in Luke xxi. 15. our Lord, addressing his disciples, says, *I will give you a mouth and wisdom.* Inference 1. Christ, the eternal wisdom, is the source and spring of all true wisdom. 2. *Will give.* They who attempt to procure wisdom by their own strength, without the aid of prayer, may justly be charged with presumption. 3. *You.* No one stands more in need of the gift of divine wisdom than they who are intrusted with the charge of teaching others. 4. *A mouth,* or ready utterance. The gift of eloquence is bestowed by God, as well as every other gift. *Wisdom.* It is possible for a man to acquire *cunning* by the mere force of corrupt nature ; but nature cannot possibly confer true wisdom. 5. *And.* Eloquence, when not united with wisdom, is of little utility in promoting the kingdom of Christ. From this last inference it appears, that even the smallest particles afford matter from which we may deduce practical conclusions.

3. *Inferences deduced from the emphasis and force of words.*

We have an example in 1 Pet. v. 5. *Be clothed with humility : for God resisteth the proud.* Inference 1. *Humility.* Christian humility does not reside in filthy or rent garments, but in a modest mind, that entertains humble views of itself. 2. *Be ye clothed,* *εγκομβωσαθε*, from *εν*, in, and *κομβωω*, to gather, or tie in a knot. The word means to clothe, properly, with an outer ornamental garment, tied closely upon one with knots. True humility is an ornament which decorates the

mind much more than the most costly garment does the body ¹. 3. Humility is a garment with which we cover both our own virtues and the defects of others. 4. This ornament of humility, being exposed to many snares, must be most carefully guarded, and retained around us. 5. *The proud*, υπερηφανεις, from υπερ, *above*, and φαναω, *to appear*, because such persons exalt themselves above others. No sin is capable of being less concealed, or of escaping the observation of others, than pride. 6. *God resisteth*, αντιστασται, literally, *SETTETH HIMSELF AS IN ARRAY against, the proud man*: this is a military term. The inference deducible is, that while all other sinners retire, as it were, from the presence of God, and seek for shelter against his indignation, the proud man alone openly braves it. ²

4. *Inferences deduced from the order and structure of the words contained in the sacred text.*

Thus, from Rom. xiv. 17. *The kingdom of God is righteousness, peace, and joy in the Holy Ghost*, the following inferences may be derived, according to the order of the words, which depends upon the connexion and order of the subjects treated of. 1. No constant and lasting *peace* of conscience is to be expected, unless we previously lay hold of the *righteousness* of Christ by faith. 2. They only possess a genuine and permanent *joy*, who, being justified, cultivate *peace* with God through Jesus Christ. 3. In vain do those persons boast of the *righteousness* of Christ, who still continue in a state of hostility and enmity with God and man. 4. A serene and peaceful conscience is the only source of spiritual joy. ³

III. The sources of inferences are *external*, when the conclusions are deduced from a comparison of the text, 1. With the state of the speaker;—2. With the scope of the book or passage;—3. With antecedents and consequents; or, in other words, with the context;—4. With parallel passages, and other circumstances.

1. *Inferences deduced from the state of the writer or speaker.*

Thus, when Solomon, the wisest and richest of sovereigns, whose eager desire after the enjoyment of worldly vanities was so great, that he left none of them untried, and whose means of gratifying himself in every

¹ Mr. Parkhurst's illustration of this truly emphatic word is too important and beautiful to be omitted. "On the whole," says he "this expressive word, εγκομβωσαδς used by Saint Peter, implies that the humility of Christians, which is one of the most ornamental graces of their profession, should constantly *appear* in all their conversation, so as to *strike the eye of every beholder*; and that this amiable grace should be so *closely connected* with their persons, that no occurrence, temptation, or calamity should be able to *strip* them of it.—Faxit Deus!" Greek and English Lexicon, p. 185. col. 2. (5th edit.)

² It may be worth the reader's while to re-consider what has already been stated on the subject of emphatic words, which, in fact, are so many sources whence inferences may be judiciously deduced.

³ For a full illustration of this subject, we with pleasure refer the reader to an excellent discourse, in "Sermons on Subjects chiefly Practical," by the Rev. John Jebb, A. M. serm. iv. pp. 71—98.

possible pleasure and delight were unbounded,—when he exclaims, (Ecc. i. 2.) *Vanity of vanities, all is vanity*, the following inferences may be deduced from his words, compared with the state of his mind. (1.) Since the meanest artisan is not to be despised when speaking properly and opportunely of his own business, he must be more than usually stupid who does not give diligent attention when a most illustrious monarch is about to speak. (2.) How admirable is the wisdom of God, who, when it pleased him to select a person to proclaim and testify the vanity of all things human, made choice of one who had most deeply experienced how truly vain they were. (3.) When a sovereign, thus singularly possessed of glory, fame, human wisdom, riches, and every facility for the enjoyment of pleasures, proclaims the vanity of all these things, his testimony ought to be received by every one with great respect. (4.) Since princes, above all others, are exposed to the insidious wiles of pleasures, it is worthy of remark, that God raised up one of their own rank to admonish them of their danger.

2. Inferences deduced

(1.) *From the general scope of an entire book.*—For instance, let the following words of Jesus Christ, (John viii. 51.) *Verily, verily, I say unto you, if a man keep my saying he shall never see death*, be compared with the *general scope* of the book, which is announced in John xx. 31. *These are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through his name.* From this collation the following inferences will flow. (i.) Faith in Christ is to be proved and shewn by obedience to his word. (ii.) True faith cordially receives not only the merits of Christ, but also his words and precepts. And, (iii.) Who-soever is made, through faith, a partaker of spiritual life, shall also be freed from spiritual and eternal death.

(2.) *From the special scope of a particular passage.*—The particular scope of Jesus Christ in the passage above cited, (John viii. 51.) was to demonstrate that he was not possessed by an evil spirit, since the keeping of his words would procure eternal life for all who obey him, while Satan, on the contrary, leads men into sin, whose wages is *death*, or everlasting perdition. Hence we may deduce the subsequent inferences. (i.) That doctrine, which produces such very salutary effects, cannot necessarily be false and diabolical. (ii.) Saving truths are to be proposed even to those who are guilty of calumniating them. (iii.) There is no nearer way, by which to liberate the mind from doubts formed against truth than a ready obedience to acknowledged truth. (iv.) The precepts of Christ are to be regarded and obeyed, even though they should be ridiculed or defamed by the most learned men.

(3.) *From the very special scope of particular words or phrases.* The passage just referred to will supply us with another illustration. —For instance, should it be asked, (i.) Why our Lord prefixed to his declaration, a solemn asseveration similar to an oath? it is replied, because he perceived the very obstinate unbelief of his hearers; whence it may be inferred, that it is a shameful thing that Christ should find so little faith among men. (ii.) Should

it be further inquired, why he prefixed a *double asseveration*? it is answered, in order that, by such repetition, he might silence the repeated calumnies of those who opposed him : hence also it may be inferred, that in proportion to the malice and effrontery of men in asserting calumnies, the greater zeal is required in vindicating truth. (iii.) Should it still be asked, why our Lord added the words, *I say unto you*, we reply, in opposition to the assertion of his enemies in the 48th verse;—*Say we not well, that thou hast a demon?* From which we may infer, that he who is desirous of knowing the truth, ought not only to attend to the stories invented and propagated by wicked men against the godly, but also to those things which Christ says of them, and they of him. Other instances might be adduced, but the preceding will suffice.

3. *Inferences deduced from a collation of the text with the context.*

In this case, the principal words of a text should be compared together, in order that inferences may be deduced from their mutual relation. (i.) Collate 1 Tim. i. 15. *It is a faithful saying*, with verse 4. *Neither give heed to fables.* *Inference.* The idle legends of the Jews (preserved in the Talmud), and the relations of the Gentiles concerning their deities, and the appearances of the latter, are compared to uncertain fables : but the narration in the Gospel concerning Jesus Christ is both certain and worthy of being received with faith. (ii.) Collate also 1 Tim. i. 15. with verse 6. *Vain jangling*, or empty talking. *Inference.* God usually punishes those who will not believe the most certain words of the Gospel, by judicially giving them up to a voluntary belief of the most absurd and lying fables. (iii.) Compare the words, *Worthy of all acceptance*, (1 Tim. i. 15.) with verse 8. *The law is good.* *Inference.* The law, as given by God, is both good in itself and has a good tendency, though to a sinner it is so formidable as to put him to flight : but the Gospel recommends itself to the terrified conscience, as a saying or discourse every way worthy of credit.

4. *Inferences deduced from a collation of the text with parallel passages.*

The advantage resulting from such a comparison, in investigating the sense of a passage of Scripture, has already been stated and illustrated ; and the observations and examples referred to, if considered with a particular view to the deduction of inferences, will supply the reader with numerous instances, whence he may draw various important corollaries. One instance, therefore, will suffice to exemplify the nature of the inferences deducible from a comparison of the text with parallel passages. In 2 Tim. i. 8. Saint Paul exhorts Timothy *not to be ashamed of the testimony of the Lord.* Compare this with Rom. i. 16. where he says, *I am not ashamed of the Gospel of Christ ; for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek ;* and with Isa. xxviii. 16. and xlix. 23. last clause, (cited in Rom. x. 11.) where it is said, *Whosoever believeth in him, Christ, shall not be ashamed*, that is, confounded or disappointed of his hope. From this collation the two following inferences may be derived. (1.) Faithful ministers of the Gospel require nothing from

others which they do not by their own experience know to be both possible and practicable. And, (2.) All those, who have already believed, or do now or shall hereafter believe in Christ, have, in and through him, all the blessings foretold by the prophets: all the promises of God, in (or through) him, being *yea*, that is, true in themselves and *amen*, that is, faithfully fulfilled to all those who believe in Christ. (2 Cor. i. 20.)

IV. *A fifth external source of inferences, is the collation of the text with the consideration of the following external circumstances, viz.*

(1) *THE TIME* when the words or things were uttered or took place.

Thus, in Matt. xxvii. 52. we read that *many bodies of the saints which slept arose*: But when? After Christ's Resurrection, (v. 53.) not before, (as Rambach himself, among other eminent divines, has supposed); for Christ himself was the *first fruits* of them that slept, (1 Cor. xv. 20.) The graves were opened at his death by the earthquake, and the bodies came out at his resurrection. *Inference.* The satisfactory efficacy of Christ's death was so great, that it opened a way to life to those who believed on him as the Messiah that was to come, as well as to those who believe in him subsequently to his incarnation; and that both are equally partakers of the benefits flowing from his resurrection.

(2) *The place where the words were uttered.*

As in Matt. xxvi. 39. 42. *Not my will but thine be done!* Where did Christ utter this exclamation? In a garden. *Inference.* He who made an atonement for the sins of all mankind, voluntarily submitted himself, in the garden of passion, to the will of God: from which man withdrew himself in a garden of pleasure.

(3) *The occasion upon which the words were spoken.*

Thus, in Matt. xvi. 3. Christ rebukes the Pharisees, *because they did not observe the signs of the times.* On what occasion? When they required him to shew them a sign from heaven. *Inference.* Such are the blindness and corruption of men, that disregarding the signs exhibited to them by God himself, they frequently require new signs that are more agreeable to their own desires.

(4) *The manner in which a thing is done.*

Acts ix. 9. During the blindness in which Saul continued for three days and three nights, God brought him to the knowledge of himself. *Inference.* Those, whom God vouchsafes to enlighten, he first convinces of their spiritual blindness.¹

Other instances, illustrating the sources whence inferences

¹ Professor Franck, in his *Manuductio ad Lectionem Scripturæ Sacræ*, cap. 3. (pp. 101—123 of Mr. Jacques's translation), has some very useful observations on inferential reading, illustrated with numerous instances different from those above given. See also Schæferi *Institutiones Scripturæ Sacræ*, pars. ii. pp. 166—176.

are deducible, might be offered, were they necessary, or were the preceding capable of being very soon exhausted. From the sources already stated and explained, various kinds of inferences may be derived, relating both to faith and practice. Thus, some may be deduced for the confirmation of faith, for exciting sentiments of love and gratitude, and for the support of hope: while others contribute to promote piety, Christian wisdom and prudence, and sacred eloquence; lastly, others are serviceable for doctrine, for reproof, for instruction, and for comfort. He, who adds *personal practice* to the diligent reading of the Scriptures, and meditates on the inferences deduced from them by learned and pious men, will abundantly experience the truth of the royal psalmist's observations,—*Thy commandment is exceeding broad; and, the entrance of thy words giveth light, it giveth understanding to the simple,* (Psal. cxix. 96. 130.) “The Scriptures,” says the late eminent Bishop Horne, “are the appointed means of *enlightening* the mind with true and saving knowledge. They shew us what we were, what we are, and what we shall be: they shew us what God hath done for us, and what he expecteth us to do for him; they shew us the adversaries we have to encounter, and how to encounter them with success; they shew us the mercy and the justice of the Lord, the joys of heaven, and the pains of hell. Thus will they *give to the simple*, in a few days, an *understanding* of those matters, which philosophy, for whole centuries, sought in vain.”

In conducting, however, the inferential reading above discussed, we must be careful not to trust to the mere effusions of a prurient or vivid fancy: inferences *legitimately deduced*, unquestionably, do essentially promote the spiritual instruction and practical edification of the reader. “But when brought forward for the purpose of *interpretation* properly so called, they are to be viewed with caution and even with mistrust. For scarcely is there a favourite opinion, which a fertile imagination may not thus extract from some portion of Scripture: and very different, nay contrary, interpretations of this kind have often been made of the very same texts, according to men's various fancies or inventions.”¹

¹ Bishop Van Mildert's Lectures, p. 247.

SECTION II.

ON THE PRACTICAL READING OF SCRIPTURE.

HAVING hitherto endeavoured to shew how we may ascertain and apply the true sense of the sacred writings, it remains only to consider in what manner we may best reduce our knowledge to practice: for, if serious contemplation of the Scriptures and *practice* be united together, our real knowledge of the Bible must necessarily be increased, and will be rendered progressively more delightful. *If, says Jesus Christ, any man will do his (God's) will, he shall know of the doctrine whether it be of God,* (John vii. 17.) This is the chief end for which God has revealed his will to us (Deut. xxix. 29.); and all Scripture is profitable for this purpose, (2 Tim. iii. 16.) either directing us what we should do, or inciting and encouraging us to do it: it being written for our learning, that *we through patience and comfort of the Scriptures might have hope* (Rom. xv. 4.); that is, that by the strenuous exercise of that patience, which the consolations administered in Scripture so powerfully support, we might have an assured and joyful hope in the midst of all our tribulation. Even those things, which seem most notional and speculative, are reducible to practice. (Rom. i. 20, 21.) Those speculations, which we are enabled to form concerning the nature and attributes of God, grounded upon his works, ought to induce us to glorify him as such a God as his works declare him to be: and it is a manifest indication that our knowledge is not right, if it hath not this influence upon our conduct and conversation. (1 John ii. 3.)

The practical reading here referred to, is of such a nature, that the most illiterate person may prosecute it with advantage: for the application of Scripture which it enjoins, is connected with salvation; and consequently, if the unlearned were incapable of making such application to themselves, it would be in vain to allow them to peruse the sacred writings¹. After what has been stated in the preceding part of this volume, the author trusts he shall stand acquitted of undervaluing the knowledge of the original languages of the Scriptures, an acquaintance with which will suggest many weighty practical hints, that would not present themselves in a version. It is, however sufficient, that every thing necessary to direct our faith, and

¹ Franckii Manuductio, cap. iv. p. 131, *et seq.*; or p. 124, *et seq.* of the English version.

regulate our practice, may easily be ascertained by the aid of translations. Of all modern versions, the present authorised English translation, is, upon the whole, undoubtedly the most accurate and faithful; the translators having seized the very spirit of the sacred writers, and having almost every where expressed their meaning with a pathos and energy that have never been rivalled by any subsequent versions either of the Old or the New Testament, or of detached books, although, in most of these, *particular passages* are rendered more happily, and with a closer regard to the genius and spirit of the divine originals.

The simplest practical application of the word of God will, unquestionably, prove the most beneficial; provided it be conducted with a due regard to those moral qualifications which have already been stated and enforced, as necessary to the right understanding of the Scriptures. Should, however, any hints be required, the following may, perhaps, be consulted with advantage.¹

I. In reading the Scriptures, then, with a view to personal application, we should be careful that it be done with a pure intention. The Scribes and Pharisees indeed searched the Scriptures, yet without deriving any real benefit from them: they *thought* that they had in them eternal life: yet they would not come to Christ that they might have life. (John v. 40.) He, however, who peruses the sacred volume, merely for the purpose of amusing himself with the histories it contains, or of beguiling time, or to tranquillise his conscience by the discharge of a mere external duty, is deficient in the *motive* with which he performs that duty, and cannot expect to derive from it either advantage or comfort amid the trials of life. Neither will it suffice to read the Scriptures with the mere design of becoming intimately acquainted with sacred truths, unless such reading be accompanied with a desire, that, through them, he may be convinced of his self-love, ambition, or other faults, to which he may be peculiarly exposed, and that by the assistance of divine grace, he may be enabled to root them out of his mind.

II. In reading the Scriptures for this purpose, it will be advisable to select some appropriate lessons from its most useful parts; not being particularly solicitous about the exact connexion or other critical niceties that may occur (though at

¹ These observations are selected and abridged from Rambach's *Institutiones Hermeneuticæ*, and Professor Franck's *Brevis Institutio, rationem tradens Sacram Scripturam in veram edificationem legendi*, annexed to his *Prælectiones Hermeneuticæ*, 8vo. Halæ Magdeburgicæ, 1717. Franck has treated the same topic nearly in a similar manner, in his *Manuductio*, already noticed, cap. iv.

other times, as ability and opportunity offer, these are highly proper objects of inquiry), but simply considering them in a devotional or practical view¹. After ascertaining, therefore, the plain and obvious meaning of the lesson under examination, we should first consider the *present state of our minds*, and carefully compare it with the passage in question: next, we should inquire into the *causes of those faults* which such perusal may have disclosed to us; and should then look around for suitable remedies to correct the faults we have thus discovered.

III. We are not, however, to confine our attention solely to external precepts; we should first diligently *search for the foundation of each precept in the Scriptures*; and, after examining whether we can discover it *in ourselves*, we must lay the *foundation in our own breasts*, before we can think of erecting upon it any precepts for the regulation of life and manners. The following example from that inimitable model of Christian prayer, emphatically termed the Lord's Prayer, will illustrate this remark. We are there taught to implore the forgiveness of our sins (Matt. vi. 12. Luke xi. 4.), and we are assured (Matt. vi. 15). that, if we do not forgive men their trespasses, neither will God forgive us. Previously, then, to our offering up this petition, we should examine ourselves, whether, agreeably to this precept, and also in conformity to the divine command of loving our enemies, and blessing those who curse us, (Matt. v. 44.), we do truly and sincerely forgive them that have trespassed against us: because, unless this is the case, we deceive ourselves, and consequently our own hypocrisy will prevent our petition for forgiveness from being answered.

IV. In every practical reading and application of the Scriptures to ourselves, our attention should be fixed on Jesus Christ, both as a *gift* to be received by faith for salvation, and also as an *exemplar*, to be copied and imitated in our lives. We are not, however, to imitate him in all things. Some things he did by his divine power, and in those we *cannot* imitate him: other things he performed by his sovereign authority, in those we *must not* imitate him: other things also he performed by virtue of his office, as a Mediator, and in these we *may not*, we *cannot* follow him. But in his early piety, his obedience to his reputed earthly parents, his unwearied diligence in doing good, his humility, his unblameable conduct, his self-denial, his contentment under low circumstances, his frequency in private prayer, his affectionate thankfulness, his compassion to the wretched, his holy and edifying discourse, his free conversation,

¹ Doddridge's Rise and Progress of Religion, ch. xix. § 9. (Works, vol. i. p. 359. Leeds edit. 8vo).

his patience, his readiness to forgive injuries, his sorrow for the sins of others, his zèal for the worship of God, his glorifying his heavenly father, his impartiality in administering reproof, his universal obedience, and his love and practice of holiness,—in all these instances, Jesus Christ is the most perfect pattern for our imitation¹. And the observation of these things, in a practical point of view, will be of singular use to us on this account; namely, that whatever sympathy and benevolence Christ displayed on earth, he retains the same in heaven, seeing that he is the same yesterday, to-day, and for ever, and that he ever liveth to make intercession for them that come unto God by him. For we have not an high priest that cannot be touched with the feeling of our infirmities, but [one who was] in all points tempted like as we are; so that we may now come with humble confidence to the throne of grace; assuring ourselves, that we shall find, from the true mercy-seat of God, sufficient help in all our distresses. (Heb. xiii. 8. vii. 25. and iv. 15, 16.) Jesus Christ, then, being our most perfect exemplar, (1 Cor. xi. i.) the particular actions and general conduct of other men, as related in the Scriptures, should be regarded by us as models of imitation, only *so far as they are conformable to this standard.*

V. “An example (that is, every good one) hath the force of a rule; all of them being *written for our admonition*, (1 Cor. x. 11.) But then we must be careful to examine and discern whether the example be *extraordinary* or *ordinary*, according to which the application must be made.”²

In illustration of this remark, it may be observed, 1. That in matters which were *extraordinary*, such as the killing of Eglon by Ehud, (Judg. iii. 21.) Elijah’s killing the prophets of Baal, (1 Kings xviii. 40.) and his invoking fire from heaven, (2 Kings i. 10.) a conduct which, though approved in *him*, was condemned by our Lord in the apostles, (Luke ix. 54. 55);— 2. In matters that were *temporary*; such were many of the ceremonies observed by the Jews, the washing of his disciples’ feet

¹ The various features in the character of our Redeemer as man, which are enumerated above, are illustrated in an admirable, but little known tract of the pious commentator Burkitt, (edited by the late Rev. Dr. Glasse), entitled “*Jesus Christ, as Man, an inimitable pattern of religious virtue.*” 8vo. Rivington’s, London, 1809. Having briefly, though perspicuously, illustrated the different subjects, the editor terminates his essay with the following caution, which is unhappily as applicable to the present time as when it was first written, “Take heed that ye do not so consider Christ for your pattern, as to *disown him* for your Saviour and Redeemer. God preserve us,” he adds, “from this growing error, which stabs the heart of the Christian religion, in that it deprives us of the choicest benefits of Christ’s death; namely the expiation of sin by a proper satisfaction to the justice of God!”

² Bishop Wilkins on the Gift of Preaching, p. 23. of Dr. E. Williams’s Christian Preacher.

by our Lord, (John xiii. 14.) the celebration of love-feasts by the primitive Christians, &c. ; and, 3. In matters that were *sinful*, as the drunkenness of Noah, (Gen. ix. 21.) the adultery of David, (2 Sam. xi.) the repining of Jonah, (Jonah iv. 1—9.) Peter's denial of Christ, (Matt. xxvi. 69—75. Mark xiv. 66—72. Luke xxii. 55—62. John xviii. 25—27.) &c. ;—in matters which were thus extraordinary, temporary, or sinful, the practice of holy men recorded in the Scriptures is *NOT* to be a pattern for us : but in all general holy duties, and in such particular duties as belong to our respective situations and callings, we are to set them before our eyes, and to follow their steps. When, therefore, we read of the uprightness of Noah, of Abraham's faith, the meekness of Moses, of David's devotions, the zeal of Josiah, the boldness of Peter and John in Christ's cause, of the labours of Saint Paul, and other virtues of the antient saints, it should be our study to adorn our profession with similar graces and ornaments.

“Instead,” therefore, “of adopting the sayings and actions recorded in Scripture, implicitly and absolutely, we ought to reason in some such manner as this : If such a person, so situated, best answered the ends of such an institution, by acting in a such a manner, how shall we, in our situation, best answer the ends of the same? Sometimes merely proposing this form of inquiry will carry us right : but, in more difficult cases, we shall have the general principles, the nature and end of the duty in question to investigate, and from these to determine the particular cases ; that is, how, in such cases, the ends of the duty can be best attained. However, in most questions, a good *heart* will be more requisite than a good *head*.”¹

VI. When we read of the *failings*, as well as the *sinful actions* of men, recorded in the Scriptures, we may see what is in our own nature : for there are in us the seeds of the same sin, and similar tendencies to its commission, which would bring forth similar fruits, were it not for the preventing and renewing grace of God. And as many of the persons, whose faults are related in the volume of inspiration, were men of infinitely more elevated piety than ourselves, we should learn from them, not only to “be not high-minded, but fear” (Rom. xi. 20.) : but further, to avoid being rash in censuring the conduct of others.

The *occasions* of their declensions are likewise deserving of our attention, as well as the temptations to which they were

¹ Dr. Hey's Norrisian Lectures, vol. i. p. 77. The whole of his chapter on “applying sayings and actions recorded in the Scriptures to ourselves,” abounds with profound views, happily illustrated, and is worthy of repeated perusals.

exposed, and whether they did not neglect to watch over their thoughts, words, and actions, or trust too much to their own strength (as in the case of Peter's denial of Christ); what were the means that led to their penitence and recovery, and how they demeaned themselves after they had repented. By a due observation therefore of their *words and actions*, and of the *frame and temper of their minds*, so far as they are manifested by words and actions, we shall be better enabled to judge of our *real* progress in religious knowledge, than by those characters which are given of holy men in the Scriptures, without such observation of the tenor of their lives, and the frame of their minds.¹

VII. In reading the promises and threatenings, the exhortations and admonitions, and other parts of Scripture, we should apply them to ourselves in such a manner, as if they had been personally addressed to us. For instance, are we reading any of the prophetic Sermons? Let us so read and consider them, and, as it were, realise to ourselves the times and persons when and to whom such prophetic discourses were delivered, as if they were our fellow-countrymen, fellow-citizens, &c. whom Isaiah, Jeremiah, Ezekiel, and other prophets rebuke in some chapters; while in others they labour to convince them of their sinful ways, and to convert them, or, in the event of their continuing disobedient, denounce the divine judgments against them². So, in all the precepts of Christian virtue recorded in Matt. v. vi. and vii. we should consider ourselves to be as nearly and particularly concerned, as if we had personally heard them delivered by Jesus Christ on the Mount³. Independently, therefore, of the light which will thus be thrown upon the prophetic or other portions of Scripture, much *practical* instruction will be efficiently obtained; for, by this mode of reading the Scriptures, the promises addressed to others will encourage us, the denunciations against others will deter us from the commission of sin, the exhortations delivered to others will excite us to the diligent performance of our duty, and, finally, admonitions to others will make us "walk circumspectly." Thus will Saint Paul's com-

¹ Lukin's Introduction to the Scriptures, p. 215, 12mo. London, 1669.

² Franzii Tractatus de Interpretatione Sacrarum Scripturarum, Præf. p. 9.

³ "This *close* application," says an excellent, but now neglected writer, "will render what we read operative and effective, which, without it, will be useless and insignificant. We may see an instance of it in David: who was not at all convinced of his own guilt by Nathan's parable; though the most apposite that was imaginable, till he roundly applied it, saying, *Thou art the Man*. (2 Sam. xii. 7.) And, unless we treat ourselves at the same rate, the Scriptures may fill our heads with high notions, nay, with many speculative truths, which yet amount to no more than the devil's theology (Jam. ii. 19.), and will as little advantage us." Lively Oracles, sect. viii. § 41.

prehensive observations be fully realized; "Whatsoever things were written aforetime, were written for our learning," (Rom. xv. 4.); and "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be made perfect, thoroughly furnished unto all good works." (2 Tim. iii. 16, 17.)

VIII. The words of the passage selected for our private reading, after its import has been ascertained, may beneficially be summed up or comprised in very brief prayers or ejaculations¹. The advantage resulting from this simple method, says Rambach, has been proved by many who have recommended it. A late learned divine of our own country², whom no one will suspect of even a tendency to enthusiasm, has confirmed this remark; observing, that if we pray over the substance of Scripture, with our Bible before us, it may impress the memory and heart more deeply, and may form us to copiousness and variety both of thought and expression in prayer. Should any references to the Scriptures be required, in confirmation of this statement, we would briefly notice that the following passages, among many others that might be cited, will, by addressing them to God, and, by a slight change also in the person, become admirable petitions for divine teaching; viz. Col. i. 9, 10. — Eph. i. 17, 18, 19. — 1 Pet. ii. 1, 2. — The hundred and nineteenth Psalm contains numerous similar passages.

IX. In the practical reading of the Scriptures, all things are not to be applied at once, but gradually and successively: and this application must be made, not so much with the view of supplying us with materials for *talking*, as with matter for *practice*.

X. This practical reading and application must be diligently continued through life; and we may, with the assistance of divine grace, reasonably hope for success in it, if, to reading, we add constant *prayer* and *meditation* on what we have read. Prayer, says Saint Bernard, enlightens meditation, and by meditation, prayer is rendered more ardent³. With these, we

¹ Professor Franck has given several examples of the practice here recommended, in the "Brevis Institutio," at the end of his *Prælectiones Hermeneuticæ*. Similar examples are also extant in the well known and useful little tract, entitled "Plain Directions for reading the Holy Scriptures," published by the Society for promoting Christian Knowledge.

² Dr. Doddridge, Works, vol. i. p. 360.

³ *Oratio et meditatio conjunctione necessariâ sibi ad invicem copulantur. Et per orationem illuminatur meditatio, et in meditatione exardescit oratio.* Opera, tom. v. p. 260. n°. 2. In p. 156. n°. 56. of the same volume, Saint Bernard has the following apposite observations on this topic.—"Nemo repente fit summus: *Ascendendo*, non

are further to conjoin a perpetual comparison of the sacred writings; daily observation of what takes place in ourselves, as well as what we learn from the experience of others; a strict and vigilant self-examination; together with frequent conversation with men of learning and piety, who have made greater progress in saving knowledge; and, lastly, the diligent cultivation of internal peace.¹

Other observations might be offered: but the preceding hints, if duly considered and acted upon, will make us "neither barren nor unfruitful in the knowledge of our Lord Jesus Christ." (2 Pet. i. 8.) And if, to some of his readers, the author should *appear* to have dilated too much on so obvious a topic, its *importance* must be his apology. Whatever relates to the confirmation of our faith, the improvement of our morals, or the elevation of our affections, ought not to be treated lightly or with indifference. To borrow a remark of the eminently learned Dr. Waterland, with a trifling variation, —while moral or spiritual uses or improvements are raised upon texts of Scripture, for the purposes of *practical edification* (whether such spiritual uses were really intended by the sacred penmen or not), if the words be but *aptly* accommodated to them, and *pertinently* and *soberly* applied, and the analogy of faith be preserved, a good end will be answered, and the true *doctrine* at least will be kept, if not a true interpretation.

volando, apprehenditur summitas scalæ. Ascendamus igitur, duobus veluti pedibus, *Meditatione* et *Oratione*. Meditatio siquidem docet, quid desit: Oratio, ne desit, obtinet. Illa viam ostendit, ista deducit. Meditatione denique agnoscimus imminetia nobis pericula: Oratione evadimus, præstante Domino Nostro Jesu Christo."

¹ The subjects briefly noticed in this paragraph, are discussed more at length by Franzius, in the preface (pp. 9—11.) to his *Tractatus Theologicus de Interpretatione Scripturæ Sacræ*.

APPENDIX.

No. I.

ACCOUNT OF THE PRINCIPAL HEBREW AND CHALDEE GRAMMARS.

[*Referred to, in p. 12. Part I. of this Volume.*]

SECTION I.

Hebrew Grammars, with Points.

1. IN THE ENGLISH LANGUAGE.

(1.) **AN** Easy Entrance into the Sacred Language, containing the necessary rules of Hebrew Grammar in English: with the Original Text of several chapters, select verses and useful histories, translated verbatim and analysed. Likewise some select pieces of Hebrew Poetry. By the Rev. Cornelius Bayley. London, 1782, 8vo.

This "Grammar may be very useful. Its rules, though concise, are perspicuous; the analysis and the examples illustrate their principles, and tend to facilitate the study of the Hebrew." *Monthly Review* (O.S.) vol. lxxviii. p. 190. This Grammar has lately been reprinted.

(2.) *The Scholar's Instructor; an Hebrew Grammar, by Israel Lyons.* Cambridge, 1735; 1757, 2d edit.; 1810, 3d edit. revised by H. Jacob.

(3.) *Hebrew Grammar, with the principal rules compiled from some of the most considerable Hebrew Grammars.* By Thomas Yeates. London, 1812, 8vo.

These two Grammars have long been in use in different academies, as well as in the universities; and are recommended by their brevity. Mr. Yeates's Grammar is an improvement of one composed by Dr. Ashworth, and printed at Cambridge in 1763.

(4.) *A Hebrew Grammar for the use of the Students of the University of Dublin.* By the Rev. Gerald Fitzgerald, D.D. Hebrew Professor in [the] said University. Dublin, 1799, 8vo.

"A plain, easy, and useful introduction to the Hebrew Tongue, in English, for the use of students in our universities, and particularly in the university of Dublin." *Monthly Review* (N.S.) vol. xxxiv. p. 151. The author has pursued an intermediate method between adopting all the masoretic notes and rejecting them altogether; viz, by retaining the vowel points and such of the accents as are most distinguishable and useful, and omitting all the other accents (the number of which is considerable), which he deems wholly unnecessary in the present state of the Hebrew language.

(5.) *Elements of the Hebrew Language, Part I. Orthography.* With notes and a vocabulary for the use of Schools and Beginners. By Hyman Hurwitz. London, 1807, 8vo.

The author is a respectable Jewish teacher: the second part does not appear to have been published. See an account of this work, in the *Monthly Review* (N.S.) vol. lviii. p. 451.

(6.) A Hebrew Grammar in the English Language, by Joseph Samuel C. F. Frey. London, 1813, 8vo.

“The directions for the formation of verbs, through all their voices, modes and tenses, are minutely given; and this part of the Grammar manifests the author’s critical acquaintance with the language which he professes to teach.—Though we would not recommend this as superseding the use of other Grammars, especially to the classical scholar, but would rather advise it to be compared with the best of those which are written in Latin, yet we must remark that Mr. Frey’s mode of teaching the Hebrew is very masterly; that it is singularly calculated to facilitate the student’s intimate knowledge of that language; and that it makes us acquainted with the process adopted by the Rabbis in their education of Jewish youth. The Hebrew Psalter or Book of Psalms is subjoined to this Grammar, which considerably augments its value. Monthly Review (N. S.) vol. lviii. p. 55.

(7.) Elements of Hebrew Grammar. In two parts. By J. F. Gyles, M. A. London, 1814, 8vo.

The difficulties which opposed his own progress in the Hebrew language, originally suggested to Mr. Gyles the plan of the present Grammar, which is characterised by simplicity of manner, and clearness of illustration. His second part, which treats on the structure and idioms of the language, contains a good selection of rules and examples principally from the first volume of Dathe’s edition of Glassius’s *Philologia Sacra*, one of the most elaborate systems of Hebrew Grammar perhaps that is extant, and which is indispensably necessary to the biblical student, who is desirous of fully investigating the language.

2. IN THE LATIN AND FRENCH LANGUAGES.

(1.) Thomæ Bennet, S. T. P. *Grammatica Hebræa cum uberrimâ praxi in usum tironum, qui linguam Hebræam absque preceptoris vivâ voce (idque in brevissimo temporis compendio) ediscere cupiunt.* Londini, 1726, 8vo.

(2.) Alberti Schultens *Institutiones ad Fundamenta Linguæ Hebrææ.* Lugduni Batavorum, 1731, 4to.

(3.) *Grammatica Linguæ Hebrææ; cum notis, et variis questionibus philologicis, in quibus præcipuè disseritur de natura et indole Linguæ Hebrææ.* Jacobo Robertson, A. M. Ling. Orient. Professore in Academia Edinburgena, auctore. Edinburgi, 1758, 8vo.

This Hebrew Grammar, which has always been held in the highest estimation, contains the most useful and necessary of those principles and rudiments, which are laid down in the elaborate work of Professor Schultens.

(4.) *Grammatica Hebræo-Harmonica cum Arabica et Aramæa, methodo logico-mathematica, etc.* ex Altingio, Buxtorfio, Beveridgio, Buchero, Chappelovvio, Dantzio, Erpenio, Gerhardi, Hasæo, Koolhasio, Martini, Michaelis, Pfeiffero, Schickardo, Schultens, Simonis, Vriemotio, contracta et emendata; Charta Lusoria, analytice delineata, et directorio elucidata. Auctore J. G. Kals. Amstelædami, 1758, 8vo.

Mr. John William Kals was for many years scholar, and afterwards assistant to the celebrated professor Albert Schultens; and for some time taught Hebrew at Oxford. His work consists of three parts. 1. A Hebrew Grammar, compiled from the labours of preceding writers on this branch of sacred philology; 2. *A Harmonic Grammar* of the Arabic and Syriac Languages; 3. An Analysis of the chief prophecies and promises concerning the Messiah.

(5.) Joannis Jahn *Grammatica Linguæ Hebræicæ.* Viennæ, 1809, 8vo.

(6.) *Institutiones ad Fundamenta Linguæ Hebrææ,* edidit Nich. Guil Schroeder. Editio Tertia. Groningæ, 1810, 8vo.

(7.) De Radicum Linguæ Hebraicæ Natura nominali Commentatio Grammatica; quam Lectionibus suis præmisit J. Th. Plüschke. Phil. D. Theologiæ Prof. Extr. Lipsiæ, 1817, 8vo.

The design of this tract is, to prove that many of the words, hitherto considered in the dictionaries as *radical* verbs, are in fact only words derived from nouns; and 2. That even verbs, to which no root can be assigned, are rather to be regarded as nouns than as verbs. (*Melanges de Religion et de Critique Sacrée, publiées à Nismes, tom. i. Gazette Littéraire, p. 24.*)

(8.) *Elémens de la Grammaire Hébraïque, par J. E. Cellierier, fils, Pasteur et Professeur de Langues Orientales, Critique, et Antiquité Sacrée, à l'Académie de Genève. Suivis des Principes de la Syntaxe Hébraïque, traduits librement de l'Allemand de Wilhelm Gesenius. Genève, 1820, 8vo.*

To those, who wish to study Hebrew *with* points, through the medium of the French Language, this beautifully printed volume will be peculiarly acceptable. That part of it which relates to the Syntax is particularly valuable, as it presents in a small compass the results of the researches made by Professor Gesenius, whose German Grammar of the Hebrew tongue is in Germany considered as the *completest* system of Hebrew Grammar extant.

SECTION II.

Hebrew Grammars without Points.

(1.) FRANCISCI MASCLEF Grammatica Hebraica a punctis aliisque inventis Massorethicis libera. Accesserunt tres Grammaticæ, Chaldaica, Syriaca, et Samaritana ejusdem instituti. Parisiis, 1731, 2 vols. 8vo.

Of all the writers of Hebrew Grammar without points, Mascler has enjoyed the highest reputation. A late eminent divine and professor of the university of Cambridge, has said of his work, "I know none more to be recommended; as it gives rules for the Chaldee, Syriac and Samaritan, as well as for what is commonly called Hebrew¹."—As Mascler's work is now extremely scarce and dear, professor Hey recommends

(2.) *Elements of Hebrew Grammar; to which is prefixed a Dissertation on the two modes of reading, with or without points. By Charles Wilson, Professor of Hebrew at the University of Saint Andrews. London, 1782. Fourth Edition, 1810, 8vo.*

See an Analysis of this work in the *Monthly Review* (O. S.) vol. lxxviii. pp. 424—427.

(3.) *A Methodical Hebrew Grammar without points: adapted to the use of learners, and even of those who have not the benefit of a master. To which is subjoined the Hebrew Grammar at one view. By John Parkhurst, M. A. 8vo.*

This is admitted by all competent judges to be the shortest and most compendious Hebrew Grammar extant in the English language. It is prefixed to the learned author's Hebrew and English Lexicon, which is noticed in p. 7. *infra*.

(4.) *A New and Easy Introduction to the Hebrew Language, upon the plan of Grammar in general, designed to encourage and promote the study of that language, by facilitating the acquirement of its principles, upon a plan, which in no work of the kind has been hitherto adopted. By the Rev. James William Newton, M. A. London, 1806, 12mo.*

¹ Dr. Hey's Norrisian Lectures in Divinity, vol. i. p. 23.

“The study of the Hebrew language has been attended with considerable difficulties, from the circumstance of there being no Grammar of that language, constructed upon the model of grammar in general. In the present work this impediment has been removed, and the learner will find that in acquiring a new language, he has to contend with none of those embarrassments that proceed from encountering a system of grammar entirely new to him; which to those who have been at the trouble of learning the grammar of several languages, is an obstacle which is not frequently to be surmounted. . . . (The work is conducted with a simplicity and perspicuity which afford every assistance to those who may be disposed to become acquainted with the rudiments of the Hebrew tongue.” *British Critic* (O. S.) vol. xxvii. p. 441.

(5.) *A Hebrew Primer*. To which are prefixed the opinions of Melancthon, Luther, and others, on the Utility, Necessity, and Easiness of the Study of the Hebrew Language. Durham and London, 1808, 12mo.

(6.) *Hebrew Elements: or a Practical Introduction to the Reading of the Hebrew Scriptures*. London, 1807, 8vo.

Both these publications are by the present learned Bishop of Saint David's; and together with his Copperplate Copies of Hebrew letters and words, form the simplest and clearest introduction to the reading of Hebrew, which perhaps has ever been published. ‘The Rudiments of Hebrew Grammar’ announced by the same eminent divine, have not yet issued from the press.

(7.) *Extracts from the Books of the Old Testament; to which are prefixed Sketches of Hebrew and Chaldee Grammar, for the use of Students in the University of Edinburgh*. [By the Rev. Dr. Brunton]. Edinburgh, 1814, 8vo.

(8.) *An Easy Introduction to the knowledge of the Hebrew Language without the Points*. By James P. Wilson, D. D. 1818, 8vo.

This grammar appeared in North America in 1818, while the last edition of the present work was passing through the press. We have not been able to obtain a sight of it, or to ascertain the place where it was printed.

(9.) *An Introduction to Hebrew Grammar; in which the Genius of the Language is explained by a new and simple principle of Analysis, applied to the Improvements of the latest and most approved Grammarians; and particularly intended to reduce the Irregularities of the inflected parts of speech to the common analogy of the Language, and to explain the peculiarities of the construction by assimilating it to the Idiom of the English*. By the Rev. Frederick Nolan. London, 1821, 12mo.

SECTION III.

Hebrew Grammars, with and without Points.

1. **A** PLAIN and Complete Grammar of the Hebrew Language, with and without points. By Anselm Bayly, LL.D. London, 1774, 8vo.

2. *Principia Hebraica; comprising a Grammatical Analysis of 564 verses, selected from the Hebrew Psalms, in which are found nearly all the radical words in common use occurring in the Hebrew Scriptures. To which are prefixed a concise Hebrew Grammar, adapted to the Analysis, and so arranged as to illustrate the principles of the Language, both with and without points*. By T[homas] K[eyworth], and D[avid] J[ones]. London, 1817, 8vo.

* * So great a number of Hebrew Grammars has been published by distinguished Hebraists at different times, that it is difficult to determine which is preferably to be adopted. An experienced tutor will be the best guide, in this case, to the Hebrew student. In the preceding pages, therefore, those only have been specified which have some pretensions to notice for their utility and simplicity of method, Many important rules relative to the use of the *conversive vau* ¹ are contained in the late venerable Granville Sharp's "Three Tracts on the Syntax and Pronunciation of the Hebrew Tongue;" and Dr. Gerard has accumulated a variety of important observations on the structure and genius of the Hebrew language from Glassius, Schultens, Robertson, Buxtorf, and other eminent Hebraists. ²

SECTION IV.

Chaldee Grammars.

1. **A** SHORT Chaldee Grammar, without points, designed for the use of those who already understand Hebrew. [By the Rev. J. Parkhurst, M. A.]

This is subjoined to Mr. P.'s Grammar, which is prefixed to his Hebrew Lexicon. A compendium of Chaldee Grammar is given in the second volume of Masclef's Grammatica Hebraica.

2. J. D. Michaelis Grammatica Chaldaica. Gottingæ, 1771, 8vo.

3. Joannis Jahn Elementa Aramaicæ, seu Chaldææ-Syriacæ Linguæ. Latinè reddita, et nonnullis accessionibus aucta, ab Andr. Fr. Oberleitner. Viennæ, 1820, 8vo.

4. An Introduction to Chaldee Grammar; in which the Genius of the Language is explained by a new and simple Principle of Analysis. By the Rev. Frederick Nolan. London, 1821. 12mo.

No. II.

ACCOUNT OF THE PRINCIPAL HEBREW AND GREEK LEXICONS.

[Referred to in pp. 12, 33, of Part I. of this Volume.]

SECTION I.

Hebrew Lexicons with Points.

1. **JOANNIS BUXTORFII** Lexicon Hebraicum et Chaldaicum. Basileæ, 1634, 1645, 1675, 1720, or 1735, 8vo.

¹ The letter *vau*, it may be proper to remark, is said to be conversive; because it has the power of changing the signification of preterites into futures, and vice versâ.

² Institutes of Biblical Criticism, pp. 40—51, 297—377.

2. Joannis Buxtorfii Lexicon Chaldaicum, Talmudicum et Rabbini-
cum. Basileæ, 1639, folio.

3. Petri Guarini Lexicon Hebraicum et Chaldæo-Biblicum. Pari-
siis, 1746, 2 vols. 4to.

4. Christiani Stockii Clavis Linguæ, Sanctæ Veteris Testamenti.
Jenæ, 1739, 1743, 1753, (best edit.) Svo.

5. Lexicon et Commentarius Sermonis Hebraici et Chaldaici, post
J. Coccejum et J. H. Maium, longe quam ante hac correctius et emen-
datius edidit Joh. Ch. Fried. Schulz. Lipsiæ, 1777, 2 vols. 8vo.

Coccejus's Hebrew and Chaldee Dictionary was very highly esteemed in the former part of the last century. M. Schulz, in preparing his edition for the press, omitted all the superfluous Dutch and German words: and, in determining the signification of each Hebrew word, previously consulted the equivalent term in the Arabic and other oriental languages. He also restored to their true place several scattered roots together with their derivatives. The work is neatly and correctly printed; and may frequently be obtained at a reasonable price.

6. Joannis Simonis Lexicon Hebraicum et Chaldaicum, recensuit
J. G. Eichhorn. Hæ, 1793, 2 vols. 8vo.

7. Philipp. Ulric. Moser Lexicon Manuale Hebraicum et Chaldaicum, in quo omnium textus sacri Vet. Test. Vocabulorum Hebraicorum et Chaldaicorum significatio explicatur, cum Indice Latino copiosissimo. Præfatus est D. Gottlob Christian Storr. Ulmæ, 1795, 8vo.

8. Joannis Dindorfii Novum Lexicon Linguæ Hebraico-Chaldaicæ.
Lipsiæ, 1802, 2 vols. 8vo.

9. Lexicon Hebraicum et Chaldaicum manuale, cura Everardi Scheidii et Joannis Groenewoed. Lugduni Batavorum, 1805, 2 vols. 8vo.

10. A Hebrew, Latin, and English Dictionary; containing, 1. All the Hebrew and Chaldee words used in the Old Testament, including the proper names, arranged under one alphabet, with the derivatives referred to their proper roots, and the signification in Latin and English according to the best authorities. 2. The principal words in the Latin and English Languages, with those which correspond to them in Hebrew. By Joseph Samuel C. F. Frey. London, 1816, 2 vols. 8vo.

The design of this work is better than its execution. It has not answered the expectations formed of it, when first announced; and it is greatly inferior in value to the Lexicons above noticed, most of which it considerably exceeds in price.

11. D. G. Gesenii Lexicon Hebræo-Latinum, seu Commentarius Philologico-criticus, Linguæ Hebraicæ et Chaldaicæ Veteris Testamenti. Insunt nomina propria hominum, urbium et locorum, suis locis inserta. Editio altera, plenior et copiosior, inprimis uberior, linguarum cognatarum collatione adaucta. Lipsiæ, 2 vols. 8vo.

This edition of Professor Gesenius's Hebrew Lexicon is expected to appear before the close of the present year (1821). The first edition, which was in Hebrew and German, was published at Leipsic, in 1810-12, in two thick volumes 8vo. In 1814 Anton. Theod. Hartmann printed at Rostock a quarto volume intitled, Supplementa ad Buxtorfii et Gesenii Lexica Hebraica. Dr. Gesenius is considered the most profound Hebraist of the present day, in Germany; and his work is esteemed to be the best Hebrew Lexicon extant. His second edition promises to afford to students of the old Testament, what Schleusner's Greek Lexicon does to those of the New Testament,—almost every information they can desire concerning the original meaning of the sacred writers. A new Greek and English Lexicon, by Professor Leo, of the Royal Military

College, at Sandhurst, is at this time printing at the university press, Cambridge, at the expense of the Syndicate. Report speaks very highly of its execution. Leusden's *Clavis Hebraica Veteris Testamenti* (Utrecht, 1685. 4to.) and Robertson's *Clavis Pentateuchi*, (Latin and English, Edinburgh, 1770, 8vo.) are useful manuals for those who commence their Hebrew reading with the book of Genesis; as Bythner's very scarce and dear *Lyra Prophetica*, (4to. London, 1664), and Messrs. Keyworth and Jones's *Principia Hebraica*, (noticed in p. 5. *supra*), are to those who begin with the Book of Psalms. Of J. H. Meisner's *Nova Veteris Testamenti Clavis*, only two volumes have appeared, (Lipsiæ, 1809, 8vo.): it is executed on the plan of Leusden's or Robertson's works, but does not go through the Old Testament. Its value is enhanced by the addition of the significations of Hebrew words from the Septuagint version; the differences of which from the Hebrew are often examined and accounted for with much critical acumen.

SECTION II.

Hebrew Lexicons without Points.

1. **T**HE Hebrew Concordance adapted to the English Bible; disposed after the manner of Buxtorf. By John Taylor, D.D. 1758, 2 vols. folio.

This valuable work has already been noticed in p. 566; it is mentioned here because it is in effect a Hebrew and English Lexicon.

2. An Hebrew and English Lexicon without Points; in which the Hebrew and Chaldee words of the Old Testament are explained in their leading and derived senses; the Derivative Words are ranged under their respective primitives, and the meanings assigned to each, authorised by references to passages of Scripture, and frequently illustrated and confirmed by citations from various authors. By John Parkhurst, M. A. London, 1792, 4to.

The first edition of this work (the value of which is sufficiently attested by the repeated impressions it has undergone), appeared in 1762, and the second in 1778; and the third in 1792; all in quarto. The *third* is reputed to be the best edition, as being the last which was corrected by the learned author himself, who closed a long life of study and of virtue in 1797. But the later editions, in royal 8vo., being printed under the critical eye of Mr. Parkhurst's accomplished daughter, are more easy of purchase, and justly claim a place in the library of every student. The Hebrew and Chaldee Grammars above noticed are prefixed to this Lexicon.

SECTION III.

LEXICONS TO THE GREEK TESTAMENT AND TO THE SEPTUAGINT VERSION.

NUMEROUS Lexicons to the Greek Testament have been published at different times, a list of which is given by Schleusner, at the end of the preface to his Lexicon; and the *defects* of which are considered by J. F. Fischer in his *Prolusiones de vitis Lexicorum Novi Testamenti*,

(Lipsiæ 1791) 8vo. The following are those most deserving of attention.

1. *Critica Sacra*: containing Observations on all the Radices of the Hebrew Words of the Old, and the Greek of the New Testament. By Edward Leigh, Esq. London, 1662, folio, with Supplement.

This work was first published in 1639 and 1646, in 4to. The folio impression of 1662 is the best English edition. The *Critica Sacra* was translated into Latin and printed at Amsterdam, with additional observations by John Heeser, 1696, in folio. Mr. Leigh was one of the most learned men of his time, and enjoyed the friendship of Archbishop Usher. His work is a very valuable help to the understanding of the original languages of the sacred writings; and as it may frequently be obtained at a low price, it may be substituted for either of the following works, which a student may not perhaps be able to purchase. The *Critica Sacra* not only gives the literal sense of every word in the Old and New Testaments, but enriches almost every definition with philological and theological notes, drawn from the publications of the best grammarians and critics then extant. To this work most succeeding Lexicographers on the Old and New Testament have been greatly indebted.

2. *A Greek and English Lexicon to the New Testament*: in which the Words and Phrases occurring in those sacred books, are distinctly explained; and the meanings assigned to each authorised by references to passages of Scripture, and frequently illustrated and confirmed by Citations from the Old Testament and from the Greek writers. By John Parkhurst, M. A. 4to and 8vo.

The first edition of this admirable work appeared in 1769; the second (which is considered as the best) in 1794, both in quarto; and numerous subsequent well-executed editions in royal 8vo. have enabled the students of the Greek Testament to avail themselves of the valuable stores of philology which Mr. Parkhurst has provided for them. To the work is prefixed a plain and easy Greek Grammar, adapted to the use of learners, and those who understand no other language than English; it is one of the clearest and best summaries of Greek Grammar ever printed.

3. *Novum Lexicon Græco-Latinum in Novum Testamentum, congestis et variis observationibus philologicis illustravit Johannes Friedericus Schleusner*. Lipsiæ, 1819, 4 parts in 2 vols. 8vo.

This is the *fourth* and best edition of an invaluable work: the first appeared at Leipsic in 1791; the second in 1801; and the third in 1808. An elegant reprint of this Lexicon was executed at the University press, Edinburgh, in 1814, in two vols. 8vo.: the German quotations introduced by Schleusner are in this edition translated into English by the editors, Messrs. Smith, Strauchon, and Dickenson. Another reprint of this Lexicon issued from the Glasgow press in 1817, also in two volumes 8vo. The *fourth* Leipsic edition contains many *additional words* and *new observations* which are interspersed through the work. The Preface contains a severe philippic against the two reprints just noticed.

4. *Christiani Schoetgenii Novum Lexicon Græco-Latinum in Novum Testamentum*: post J. T. Krebsium recensuit, et variis observationibus, philologicis et criticis, locupletavit G. L. Spohn. Lipsiæ, 1790, 8vo.

The first edition of Schoetgenius's Lexicon was published at Leipsic in 1746; Krebs's corrected and enlarged edition appeared also at Leipsic, in 1765, both in 8vo. Previously to the appearance of Schleusner's work, Spohn's third edition was justly considered as the best Greek and Latin Lexicon to the New Testament, for which it may be substituted by those who cannot afford to purchase Schleusner's volumes.

5. *A Greek and English Manual Lexicon to the New Testament, with examples of all the irregular and more difficult inflections*. By J. H. Bass. London, 1820, 12mo.

This little volume is confessedly a manual Lexicon for young students of the Greek Testament. Its author has carefully abridged the more diffuse explanations of other

Lexicons; but it is noticed here, principally because it contains nearly *fifty* articles commonly omitted in other Lexicons of the New Testament, and which are supplied from the *fourth* edition of Schleusner above noticed.

6. *Novus Thesaurus Philologico-Criticus, sive Lexicon in LXX et reliquos interpretes Græcos ac Scriptores apocryphos Veteris Testamenti*; post Bielium et alios viros doctos congegit et edidit Johannes Friedericus Schleusner. Lipsiæ, 1820, 1821; in 5 parts or vols. 8vo.

Biel's *Novus Thesaurus Philologicus, sive Lexicon in LXX*, was published at the Hague in 1779—1783, in 3 vols. 8vo. Two *Spicilegia*, or supplements of words omitted, were published by Schleusner (Lipsiæ, 1784, 1786, 8vo.), and a *third* by Bretschneider. (Lipsiæ, 1805. 8vo.) On the basis of these publications, Schleusner has produced a Lexicon for the Septuagint Greek version, which is surpassed only by his Lexicon for the New Testament. A beautiful and correct reprint of this work is at this time in progress, at the university press of Glasgow: the German words introduced by Schleusner, are translated into English, and the edition will form *four* commodious volumes in 8vo. It is greatly to be desired that some biblical scholar, possessing sufficient leisure, would collate Schleusner's two Lexicons and that of Mr. Parkhurst, together with the very numerous Commentators and Critics referred to by them, as well as the best recent British Commentators; and from their united labours produce a copious Greek and English Lexicon to the New Testament and to the Septuagint. Such an undertaking would be a work of immense labour; but the benefit to Biblical students, who can rarely afford to purchase many books, would be incalculable.

No. III.

A NOTICE OF THE PRINCIPAL LEXICONS AND GRAMMARS OF THE COGNATE, OR KINDRED LANGUAGES.

[See pp. 33—35. of Part I. of this Volume.]

§ i. *Lexicons of the Kindred Languages.*

1. **L**EXICON Heptaglotton, Hebraicum, Chaldaicum, Syriacum, Samaritanum, Ethiopicum, Arabicum, conjunctim; et Persicum separatim. In quo omnes voces Hebrææ, Chaldææ, Syræ, Samaritanæ, Æthiopicæ, Arabicæ, et Persicæ, tam Manuscriptis, quam impressis libris, cum primis autem in Bibliis Polyglottis, adjectis hinc inde Armenis, Turcicis, Indis, Japonicis, &c. ordine Alphabetico, sub singulis Radicibus digestæ, continentur, &c. Cui accessit brevis et harmonica (quantum fieri potuit) Grammaticæ omnium præcedentium Linguarum Delineatio. Authore Edmundo Castello, S. T. D. Regiæ M. à sacris: Linguae Arabicæ apud Cantabrigienses Professore, &c. Londini imprimebat Thomas Roycroft, LL. Orientalium Typographus Regius, 1669, 2 vols. folio.

This work, which forms the companion to Bp. Walton's Polyglott Bible noticed in pp. 121—124. of the present volume, is perhaps the greatest and most perfect undertaking of the kind ever performed by human industry and learning. "Dr. Castell expended both his fortune and his life in this immense undertaking. It is true he had help from several learned men. Dr. Murray lent him assistance in the Arabic; Doctor (afterwards Bishop) Beveridge, in the Syriac; and Dr. Wansleb, in the Æthiopic. But the person to whom he was most indebted was the celebrated Dr. Lightfoot, a man who, for the amiableness of his disposition, the purity of his manners, and the extent and depth of his literary knowledge, had, even in that age of profound learning, no superior,

and since no equal. So implicitly did Dr. Castell depend on his judgment, that when he began that work, in 1657, he wrote to him for direction and advice, promising either to proceed in or suppress it, as he should determine. Dr. Lightfoot not only helped on this immortal work by his counsels, corrections, &c. but he also contributed money, and procured subscriptions, so that Dr. Castell acknowledged there was no man in the three kingdoms to whom he owed so much. When Dr. Castell sent him his Lexicon, he acknowledged that it owed a great part of its perfection to his learning and industry, and thought his name should occupy a distinguished place in the title-page. The Persic Lexicon is the fruit of the joint labour of himself and Golius. This part of Dr. Castell's work has been undervalued by such as either did not or could not consult it; but it is an excellent work; and to it even Meninski and Richardson are indebted for a multitude of articles. Its chief fault is want of distinct arrangement; the words are sadly intermixed, and many Persian words are printed with Hebrew types, probably because they had but few Persian characters. Dr. Castell laboured at this work for seventeen years, during which time he maintained in his own house, at his own cost, seven Englishmen and seven foreigners, as writers, all of whom died before the work was finished. The names of those respectable literary drudges I have not been able to find. Besides the 12,000*l.* of his own property, which this great man expended on this work, he was obliged to borrow 1,800*l.* more; and not being able to make up this money, he was constrained to make application to King Charles II. and entreat him, *ne carcer esset præmium tot laborum et sumptuum*—that a prison might not be the reward of so many labours and so much expence. This produced a letter from the king, in 1660, to all the archbishops, bishops, dukes, lords, and nobles of the realm, recommending the work, and earnestly soliciting pecuniary assistance in behalf of its distressed and embarrassed author; which was followed, three years after, by one from the archbishop of Canterbury, directed to all the clergy, on the same behalf; and, afterwards, by another, from twenty-nine English and Irish prelates, earnestly entreating the public not to permit this great man to sink under his labours, and the pecuniary embarrassments brought on him by a work, which he had undertaken for the honour of God, the promotion of religion and learning, and consequently the good of mankind. Is it not strange, that when the king and the clergy laid this so much to heart, and recommended it so warmly, the author's embarrassments should still continue? The reason seems to have been this—the nation was impoverished, and the exchequer itself emptied, by the late civil wars.

At the end of the third page of his Preface, he makes the following complaint, which no scholar can read without pain of heart; “*Socios quidem habui in hoc opere, sed perexiguo tempore mecum in illo commorantes, nescio an dicam, immensitate laboris plane exterritos. Per plures annos, jam ætate provectus, et una cum patrimonio satis competentis, exhaustis etiam animi viribus, oculis caligantibus, corporis variis in hoc opere confractis, et dislocatis membris, relictus sum solus, sine amanuensi, aut vel correctore ullo.*” He died in 1685. Some copies of this Lexicon have in the title, “*Londini, Scott, 1686;*” but this proves nothing more than a re-impression of the title; for there never was a second edition of the work.” (Clarke's *Bibliographical Dictionary*, vol. i. pp. 268—270). For other interesting particulars concerning this distinguished but ill-requited scholar, see Chalmers's *Biographical Dictionary*, vol. viii. pp. 398—400.

2. V. Schindleri Lexicon Pentaglotton, Hebraicum, Chaldaicum, Syriacum, Talmudico-Rabbinicum, et Arabicum. Hanoviæ, 1612, folio.

§ ii. *Syriac Grammars and Lexicons.*

1. Johannis Leusdeni Schola Syriaca, una cum Dissertatione de Literis et Lingua Samaritanorum. Ultrajecti, 1658, 12mo.

2. Caroli Schaaf Opus Aramæum, complectens Grammaticam Chaldaicam et Syriacam, Selecta ex Targumim, cum versione Latina, necnon Lexicon Chaldaicum, &c. Lugduni Batavorum, 1686, 12mo.

3. J. D. Michaelis Grammatica Syriaca. Halæ, 1784, 4to.

4. A Syriac Grammar, principally adapted to the New Testament in that language. By Thomas Yeates. London, 1821, 8vo.

5. Martini Trostii Lexicon Syriacum. Cothenis Anhaltinorum, 1623, 4to.

6. *Ægidii Gutbirii Lexicon Syriacum.* Hamburgi, 1667, 12mo.

7. *Caroli Schaaf Lexicon Syriacum Concordantiale, omnes Novi Testamenti Syriaci voces, et ad harum illustrationem multas alias Syriacas, et linguarum affinium dictiones complectens, cum necessariis indicibus, Syriaco et Latino, ut et catalogo nominum propriorum et Gentilium N. T. Syr.* Lugduni Batavorum, 1709, 4to.

This work was published as a companion to the beautiful edition of the Syriac Testament, published at Leyden in the same year. In his preface, Schaaf makes honourable mention of the previous labours of Trostius, Gutbirius, and especially of the Syriac Lexicon contained in the Heptaglott Lexicon of our learned countryman Edmund Castell.¹

8. *An Introduction to the Syriac Language; in which the Genius of the Language is explained by a new and simple Principle of Analysis.* By the Rev. Frederick Nolan. London, 1821. 12mo.

§ iii. *Arabic Grammars and Lexicons.*

1. *Philippi Guadagnoli Breves Arabicæ Linguæ Institutiones.* Romæ, 1642, 4to.

2. *Thomæ Erpenii Grammatica Arabica, cum fabulis Lokmani, et excerptis anthologiæ veterum Arabiæ poetarum. Arabice et Latine interprete Alberto Schultens.* Lugduni Batavorum, 1748, 1767, 4to.

The first edition of Erpenius's Arabic Grammar appeared in 1636, in 4to. Those of 1748 and 1767 are considered the best.

3. *Thomæ Erpenii Rudimenta Linguæ Arabicæ. Florilegium sententiarum et Clavem dialectorum adjecit Albertus Schultens.* Lugduni Batavorum, 1770, 4to. Best edition.

4. *A Grammar of the Arabic Language, in which the rules are illustrated by authorities from the best writers.* By John Richardson. London, 1776, 4to.

5. *Grammaire Arabe, par Silvestre de Sacy.* Paris, 1810, 2 vols. 8vo.

6. *Institutiones Grammaticæ Arabicæ, auctore Antonio Aryda.* Vindobonæ, 1813, 4to.

7. *Institutiones ad Fundamenta Linguæ Arabicæ: accedunt sententiæ et narrationes Arabicæ, una cum Glossario Arabico-Latino. Auctore Ern. Frid. Car. Rosenmüllero, Theol. Doct. et in Academia Lipsiensi Prof. ordinario.* Lipsiæ, 1818, 4to.

Of the very numerous grammars of the Arabic Language which have been published, this of professor Rosenmüller is considered the best. The author has made great use of Sacy's Grammaire Arabe; and the Chrestomathy, or selection of passages from Arabic Writers, enhances the value of his publication.

8. *Antonii Giggeii Thesaurus Linguæ Arabicæ; seu Lexicon Arabicum Latinum.* Mediolani, 1632, 4 vols. folio.

This is a very valuable work, though greatly inferior in point of correctness to the following Lexicon of Golius.

9. *Jacobi Golii Lexicon Arabico-Latinum, contextum ex probatioribus orientis Lexicographis. Accedit Index Latinus copiosissimus, qui Lexici Latino-Arabici vicem explere possit.* Lugduni Batavorum, 1653, folio.

¹ Castell's Syriac Lexicon was reprinted at Gottingen in 1788, in two parts, forming one volume small 4to.

“This is an invaluable work, and the best on the subject ever published. It is in every respect well edited. The arrangement of the words, the definitions given, the paper, types, and typographical execution,—are all in the first style of accuracy and elegance.” *Bibliog. Dict.* vol. iv. p. 7.

10. Jacobi Scheidii *Glossarium Arabico-Latinum Manuale*. Lugduni Batavorum, 1769, 4to.

11. Johannis Jahn *Lexicon Arabico-Latinum, Chrestomathia Arabica accommodatum, et Chrestomathia Arabica*. Vindobonæ, 1802, 2 vols. 8vo.

12. *Dictionnaire Abrégé Français-Arabe*. Par J. F. Ruphy. Paris, 1802, 4to.

For a full account of Arabic Grammars and Lexicons, the reader is referred to Schnurrer's *Bibliotheca Arabica*, in which their dates, &c. are particularly specified.

§ iv. *Ethiopic Grammar and Lexicons.*

1. Jobi Ludolphi *Grammatica Linguæ Amharicæ (vel Æthiopicæ), quæ vernacula est Habessinorum*. Francofurti ad Mœnum, 1698, folio; 1702, folio. Best edition.

2. Jobi Ludolphi *Lexicon Amharico-Latinum*. Francofurti ad Mœnum, 1698, folio.

This is commonly bound up with the first edition of Ludolph's Amharic Grammar.

3. Jobi Ludolphi *Lexicon Æthiopico-Latinum*. Francofurti ad Mœnum, 1698, folio.

§ v. *Egyptian Grammar and Lexicon.*

1. *Lexicon Ægyptiaco-Latinum, ex veteribus illius Linguæ monumentis summo studio collectum à Maturino Veyssiere La Croze*. Edentibus Christiano Scholtz et Carolo Godofredo Woide. Oxonii e Typographia Clarendoniano, 1775, 4to.

2. Christiani Scholtz *Grammatica Ægyptiaca utriusque dialecti: quam brevavit, illustravit, edidit Carolus Godofredus Woide*. Oxonii e Typographæo Clarendoniano, 1778, 4to.

These publications are not of common occurrence, and have acquired additional value since various fragments of the antient Coptic and Sahidic versions of the New Testament have been published¹. Previously to the seventeenth century, Egyptian literature was but slightly regarded in Europe, and might possibly have been still disregarded, if the celebrated oriental traveller Bartolomeo De la Valle had not brought to Rome, from Egypt, among other curiosities, some Coptic or Egyptian manuscripts, of which he gave the perusal to Athanasius Kircher, a voluminous but very indifferent writer in regard to solidity and fidelity. Kircher, however, has the merit of being the first who published a book, relating to the Egyptian language, under the title *Lingua Ægyptiaca Restituta*. (Romæ, 1643, 4to.) which was, in fact, nothing but the manuscript dictionary or vocabulary of De la Valle. Theodore Petraeus, who had been in Egypt in the same century, enriched Europe with several valuable manuscripts; and he well understanding the Egyptian tongue, would have proved a restorer of Egyptian literature, had he met with proper encouragement; but he could nowhere find it, not even in London, where he printed the first psalm as a specimen of the Egyptian language. Happily his manuscripts were sold to the Elector of Brandenburg, and placed in his library at Berlin.

Dr. Wilkins, a German, and la Croze, a Frenchman, distinguished themselves, in the beginning of this century, by their cultivation of the Egyptian tongue. The former met with encouragement and preferment in England; and printed, at Oxford, in 1716,

¹ See a notice of them in pp. 210.—212. of the present volume.

the Egyptian New Testament, in the Coptic or Lower Egyptian dialect. He also printed the Pentateuch, at London, in 1751. But being unacquainted with the Sahidic or Upper Egyptian dialect, he mistook the Sahidic or Thebaïdic manuscripts in the Bodleian Library for faulty Coptic ones. La Croze being librarian to the king of Prussia at Berlin, and having free access to the Egyptian manuscripts of Petrus in that library, compiled from these and some other manuscripts, a valuable dictionary, which he finished in 1722. He was much assisted in this undertaking by Dr. Jablonsky, a learned professor at Frankfort, who collected several materials for him in the Bodleian Library, and that of the king of France, at Paris. Dr. Jablonsky gave La Croze the first hint that, beside the Coptic dialect, there was another of Upper Egypt, which is now commonly called the Sahidic or Thebaïdic dialect. He sent him likewise a transcript of a manuscript of this kind (No. 393, Huntington, in the Bodleian Library) *de Mysteriis Literarum Græcarum*, from which La Croze took *Collectionem vocum quarundam Sahidicarum*, which is annexed to his Dictionary. Jablonsky, who on his travels had copied several Egyptian manuscripts, communicated them to his brother-in-law, Mr. Scholtz, chaplain in ordinary to the king of Prussia; who being furnished with the manuscripts at Berlin, and the Dictionary of La Croze, wrote, in 1750, an Egyptian Grammar, of both dialects, in two vols. 4to. Several learned men wished that both the Dictionary and the Grammar might be published, but they could not find a printer furnished with Egyptian types, or who would hazard the undertaking; till, at last, the university of Oxford, on a noble principle of public spirit, determined to take the business in hand. When the Dictionary was printing, Dr. Woide was desired to make some additions to it; but this not being proposed to him till more than half the work was printed off, he could extend his remarks to three letters only; and to render the undertaking more useful, he added an index.

It was intended to print the Grammar of Mr. Scholtz, in two 4to. vols. immediately after the Dictionary, but it being found too voluminous, Dr. Woide very properly abridged it; and the work, so far from losing by his abridgement, has gained very considerably; for Dr. W. has carefully examined, corrected, and improved the Grammar, by means of manuscripts unknown to Mr. Scholtz, of which he gives an account in the preface prefixed to the Grammar. The Sahidic part, which is now to be found in this Grammar, was entirely supplied by Dr. Woide.

Two circumstances must particularly recommend this Grammar; first, that the rules laid down are illustrated and supported by examples, quoted from the above-mentioned manuscripts; secondly, that it exhibits both dialects, to one of which we have hitherto been entire strangers. (Monthly Review (O. S.) vol. lx. p. 1. Nichols's Anecdotes of Bowyer, vol. ix. pp. 9—11.)

§ vi. *Persian Grammars and Lexicons.*

1. Ludovici de Dieu Rudimenta Lingua Persicæ: accedunt duo priora capita Geneseos ex Persica translatione Jacobi Tawusi. Lugduni Batavorum, 1639. 4to.

2. Angeli a S. Joseph Gazophylacium Lingua Persarum. Amstelodami. 1684, folio.

3. A Grammar of the Persian Language. By Sir William Jones. London, 1809. 4to. seventh edition.

The first edition of this Grammar appeared in 1775, in 4to; in that of 1809 the orthography is adapted to the mode of spelling adopted by Dr. Wilkins in his improved edition of Richardson's Persian Dictionary. Sir W. Jones's Grammar forms the fifth volume of the octavo edition of his works.

4. Francisci de Dombay Grammatica Lingua Persicæ; accedunt dialogi, historiae, sententiæ, et narrationes Persicæ. Viennæ, 1804, 4to.

5. A Grammar of the Persian Language. By M. Lumsden, LL.D. London, 1811, 2 vols. small folio.

6. Francisci Wilken Institutiones ad Fundamenta Lingua Persarum, cum Chrestomathia, et auctario ad Chrestomathiam, Lipsiæ, 1805; 2 parts forming 1 vol. 8vo.

7. A Dictionary, Persian, Arabic, and English ; with a Dissertation on the Languages, Literature, and Manners of Eastern Nations. By John Richardson, Esq. F. S. A. A new edition with numerous additions and improvements, by Charles Wilkins, LL.D. F. R. S. London, 1806—1810, 2 vols. royal 4to.

The first edition of this great and elaborate work appeared at Oxford and London in 1777, in one large folio volume. Dr. Wilkins has revised it throughout, corrected the orthography of every word, and enlarged it to a great extent, with very numerous additions, which his long residence in India and profound knowledge of the Persian language, peculiarly qualified him to make. As the bulk and price of this work render it accessible to comparatively few students of Persia, Mr. Hopkins compiled from it an abridgement, intitled a *Vocabulary, Persian, Arabic, and English*, which was printed at London in 1810, in 8vo.

No. IV.

A NOTICE OF THE PRINCIPAL EDITIONS OF THE SEPTUAGINT GREEK VERSION. ¹

[Referred to in p. 186, Part I. of this volume.]

THE following table exhibits the four principal *Standard Text Editions* of the Septuagint Greek version, together with the principal editions which are founded upon them.

1. COMPLUTENSIAN TEXT, 1514.

Antwerp Polyglott, Fol. Gr. Lat. &c. 1569—72.—*Commelini*. Fol. Gr. 1586, 1599, 1616.—*Woldcri*. Fol. Gr. 1596.—*Hutteri*. Fol. 1599. Gr. Lat. &c.—*Paris Polyglott*, Fol. Gr. Lat. &c. 1629-45.

2. ALDINE TEXT, 1518.

Cephalæi. Oct. Gr. 1526.—*Hervagii*. Fol. Gr. 1545.—*Brylingeri*. Oct. Gr. 1550.—*Wechelii Hæred*. Fol. Gr. 1597.

3. ROMAN OR VATICAN TEXT, 1587.

Waltoni Polyglotta, Fol. Gr. Lat. &c. 1657.—*Morini*. Fol. Gr. Lat. 1628.—*Daniel*. Qto. et Oct. Gr. 1653, 1665, 1685.—*Claveri*. Oct. Gr. 1697.—*Bosii*. Gr. Qto. 1709.—*Millii*. Oct. Gr. 1725.—*Reineccii*. Oct. Gr. 1750, 1757.—*Kirchneri*. Oct. Gr. 1759.—*Holmesii*. Fol. Gr. 1798, &c. *The editions printed at Oxford*, Oct. Gr. 1805, 1817.—*Vahpi*, 1819.

4. THE ALEXANDRIAN TEXT, 1707-9-19-20.

Breitingeri. Qto. Gr. 1750-55.—*Reineccii Biblia Quadrilingua*. Fol. Gr. Lat. &c. 1750.

¹ This notice is chiefly taken from Masch and Boerner's edition of Lelong's *Bibliotheca Sacra*, part ii. vol. ii. pp. 263—304. In pp. 306—325. there is an account of the several editions of detached books of the Septuagint version, which we have not room to describe.

Of the various editions of the Septuagint Greek Version, which have issued from the press, the following more particularly claim the notice of the biblical student. Most of them contain the New Testament, in addition to the Old; but as the principal editions of the latter have already been described¹, no notice will be taken of them.

1. *Biblia Græca; cum versione Latina ad verbum.* In *Bibliis Polyglottis Compluti editis*, 1514, 1515, 1517.

The text of this edition was composed after several manuscripts which the editors neglected to describe; they have frequently been charged with having altered the Greek text, to make it harmonise with the Hebrew, or rather with the Vulgate version, and with having filled up the chasms in the Alexandrian or Septuagint version from other Greek interpreters.—For a further account of the Complutensian Polyglott, see pp. 120, 121. of Part I. of this volume.

2. Πάντα τα κατ' ἐξοχὴν καλουμένα Βιβλία, θείας δηλαδὴ γραφῆς παλαιᾶς τε καὶ νεᾶς.—*Sacræ Scripturæ Veteris Novæque omnia.* Venetiis, 1518, small folio.

This edition appeared in 1518 two years after the death of Aldus Manutius; it was executed under the care of his father-in-law, Andreas Asulanus. The text was compiled from numerous antient MSS. Archbishop Usher is of opinion that in many instances it follows the readings of Aquila's version, instead of those of the Septuagint. The Aldine text, however, is pronounced by Bishop Walton to be much purer than that in the Complutensian Polyglott, to which it is actually prior in point of time; for though the Polyglott bears date 1514—1517, it was not published until the year 1522. Father Simon and M. de Colomies concur in speaking very highly of the execution of the Aldine edition.

3. Τῆς Θεῆς Γραφῆς, παλαιᾶς δηλαδὴ καὶ νεᾶς ἀπαντα. *Divinæ Scripturæ, Veteris Novæque omnia.* Argentorati, apud Wolphium Cephælum, 1526, 4 vols. 8vo.

This edition is of great rarity; the fourth volume contains the New Testament. It follows the text of Aldus, and is not only well and correctly printed, but possesses the additional merit of judicious punctuation. Though the chapters are distinguished, the text is not divided into verses; and a space is left at the beginning of each chapter for the insertion of the initial letter. The apocryphal books, and a small but valuable collection of various readings, are added in this edition by the editor John Lonicerus, a disciple and follower of the illustrious reformer, Dr. Martin Luther. Copies of this edition are sometimes to be met with, having the date of 1529. They are however all of the same impression, the beginning of the preface being altered, the name of Lonicerus omitted, and that of Jerome substituted for Luther, with a new title page.

4. Τῆς Θεῆς Γραφῆς, παλαιᾶς δηλαδὴ καὶ νεᾶς ἀπαντα. *Divinæ Scripturæ, Veteris ac Novi Testamenti omnia*, innumeris locis nunc demum, et optimorum librorum collatione et doctorum virorum opera, multo quam unquam emendatiora, in lucem edita. Cum Cæs. Majest. gratia et privilegio ad quinquennium. Basileæ, per Joannem Hervagium, 1545, folio.

In this rare and little known edition the text of Lonicerus is chiefly followed; it is said to surpass in correctness both the Strasburgh and Venetian editions, and also has some valuable various readings. The preface was written by Melancthon.

5. *Biblia Græca, Græca et Latina.* . . . Basileæ, per Nicolaum Brylingerum. 1550, 5 vols. Svo.

Each of the five volumes, of which this edition consists, has a distinct title page, which is printed by Masch. The Greek and Latin are placed in opposite columns; the for-

¹ See pp. 132—143. of Part I. of the present volume.

mer from the Aldine text, the latter from the Vulgate as printed in the Complutensian Polyglott. The type, though rather too small to be read with ease, is pronounced by Masch to be distinct and neat.

6. Η παλαια Διαθηκη, κατα τους Εβδομηκοντα δι' αυθεντικας Ξυφου Ε' αχρου Αρχιερεως εκδοθεισα.—Vetus Testamentum Græcum, juxta LXX Interpretes, studio Antonii Cardinalis Carafæ, ope virorum doctorum adjuti, cum prefatione et scholiis Petri Morini. Romæ ex Typographia Francisci Zannetti, 1586, folio.

A beautiful edition, of great rarity and value. The copies of it are of two dates;—some, with M.D.LXXXVI, as they originally appeared, and others with the date of M.D.LXXXVII, the figure 1, having been subsequently added with a pen. The latter copies are most commonly met with, and hence this edition is usually dated 1587. They contain 785 pages of text, preceded by four leaves of preliminary matter, which are followed by another (subsequently added), intitled *Corrigenda in notationibus Psalterii*. This last mentioned leaf is *not* found in the copies bearing the date of 1586, which also want the privilege of pope Sixtus V. dated May 9th 1587, at whose request and under whose auspices it was undertaken by Cardinal Antonio Carafa, aided by Antonio Agelli, Peter Morus, Fulvio Ursino, Robert Bellarmin, Cardinal Siret and others. The celebrated Codex Vaticanus 1209 (described in pp. 79, 80. of Part I. of this volume) was the basis of the Roman or Sixtine edition, as it is usually termed; but the editors did not exclusively adhere to that MS., having changed both the orthography and readings whenever these appeared to them to be faulty. Such is the opinion of Drs. Hody and Grabe, Eichhorn, Morus, and other eminent critics; though the late Dr. Holmes has contended that the text of the Roman edition was printed from one single MS. which was exclusively followed throughout. The first forty-six chapters of Genesis, together with some of the Psalms, and the book of Maccabees being obliterated from the Vatican Manuscript through extreme age, the editors are said to have supplied this deficiency by compiling those parts of the Septuagint, from a Grecian and Venetian MS. out of Cardinal Bessarion's library, and from another which was brought to them from Calabria. So great was the agreement between the latter and the Codex Vaticanus, that they were supposed to have been transcribed either the one from the other, or both from the same copy. Various readings are given to each chapter. This edition contains the Greek text only. In 1588, Flaminius Nobili printed at Rome in folio *Vetus Testamentum secundum LXX, Latine redditum*. This Latin version was not composed by him, but compiled out of the fragments of the antient Latin translations, especially the old Italic. It is a splendid volume, and of considerable rarity. The Roman edition was reprinted at Paris in 1628, in three folio volumes, entitled *Biblia Sacra LXX Interpretum, Græcè et Latine, opera et studio Joannis Morini*. The New Testament in Greek and Latin forms the third volume. This reprint is in great request, not only for the neatness and correctness of its execution, but also for the learned notes which accompany it. Some copies are occasionally met with, dated *Parisius, Piget 1641*, which might lead us to suppose that they were distinct editions. De Bure however says that they are but one and the same edition, with a new title page, probably printed by the bookseller who had purchased the unsold copies.

7. Της θειας γραφης, παλαιας δηλαδη και νεας, απαντα. Divinæ Scripturæ, nempe Veteris ac Novi Testamenti, omnia Francofurti apud Andreæ Wecheli Hæredes, 1597, folio.

This edition is formed after that of Hervagius, the errors of the latter being previously corrected. It has a collection of various readings, taken from the Complutensian, Antwerp, Strasburgh, and Roman editions. Morinus charges the editor (who is supposed to have been Francis Junius or Frederick Sylburgius) with abandoning the Aldine text in four chapters of the book of Exodus, and in the twenty-fourth chapter of the book of Proverbs, and substituting the Complutensian text in its stead. It is very neatly printed on clear types, and is divided into verses.

8. Η παλαια διαθηκη κατα τους Εβδομηκοντα. Vetus Testamentum Græcum ex versione Septuaginta interpretum. Londini excudebat Rogerus Daniel, 1653, 4to.

This edition is frequently mentioned in catalogues as being both in quarto and in octavo. Masch states that there is but one size, viz. in quarto, though the paper be different. It professes to follow the Sixtine edition, but this is not the fact; the editors having altered and interpolated the text in several places, in order to bring it nearer to the Hebrew text and the modern versions. The errors of this edition have been retained, 1. In that printed at Cambridge in 1653, 8vo. with a learned preface written by Bishop Pearson (whose initials are at the end); and 2. In the very neat Cambridge edition printed by Field in 1665, in three volumes 8vo. (including the Liturgy in Greek and the New Testament). Field's edition was counterfeited, page for page, by John Hayes a printer at Cambridge, who executed an edition in 1684, to which he put Field's name and the date of 1665. The fraud however may easily be detected by comparing the two editions; the typography of the genuine one by Field being very superior to that of Hayes. The genuine Cambridge edition was reprinted at Amsterdam, in 1685, in 12mo. without the Greek Testament. The editing of it is commonly, but erroneously, ascribed to Leusden. The omission of Bishop Pearson's initials at the end of the Preface has caused the latter to be attributed to Leusden. The book is very neatly, but very incorrectly, printed in two columns, divided into separate verses. The Apocryphal books, which are found in the Cambridge edition, are altogether omitted.

9. Ἡ παλαια διαθηκη, κατα τους εβδομηκοντα. Vetus Testamentum Græcum ex versione Septuaginta interpretum, cum libris Apocryphis, juxta exemplar Vaticanum Romæ editum, et Anglicanum Londini excusum. Lipsiæ, 1697, 8vo.

The editors of this impression were M. J. Cluver and Tho. Klumpf: though inferior to the London and Amsterdam editions in beauty of execution, it is very far superior to them in point of correctness. The prolegomena of John Frickius prefixed to it, contain a critical notice of preceding editions of the Septuagint Version, which is said to be very accurate.

10. Vetus Testamentum Græcum, ex versione LXX Interpretum, ex antiquissimo MS. Codice Alexandrino accuratè descriptum, et ope aliorum exemplarium ac priscorum scriptorum, præsertim vero Hexaplaris Editionis Origenianæ, emendatum atque suppletum, additis sæpe asteriscorum et obelorum signis, summa cura edidit Joannes Ernestus Grabe, S. T. P. Oxonii, 1707, 1709, 1719, 1720. 4 vols. folio, and 8 vols. 8vo.

This splendid edition exhibits the text of the celebrated Codex Alexandrinus, now deposited in the British Museum. Though Dr. Grabe prepared the whole for the press, yet he only lived to publish the Octateuch, forming the first volume of the folio edition, in 1707, and the fourth, containing the metrical books, in 1709. The second volume, comprising the historical books, was edited by Francis Lee M. D., a very eminent Greek scholar; and the third volume, including the prophetic books by W. Wigan, S. T. D., in 1720. This edition gives a fair representation of the Alexandrian Manuscript where it was perfect; but where it was defective and incorrect, the passages supplied and corrected readings are given, partly from the Codex Vaticanus, and partly from the Complutensian edition, in a smaller character than that employed in the text, the erroneous lections being printed in the margin. The prolegomena of Dr. Grabe contain a treasure of sacred criticism. Dr. Grabe designed to have added copious notes to this work, but was prevented by death from composing them. After the folio sheets were struck off, the pages were divided, and over-run into an octavo form, to prevent the book from being piratically printed in Germany.

11. Ἡ παλαια διαθηκη κατα τους εβδομηκοντα. Vetus Testamentum, ex versione Septuaginta interpretum, secundum Exemplar Vaticanum Romæ editum, accuratissimè denuo recognitum; una cum scholiis ejusdem editionis, variis Manuscriptorum Codicum Veterumque Exemplarium Lectionibus, necnon fragmentis versionum Aquilæ, Symmachi, et Theodotionis. Summa cura edidit Lambertus Bos. Franequeræ. 1709. 4to.

An elegant and accurate edition, which is deservedly esteemed. The preface of the editor, professor Bos, contains a critical disquisition on the Septuagint Version and its utility in sacred criticism, together with an account of the preceding principal editions. Bos's text was reprinted at Amsterdam in two 8vo. vols. under the editorial care of David Mill. It contains some various readings from some MSS. at Leyden, which however are of no great critical value.

12. Ἡ παλαια διαθηκη κατα τους εβδομηκοντα. Vetus Testamentum ex versione Septuaginta Interpretum, olim ad fidem Codicis MS. Alexandrini summo studio et incredibili diligentia expressum, emendatum et suppletum a Joanne Ernesti Græbio, S. T. P. Nunc vero exemplaris Vaticanæ aliorumque MSS. Codd. lectionibus var. nec non criticis dissertationibus illustratum insigniterque locupletatum, summa cura edidit Joannes Jacobus Breitinger. Tiguri Helvetiorum. 1730-1-2. 4 vols. 4to.

The contents of this edition are minutely described by Masch, who states it to be a correct reprint of Dr. Græbe's text, to which the various readings of the Vatican MS. are added at the foot of the page. The beauty of its typography and paper, and its critical value concur to render this edition highly valuable: it is consequently both scarce and dear. Michaelis pronounces it to be the best edition of the Septuagint ever printed.

13. Ἡ παλαια διαθηκη κατα τους εβδομηκοντα. Vetus Testamentum Græcum ex versione Septuaginta Interpretum, una cum Libris Apocryphis, secundum Exemplar Vaticanum Romæ editum et aliquoties recognitum, quod nunc denuo ad optimas quasque editiones recensuit, et potiores quasdam Codices Alexandrini et aliorum lectiones variantes adjecit M. Christianus Reineccius. Lipsiæ, 1730. 8vo. 1757. 8vo. edit. secunda.

A neat and commodious edition, though the type is rather too small. The apocryphal books are at the end of the volume.

14. Ἡ παλαια διαθηκη. Vetus Testamentum ex versione Septuaginta Interpretum, ad exemplar Vaticanum Romæ editum ex optimis codicibus impressum. Accesserunt Libri Apocryphi. Halæ, sumptibus Orphanotropei. 1759. 12mo.

An edition of more promise than execution. Masch denounces it as very incorrect; and says, that instead of being taken from the best codices (as the editor professes), or editions, it agrees with the London, Cambridge, and Leipsic editions.

15. Vetus Testamentum Græcum, cum variis Lectionibus, edidit Robertus Holmes, D. D. Decanus Wintoniensis. Oxonii, e typographio Clarendoniano. 1798, folio.

Vetus Testamentum Græcum, cum variis Lectionibus. Editionem a Roberto Holmes, S. T. P. inchoatam continuavit Jacobus Parsons, S. T. B. Tomus secundus. Oxonii, e typographio Clarendoniano. 1818. folio.

To the university of Oxford belongs the honour of giving to the public this valuable and splendid edition of the Septuagint Version. In the year 1788, the late Rev. Dr. Holmes, Dean of Winchester, circulated proposals for collating all the MSS. of that version known to be extant. These being liberally supported by public and private patrons, Dr. H. published annual accounts of his collations, which amounted to sixteen in number, up to the time of his decease. In 1795 he published, in folio, two Latin epistles to the Bishop of Durham, containing specimens of his proposed work; and in 1798 appeared the first part of vol. i. containing the Book of Genesis: part ii. comprising Exodus and Leviticus, was published in 1801; and the Books of Numbers and Deuteronomy, which complete the first volume, in 1804. The date of 1798, therefore, in the title page of the first volume is not strictly correct. A general preface to this volume, in four chapters, discusses the history of the *Κοινη*, or common text of the Septuagint Ver-

sion, and its various corrections; describes the MSS. consulted for this edition (eleven of which were written in uncial letters, and upwards of one hundred in small letters); and gives an account of the printed editions of the LXX., of the Fathers, and other Greek writers quoted in the various readings, and of the several antient readings, and of the several antient versions, viz. the Old Italic or Antehieronymian Latin, the Coptic, Sahidic, Syriac (made from the Greek text), Arabic, Slavonic, Armenian, and the Georgian versions, whence various readings in the Pentateuch have been extracted. Each of the five books of Moses is furnished with a short preface and an appendix; and at the end of the volume are eleven pages of *addenda et emendanda*. Dr. Holmes also published the Book of Daniel, in 1805, according to the text of Theodotion and the Septuagint, in the same manner as the Pentateuch, a few months before his death. The text is printed on a strong and beautiful type, after the Sixtine or Roman edition of 1587: and the deviations from it, which are observable in the Complutensian and Aldine editions, and in that of Dr. Grabe, are constantly noted. The various lections are exhibited at the foot of the page. On Dr. Holmes's death, in 1805, after a considerable but unavoidable delay, the publication of this important work was resumed by the Rev. J. Parsons, A. M. (now B. D.) under whose editorial care the second volume was completed in 1818. It comprises all the historical books from Joshua to the second book of Chronicles inclusively; the several fasciculi of which were published in the following order, viz. Joshua in 1810; Judges and Ruth in 1812; 1 Kings in 1813; and the five remaining books in the four succeeding years, the whole being printed off in the early part of 1818. One portion of the third volume, containing the Book of Job, has recently been published. The plan, laid down by Dr. Holmes, has been followed by his learned successor: whose continuation is executed in the same splendid and accurate manner as the Pentateuch. The reader will find a copious and very interesting critique on the *first* volume of this magnificent undertaking in the Eclectic Review, vol. ii. part i. pp. 85—90, 214—221, 267—274, 337—348; and of the *second* volume in the Classical Journal, vol. ix. pp. 475—479, and vol. xix. 367—372.

16. *Vetus Testamentum Græcum ex Versione LXX secundum Exemplar Vaticanum Romæ editum. Accedunt variæ Lectiones e Codice Alexandrino necnon Introductio J. B. Carpzovii. Oxonii, e typographio Clarendoniano. 1817. 6 vols. 8vo.*

17. *Vetus Testamentum ex Versione Septuaginta Interpretum, juxta Exemplar Vaticanum, ex Editione Holmesii et Lamberti Bos. Londini, in Ædibus Valpianis. 1819. 8vo.*

This elegantly executed volume is an ornament to any library. It is very *correctly* printed, and (which cannot but recommend it to students in preference to the incorrect Cambridge and Amsterdam reprints of the Vatican text), its price is so reasonable as to place it within the reach of almost every one.

No. V.

A LIST OF THE PRINCIPAL WRITERS ON THE CRITICISM AND INTERPRETATION OF THE SCRIPTURES.

[Referred to, in Part I. p. 516. of this Volume.]

* * * *As the authors, who have treated on PARTICULAR branches of Sacred Criticism and Interpretation are cited, and the titles of their works are specified in the course of this work under the several heads to which they properly belong, the present notice is designedly restricted to the Principal Writers, who have treated GENERALLY on these topics.*

1. **A**N Introduction to the reading of the New Testament, by M.M. Beausobre and L'Enfant. 8vo. Cambridge, 1779.

This was originally a preface to the French version of the New Testament published by M.M. Beausobre and L'Enfant at Amsterdam in 1718. It has been several times printed, and is also to be found in the third volume of the Theological Tracts collected by Bishop Watson; who observes, that "this is a work of extraordinary merit. The authors have scarcely left any topic untouched on which the young student in divinity may be supposed to want information."

2. **J**oannis Alberti Bengelii Apparatus Criticus ad Novum Testamentum, criseos sacræ compendium, limam, supplementum, ac fructum exhibens. Cura Philippi Davidis Burkii. Tubingæ, 1763. 4to.

The first impression of this work appeared in Bengel's edition of the Greek Testament, published at Tubingen, in 1734, 4to. It was materially enlarged and corrected by Burkiius. Much as has been done by later critics, the researches of Bengel are not superseded by their learned labours.

3. **T**he Sacred Classics Defended and Illustrated, by Antony Blackwall. London, 1727. 1731. 2 vols. 8vo.

Blackwall was a strenuous advocate for the purity of the Greek style of the New Testament, which he vindicates in his first volume. The second volume, which is the most valuable, contains many excellent observations on the division of the New Testament into chapters and verses, and also on various readings. This work was translated into Latin by Christopher Woll, and published at Leipsic, in 1736, 4to.

4. **C. A. Bode Pseudo-Critica Millio-Bengeliana, qua allegationes pro variis Novi Testamenti Lectionibus refutantur.** Halæ, 1767. 2 vols. 8vo.

Dr. Mill in his critical edition of the Greek Testament, not being sufficiently acquainted with the Oriental Versions, had recourse to the Latin translations of them in Bishop Walton's Polyglott, for the various readings of those versions. Consequently he erred whenever these were incorrect. Similar mistakes were committed by Bengel from the same cause. The design of Professor Bode is to correct the defects and mistakes of those eminent critics. Bode is considered by his countrymen as a man of most extensive learning, but totally destitute of elegance as a writer.

5. **Horæ Biblicæ ; being a Connected Series of Miscellaneous Notes on the original Text, early Versions, and Printed Editions of the Old**

and New Testament. By Charles Butler, Esq. Oxford and London, 1799. 8vo.

The first edition of this judicious manual of Biblical Criticism was privately printed in 1797, for the author's friends. It has since been repeatedly printed in royal 8vo. with an additional volume treating on the books accounted sacred by the Mohammedans, Hindoos, Parsees, Chinese, and Scandinavians.

6. *Dissertations, qui peuvent servir de Prolegomènes de l'Écriture Sainte.* Par Dom. Calmet. Paris, 1720. 3 vols. 4to.

These dissertations were originally prefixed by Calmet to the different books of Scripture, and published in his commentary; in this 4to edition Calmet has collected them with considerable additions.

7. *Ludovici Cappelli Critica Sacra; sive de Variis, quæ in Sacris Veteris Testamenti libris occurrunt, Lectionibus Libri sex.* Parisiis. 1650, folio. Halæ, 1775—1786. 3 vols. 8vo.

In this work Cappel attacked the notion, which at that time obtained generally among biblical critics, of the absolute integrity of the Hebrew text. So much were the French Protestants displeas'd at it, that they prevented it from being printed either at Sedan, Geneva or Leyden. At length Father Morinus and some other learned men in communion with the church of Rome, obtained permission for its publication at Paris. It is now admitted that Cappel has fully proved his point. He was however severely attacked by Arnold Boot, and especially by the younger Buxtorf, who in 1653 printed his *Anti-Critica, seu Vindiciæ Veritatis Ebraicæ adversus Ludovici Capelli Criticam, quam vocat Sacram, &c.* Basileæ, 4to.; in which Buxtorf most strenuously advocates the authority and absolute integrity of the Hebrew text. The best edition of Cappel's work is the octavo one above noticed; it contains his various defences of himself against his bitter antagonists, and was superintended by M. M. Vogel and Scharfenberg.

8. *Joh. Gottlob Carpzovii Critica Sacra Veteris Testamenti.* Lipsiæ, 1738. 4to.

This elaborate work consists of three parts, treating 1. On the Divine Origin, Authenticity, Divisions, and original Language of the Old Testament, the Masora, Keri and Ketib, and the principal MSS. and Editions of the Hebrew Scriptures;—2. On the different Versions of the Old Testament, antient and modern; and 3. A Vindication of the Hebrew Scriptures against the rude Attacks of Mr. Whiston, in his Essay towards restoring the true Text of the Old Testament. Carpzov adheres to the high notions which in his time continued to prevail, concerning the integrity of the Hebrew Text: but (Bp. Marsh remarks) "if proper allowance be made on this account, it will be found to be a very useful work, and replete with information on the subject of Hebrew criticism." (*Lectures on Divinity, part ii. p. 133.*)

9. *Introductio ad Libros Canonicos Veteris Testamenti omnes, præcognita Critica et Historica ac Auctoritatis vindicias exponens.* Adornata studio D. J. Gottlob Carpzovii. 4to. Lipsiæ, 1731; 2d edit. 1741.

The reader will here find very learned disquisitions upon every book of the Old Testament, and a catalogue of the most approved writers on most of them. "Carpzov was a man of profound erudition and indefatigable industry. His work contains the principal materials, which had been afforded by his predecessors, perspicuously arranged, and augmented by his own valuable observations." (Bp. Marsh.)

10. *The Sacred Interpreter: or a practical Introduction towards a beneficial reading and thorough understanding of the Holy Bible.* By David Collyer, Vicar of Great Coxwell, Berks. 8vo. 2 vols. London, 1746; Carlisle, 1796. Last edition, Oxford, 1815.

"The author of this work lived in the former part of the last century; it not only went through several editions in England, but in 1750 was translated into German. It is calculated for readers in general, and is a good popular preparation for the study of the Holy Scriptures." (Bp. Marsh.)

11. J. A. Dathii Opuscula ad Interpretationem et Crisin Veteris Testamenti. Edidit E. T. C. Rosenmuller. Lipsiæ, 1796. 8vo.

12. J. G. Eichhorn Einleitung ins Alte Testament.—Introduction to the Old Testament, by J. G. Eichhorn. Leipsig, 1803—12. 4 vols. 8vo. Latest and best edition.

13. J. G. Eichhorn, Einleitung ins Neue Testament. Leipzig, 1804—1815, 3 vols. 8vo.

Professor Eichhorn succeeded the celebrated Michaelis in the Divinity Chair at Göttingen. His works are considered *classical* on the subject of Biblical Criticism. Proposals were issued, many years since, by the Rev. Dr. Lloyd, Regius Professor of Hebrew at the university of Cambridge, for publishing by subscription a translation from the German of Professor Eichhorn's Introduction to the Study of the Old Testament. But the translation never appeared. Of this work the reader will find a copious analysis in the Monthly Review (N. S.) vol. xxiii. pp. 481—497. Of the Introduction to the New Testament no notice has hitherto appeared in the English Literary Journals. Eichhorn is one of those German Divines, who *reject* the inspiration of Moses; and he is of opinion that the great Jewish Legislator compiled his primæval history from distinct *sagas* or traditional documents. A notice of his eccentric hypothesis relative to the Apocalypse will be found *infra*, in No. VII. Sect. VI. § 2. among the commentators on the Revelation of Saint John.

14. Fabricy (Père), Des Titres Primitives de la Revelation; ou considerations sur l'Integrité du Texte Original de l'Ancien Testament. Rome, 1772. 8vo.

This work contains much curious learning, urged with a considerable degree of ingenuity, in favour of the Masoretic system.

15. J. F. Fischeri Prolusiones de Versionibus Græcis Librorum Veteris Testamenti. Lipsiæ, 1772. 8vo.

16. Institutes of Biblical Criticism, or Heads of the Course of Lectures on that subject, read in the University and King's College of Aberdeen. By Alexander Gerard, D. D. Edinburgh, 1808. 8vo.

"Of *general and elementary* treatises," on sacred criticism, "there is none which is more to be recommended, either for perspicuity or correctness, than the Institutes of Biblical Criticism, published by Dr. Gerard, Professor of Divinity at Aberdeen." (Bp. Marsh.)

17. Salomonis Glassii Philologia Sacra; qua totius S.S. Veteris et Novi Testamenti Scripturæ tum Stylus et Litteratura, tum Sensûs et Genuinæ Interpretationis Ratio et Doctrina, libris quinque expenditur ac traditur. Lipsiæ, 1725, 4to. Best Edition.

An "inestimable and immortal work, than which none can be more useful for the interpretation of Scripture, as it throws an uncommon degree of light upon the language and phraseology of the inspired writers." (Mosheim's Eccl. Hist. vol. v. p. 296.) The first edition was printed at Jena in 1623, and was followed by several others at the same place, in 1643, 1663, and 1668; at Frankfort, in 1653; at Leipsic, in 1691, 1705, 1713, and at Amsterdam in 1711, all in quarto. The *first* and *second* books treat on the style and meaning of the sacred writers; the *third* and *fourth* on Sacred Grammar and the *fifth* on Sacred Rhetoric. To the edition of 1705 and the subsequent impressions is annexed a treatise, by Glassius, on Sacred Logic, first published by Olearius at Jena in 1704. A new edition of this work was published in four volumes 8vo, at Leipsic, in 1776, 1795, 1797, by the professors Dathe and Bauer, intitled *Salomonis Glassii Philologia Sacra his Temporibus accommodata*. The first volume in two parts, edited by Dathe, contains the treatises *de Grammatica et Rhetorica Sacra*, which are materially improved without debasing Glassius's pious and learned expositions of Scripture by his own speculations. The second volume, edited by Prof. Bauer of Altorf, contains the *Critica Sacra*. Glassius had adopted Buxtorf's high notions concerning the integrity of the Hebrew text, which are properly modified in Bauer's revision of the work. The third

volume contains Glassius's second book, which treats on the interpretation of Scripture; as it is frequently to be met with in a detached form, it is noticed in p. 29. *infra*, among the works on that branch of sacred philology.

18. A Key to the Old Testament and the Apocrypha: or an account of their several books, their contents and authors, and of the times when they were respectively written. By Robert Gray, D.D. 8vo. London, 1790.

The very numerous editions which have been printed of this valuable work, attest the estimation in which it is deservedly held. It was undertaken in imitation of the late Bp. Percy's well known and often printed "Key to the New Testament, giving an account of the several books, their contents, their authors, and of the times, places, and occasions on which they were written;" but it is a much more elaborate performance. Dr. Gray has diligently consulted, and brought together a great mass of information from the writings of the fathers, the antient ecclesiastical historians, and other original authorities which are not accessible to the generality of students. Bp. Mant and Dr. Doily have liberally availed themselves of Dr. G.'s researches in their recent valuable commentary on the Holy Scriptures.

19. A General Introduction to the Study of the Hebrew Scriptures, with a Critical History of the Greek and Latin Versions of the Samaritan Pentateuch, and of the Chaldee Paraphrases. By the Rev. George Hamilton, 8vo. Dublin, 1814.

The origin and antiquity of the Hebrew language and characters, vowel points, various readings, and the question relative to the integrity of the present text, together with an account of the Rabbinical notes on the Old Testament, are the topics principally discussed in this small volume; and to these succeed a notice of the different versions and paraphrases mentioned in the title. "Its general execution is highly creditable to the author's industry and judgment; and we cheerfully recommend it to that class of students for whose use it was chiefly designed." (Eclectic Review, N. S. vol. i. p. 503.)

20. An Introduction to the Study and Knowledge of the New Testament, by Edward Harwood, D. D. 8vo. 2 vols. London, 1767, 1771.

The author designed a *third* volume, which was to embrace various critical questions respecting the New Testament, but died before it appeared. Though styled an Introduction, "it is evidently not so in the sense in which the above-mentioned works are introductions. It does not describe the several books of the New Testament, but contains a collection of dissertations, relative, partly, to the characters of the sacred writers, partly to the Jewish history and customs, and to such part of Heathen antiquities as have reference to the New Testament. But as these dissertations display great erudition, and contain much information illustrative of the New Testament, Dr. Harwood's Introduction is certainly to be recommended to the theological student." (Bp. Marsh.) Another experienced divinity tutor (the late Rev. Dr. Williams) has also justly remarked that this work may be read with advantage, making allowance for the author's theological sentiments, (Christian Preacher, p. 417.) which were Arian. We have derived some very useful illustrations from Dr. Harwood's labours in the third volume of this work.

21. Humphredi Hody de Bibliorum Textibus Originalibus, Versionibus Græcis, et Latinâ Vulgatâ Libri Quatuor. Oxonii, 1704. folio.

"This is the classical work on the Septuagint." (Bp. Marsh.) The first book contains Dr. Hody's dissertation, with improvements, against Aristeas's History, which he had before published in 1685 in opposition to Isaac Vossius's *Dissertationes de Septuaginta Interpretibus, eorumque Translatione et Chronologia*; in which the latter ascribed more authority to the Greek Version than to the original itself. In the second book the author treats of the true authors of the Septuagint Version,—of the time when, and the reasons why it was undertaken,—and of the manner in which it was performed. The third book contains a history of the original Hebrew text, of the Septuagint, and of the

Vulgate Latin Version, shewing the authority of each in different ages, and that the Hebrew text has always been most esteemed and valued. In the fourth and last book he gives an account of the Greek Versions of Symmachus, Aquila, and Theodotion, and of Origen's Hexapla, and other antient editions; to which are subjoined lists of the books of the Bible at different times, which exhibit a concise but full and clear view of the canon of Scripture. The result of Dr. Hody's learned researches is similar to that above detailed in Part I. pp. 174, 175 of this volume.

22. Sacred Literature; comprising a Review of the Principles of Composition laid down by the late Robert Lowth, D.D. Lord Bishop of London, in his *Prælections* and *Isaiah*, and an application of the principles so reviewed to the illustration of the New Testament; in a series of Critical Observations on the style and structure of that Sacred Volume. By the Rev. John Jebb, A. M. London, 1820. 8vo.

A notice of this admirable work has already been given in p. 491. of the present volume.

23. *Introductio in Libros Sacros Veteris Fœderis in Compendium redacta a Johanne Jahn.* Vienna, 1804. 8vo.

The author of this valuable work is of the Roman Catholic communion, and has diligently consulted the best continental writers who have treated on the study of the Bible. This introduction is divided into two parts; in the first are discussed various questions relative to the divine authority and inspiration of the Scriptures, the principal editions and versions of them, both Jewish and Christian, the nature of various lections, &c. The second part contains a series of disquisitions on each book of the Old Testament, as well as of the apocryphal books, which, of course, are recognised as genuine. In these disquisitions, Professor Jahn notices the argument, scope, author, date, &c. &c. &c. of the several books. Much important information is, in this volume, condensed into a small compass: at the end of the book there are forty pages of questions, framed upon the preceding part of the work, to exercise the memories of students. A good index, or at least a copious table of contents, however, is wanting to facilitate reference.

24. *A New and Full Method of settling the Canonical Authority of the New Testament.* By the Rev. Jeremiah Jones. Oxford, 1798. 3 vols. 8vo.

The first edition of this elaborate work appeared in 1726, two years after the death of its learned author (a dissenting minister), who died at the early age of 31. He had previously published "A Vindication of the former part of St. Matthew's Gospel, from Mr. Whiston's charge of Dislocations;" in which he successfully proved that our present Greek copies of that Gospel are in the same order in which they were originally written by the evangelist. "In drawing up these works he took care to consult and examine the originals, instead of satisfying himself with the quotations of other learned men. They remain as monuments of his learning, ingenuity, and indefatigable industry, and would have done credit to the assiduity and ability of a literary man of sixty. They were become very scarce, and bore a high price, when with the liberality and zeal which reflects honour on them, the conductors of the Clarendon Press republished them at Oxford. Mr. Jones, observes Dr. Maltby, has brought together, with uncommon diligence, the external evidence for the authenticity and genuineness of the canonical books; and he has with equal ability and fairness stated his reasons for deciding against the authority of the apocryphal." (*Chalmers's Biographical Dictionary*, vol. xix. p. 95.)

25. *Bibliotheca Criticæ Sacræ, circa omnes fere Sacrorum Librorum difficultates, ex Patrum Veterum traditione et probatorum interpretum collecta.* Ab uno ordinis Carmelitarum Discalceatorum Religioso. (F. Cherubino a S. Joseph.) Lovanii, 1704. 4 vols. folio.

In this very prolix, but elaborate work, every possible question relative to Scripture criticism is discussed and illustrated, from the writings of the fathers and most eminent divines; principally of the church of Rome. The last volume contains prefaces to the

different books of the Old and New Testament, exhibiting the time when they were written, their language, authors, and respective authority, together with copious synopses of the contents of each book.

26. The State of the Printed Hebrew Text of the Old Testament considered. By Benjamin Kennicott, M. A. Oxford, 1753-59, 2 vols. 8vo.

These dissertations preceded Dr. Kennicott's celebrated collation of Hebrew MSS. and his edition of the Hebrew Bible, which is noticed in the former part of this volume. The first dissertation, in two parts, contains a comparison of 1 Chron. xi. with 2 Sam. v. and xxiii., and observations on seventy Hebrew MSS. with an extract of mistakes and various readings. In the second, the Samaritan copy of the Pentateuch is vindicated; the printed copies of the Chaldee Paraphrase are proved to be corrupted; the sentiments of the Jews on the Hebrew text are ascertained; and an account is given of all the Hebrew MSS. known to be extant; and also a particular catalogue of one hundred Hebrew MSS. preserved in the public libraries at Oxford, Cambridge, and the British Museum. Dr. Kennicott's first dissertation was translated into Latin by M. Teller, in 2 vols. 8vo. Lipsiæ 1756.

27. Benj. Kennicotti Dissertatio Generalis in Vetus Testamentum Hebraicum. Curavit P. J. Bruns. Brunsvici, 1783. 8vo.

A neat reprint of Dr. Kennicott's *Dissertatio Generalis*, annexed to vol. ii. of his edition of the Hebrew Bible, noticed in Part I. p. 128. of this volume.

28. Ignatii Koegler Notitia S. S. Bibliorum Judæorum in Imperio Sinensi. Editio altera. Edidit C. Th. de Murr. Halæ, 1806, 8vo.

29. Apparatus Biblicus: or an Introduction to the Holy Scriptures in three books. 1. Of the original and antiquity of the Jews. 2. Of the canon, authors, original texts, versions, editions, and interpretations of Scripture. 3. Of the false gods, &c. mentioned in the Scriptures. From the French of Père Lamy. With Engravings. London, 1728. 2 vols. 8vo. 2d edit.

30. Joannis Lanigan S. Th. D. et in Academia Ticinensi Professoris, Institutionum Liblicarum Pars prima. Pavia, (1794.) 8vo.

The second part of this work has never appeared; nor has the writer of these pages been able to obtain the *sight* even of a copy of the first portion. He has been informed that it was suppressed in Italy. A short analysis of the first part is given in the Monthly Review (N. S.) vol. xxii. pp. 552—554.; where it is said (p. 555.) that "this volume contains a large portion of text matter, well arranged, and accompanied with many learned notes selected from the best critics of the present age, together with a considerable number of just remarks from the author's own pen."

31. Bibliotheca Sacra post Jacobi Le Long et C. F. Boernerii iteratas curas ordine disposita, emendata, suppleta, continuata ab Andrea Gottlieb Masch. Halæ, 1774—1797. 5 vols. 4to. frequently bound in two thick volumes.

We have been largely indebted to this publication for much information concerning the printed editions of the Old and New Testament. To this valuable work, the *Bibliotheca Biblica Serenissimi Wuerttembergensium Ducis, olim Lorkiana*, published by J. G. C. Adler at Altona in 1787 (in five parts forming two quarto volumes) forms an indispensable supplement. It is very justly characterised by Bp. Marsh as "a catalogue of great merit and utility," and contains notices of some versions and translators, which have escaped even the researches of Dr. Masch.

32. A History of the Principal Translations of the Bible. By John Lewis, M. A. London, 1739. 1818, 8vo.

The first edition of this valuable work, to which all succeeding writers on the English versions of the Scriptures are indebted, was prefixed to Mr. Lewis's folio edition of the venerable John Wickliffe's English version of the New Testament.

33. An Historical View of the English Biblical Translations; the ex-

pediency of revising by authority our present translation; and the means of executing such a revision. By William Newcome, D. D. Bishop of Waterford (afterwards Archbishop of Armagh.) Dublin, 1792, 8vo.

34. Joannis Leusdenii Philologus Ebræus, continens quæstiones Ebraicas quæ circa Vetus Testamentum Ebræum fere moveri solent. Ultrajecti, 1656, 1672, 1695, 4to. Amstelædami, 1686, 4to.

35. Joannis Leusdenii Philologus Ebræo-Mixtus, una cum spicilegio philologico, continente decem quæstionum et positionum præcipuè philologico-Ebraicarum et Judaicarum centurias. Ultrajecti, 1663, 1682, 1699, 4to.

Besides discussing critical questions, this volume of the laborious philologer Leusden, treats very copiously on Jewish rites and antiquities.

36. Johannis Leusdenii Philologus Ebræo-Græcus generalis, continens quæstiones Ebræo-Græcas, quæ circa Novum Testamentum fere moveri solent. Ultrajecti. 1670, 1685, 1695, 4to.

Various questions relative to the original language of the New Testament, its editions, versions, divisions, &c. are concisely illustrated in this volume. All the three preceding volumes of Leusden are valuable, and may frequently be obtained at a low price.

37. Johannis Leusdenii de Dialectis N. T., singulatim de ejus Hebraïsmis Libellus singularis, iterum editus ab Joh. Frider. Fischero. Accessit Joh. Vorstii Commentariolus de Adagiis N. T. Hebraicis. Lipsiæ, 1792, 8vo.

This publication contains a reprint of Leusden's critical disquisitions on the Hebraïsmis of the New Testament. They are enriched with very numerous philological observations of the learned John Frederick Fischer, who first published them in a detached form, in 8vo, in 1754.

38. De Origine Versionis Septuaginta Interpretum: Auctore S. T. Muecke, correctore Lycei Soraviensis. Zulichoviæ, 1788, 8vo.

Bp. Marsh pronounces this to be "a very useful work, as it represents both concisely and perspicuously the several topics which suggest themselves for consideration on the origin of the Septuagint version." (Lectures, part lii. p. 123.)

39. An Enquiry into the present State of the Septuagint Version of the Old Testament. By Henry Owen, D.D. Rector of St. Olave, Hart Street. London, 1769. 8vo.

40. A Brief Account, Historical and Critical, of the Septuagint Version of the Old Testament. By the same Author. London, 1787, 8vo.

41. The Modes of Quotation used by the Evangelical Writers, explained and vindicated. By the same Author. London, 1789, 4to.

All Dr. Henry Owen's works are characterised by sound criticism and laborious research. Bp. Marsh, who says that he is an excellent critic, observes that his Historical and Critical Account of the Septuagint Version "should be read by every man, who wishes to be acquainted with the history of that version."

42. Critica Sacra; or a Short Introduction to Hebrew Criticism. [By the Rev. Dr. Henry Owen.] London, 1774, 8vo.

This little tract is not of common occurrence. Dr. Owen was a learned and sober critic, but no advocate for the absolute inerrancy and integrity of the Hebrew text. His book was violently attacked by Mr. Raphael Baruh in his *Critica Sacra Examined*. (London, 1775, 8vo). Dr. Owen rejoined in a learned tract intitled, *Supplement to Critica Sacra*; in which the principles of that treatise are fully confirmed, and the objections of Mr. Raphael Baruh are clearly answered, London, 1775, 8vo.

43. *The Veracity of the Evangelists Demonstrated, by a comparative View of their Histories.* By the Rev. Robert Nares, A. M. F. R. S., &c. London, 1815, 1818, 2d. Edit. 12mo.

44. *Augusti Pfeifferi Critica Sacra, de Sacri Codicis partitione, editionibus variis, linguis originalibus et illibata puritate fontium; necnon ejusdem translatione in linguas totius universi, de Masora et Kabbala, Talmude et Alcorano.* Dresdæ, 1670, 1688, 1702, 1721, 8vo. Lipsiæ, 1712. 8vo. Altorfii, 1751, 8vo. Also in the second volume of the collective edition of his Philological Works, published at Utrecht in 1704, 4to.

45. *Commentatio Critica ad Libros N. T. in genere; cum præfatione Dr. J. Gottlob Carpzovii. Accurante J. W. Rumpæo.* Lipsiæ, 1757, 4to. 2d edit.

Critical questions of great variety and importance are here briefly but satisfactorily discussed by a reference to the writers of the greatest credit who have treated on each of them.

46. *Sebaldi Ravii Exercitationes Philologicæ in C. F. Hubigantii Prolegomena in Scripturam Sacram.* Lugduni Batavorum, 1785. 4to.

“The principles of Houbigant, who carried his conjectures beyond all bounds, have been very ably combated” in this work. (Bp. Marsh.)

47. *F. V. Reinhardi Dissertatio de Versionis Alexandrinæ auctoritate et usu in constituendâ Librorum Hebraicorum Lectione genuinâ.* Vitæbergæ, 1777, 4to.

48. *Joannis Nepomuceni Schæfer Institutiones Scripturasticæ usui auditorum suorum accommodata. Pars prima, Moguntia, 1790. Pars secunda, Moguntia, 1792, 8vo.*

49. *Joh. Frieder. Schleusneri Opuscula Critica ad Versiones Græcas Veteris Testamenti.* Lipsiæ, 1812. 8vo.

50. *Christiani Friderici Schmidii Historia Antiqua et Vindicatio Canonis Sacri Veteris Novique Testamenti.* Lipsiæ, 1775, 8vo.

51. *J. S. Semleri Apparatus ad Liberalem Veteris Testamenti Interpretationem.* Halæ, Magdeburgicæ, 1773, 8vo.

52. *Jo. Sal. Semleri Apparatus ad Liberalem Novi Testamenti Interpretationem. Illustrationis exempla multa ex epistola ad Romanos petita sunt.* Halæ Magdeburgicæ, 1767, 8vo.

53. *Histoire Critique du Vieux Testament. Par le Père Simon.* Paris, 1678, 4to. Amsterdam, 1680. Rotterdam, 1685, 4to. Best edition.

The first edition was suppressed by the influence of the Jesuit Le Tellier; it is very inferior to the subsequent impressions.

54. *Histoire Critique du Texte du Nouveau Testament; ou l'on établit la Verité des Actes, sur lesquels la Religion Chrétienne est fondée.* Par le Père Simon. Rotterdam, 1689, 4to.

55. *Histoire Critique des Versions du Nouveau Testament, ou l'on fait connoître quel a été l'usage de la lecture des livres sacres dans les principales eglises du monde.* Par le Père Simon. Rotterdam, 1690, 4to.

56. *Histoire Critique des Principaux Commentateurs du Nouveau Testament, depuis le commencement du Christianisme jusques a notre tems.* Par le Père Simon. Rotterdam, 1693, 4to.

57. *Nouvelles Dissertations sur le Texte et les Versions du Nouveau Testament.* Par le Père Simon. Rotterdam, 1695, 4to.

All the works of father Simon are characterised by great learning and research. "The criticism of the Bible being at that time less understood than at present, the researches which were instituted by Simon soon involved him in controversy, as well with Protestant as with Catholic writers, particularly with the latter; to whom he gave great offence by the preference which he shewed to the Hebrew and Greek texts of the Bible above that which is regarded as the oracle of the Church of Rome,—the Latin Vulgate. Though I would not be answerable for every opinion, (says Bp. Marsh), advanced by Simon, I may venture to assert that it contains very valuable information in regard to the criticism both of the Hebrew Bible and of the Greek Testament." (Lectures, part i. p. 52.) Walchius has given an account of the various authors who attacked Simon, in his *Bibliotheca Theologica Selecta*, vol. iv. pp. 250—259. The *Histoire Critique du Vieux Testament* was translated into English "by a person of quality," and published at London in 1685, 4to. The translation abounds with gallicisms in every page.

58. *Eberhardi Henrici Danielis Stosch Commentatio Historico-Critica de Librorum Novi Testamenti Canone.* Præmissa est *Dissertatio de Cura Veteris Ecclesiæ circa Libros Novi Testamenti.* Francofurti ad Viadrum. 1755, 8vo:

59. Tychsen (O. G.) *Tentamen de variis Codicum Hebraicorum Veteris Testamenti manuscriptorum generibus a Judæis et non-Judæis descriptis, eorumque in classes certas distributione et antiquitatis et bonitatis characteribus.* Rostochii, 1772. 8vo.

60. *Usserii (Jacobi, Armachensis Episcopi) de Græca Septuaginta Interpretum Versione Syntagma.* Londini, 1665, 4to.

"It is divided into nine chapters, and relates to the origin of the version according to the account of Aristeas (then supposed to be genuine), to the time when and the place where it was written, to the alterations which were gradually made in its text, to the corrections of Origen, to the modern editions, and other subjects with which these are immediately connected. This is a work of great merit: it displays much original inquiry; and may be regarded as the ground work of later publications on the Septuagint." (Bp. Marsh's Lectures, part ii. p. 121.)

61. *Vorstii (Johannis) De Hebraïsmis Novi Testamenti Commentarius.* Edidit notisque instruxit Johannes Fridericus Fischerus. Lipsiæ, 1778, 8vo.

62. *Waltoni (Briani) in Biblia Polyglotta Prolegomena.* Præfatus est J. A. Dathe, Prof. Ling. Heb. Ord. Lipsiæ, 1777, 8vo.

63. *Wetstein (Johannis Jacobi) Prolegomena ad Testamenti Græci editionem accuratissimam, e vetustissimis codicibus denuo procurandam; in quibus agitur de codicibus manuscriptis Novi Testamenti, Scriptoribus qui Novo Testamento usi sunt, versionibus veteribus, editionibus prioribus, et claris interpretibus; et proponuntur animadversiones et cautiones, ad examen variorum lectionum Novi Testamenti.* Amstelædami, 1730. 4to.

64. *Benner (Joh. Herm.) Sylloge Thesium, Hermeneutica Sacra inservientium.* Francofurti et Giessæ, 1753, 12mo.

65. *Chladenii (Martini) Institutiones Exegeticæ.* Willebergæ, 1725, 8vo.

66. *Danhaueri (Joh. Conradi) Hermeneutica Sacra, sive Methodus exponendarum Sacrarum Literarum.* Argentorati, 1684, 8vo.

67. Ernesti (Jo. Aug.) *Institutio Interpretis Novi Testamenti*. 8vo. Lipsiæ, 1761—1809, 8vo.

The edition of 1809 is generally considered as the best of Ernesti's admirable little manual; but the prefatory remarks and some of the notes of M. Ammon must be read with great caution. Two volumes of *Supplementary Remarks*, by Professor Morus, entitled *Acroases super Hermeneutica Novi Testamenti*, were published at Leipsic between 1795 and 1797 in 8vo.; they relate only to part of Ernesti's volume, and they contain much valuable matter respecting the criticism and interpretation of the New Testament.

68. Francke (Herm. Aug.) *Prælectiones Hermeneuticæ ad viam dextræ indagandi et exponendi Sensus Scripturæ Sacræ*. Halæ, 1723, 8vo.

69. Franzii (Wolfgangi) *Tractatus Theologicus novus et perspicuus de Interpretatione Sacrarum Literarum*. Wittebergæ, 1619, 4to, 1708. 8vo. (best edition.)

70. Glassii (Salomonis) *Philologia Sacra, his temporibus accommodata*. Post primum volumen Dathii in lucem emissum, nunc continuata, et in novi plane operis formam redacta a Georg. Laurent. Bauero. Tomi secundi Sectio posterior.—*Hermeneutica Sacra*. Lipsiæ, 1797, 8vo.

This volume, as already noticed in p. 22., is a corrected edition of that part of Glass's *Philologia Sacra*, which relates to the interpretation of the Scriptures. It is sometimes to be met with as a distinct work, with a separate title page; and such in effect it is, the alterations and additions being so numerous as to render it a new publication. It is unquestionably of great value, and has furnished the writer of these pages with many important observations and explanations of Scripture; but it is at the same time so strongly characterised by that licentiousness of interpretation which so eminently marks many of the modern divines of Germany, that the student cannot be put too much on his guard with respect to Professor Bauer's volume.

71. Jahn (Johannis) *Elementa Hermeneuticæ Generalis*. Lipsiæ, 1815, 8vo.

72. Keilii (Car. Aug. Theoph.) *Elementa Hermeneutices Novi Testamenti, Latine reddita à Christ. Aug. Godefr. Emmerling*. Lipsiæ, 1811, 8vo.

73. Loescher (Val. Ern.) *Breviarium Theologiæ Exegeticæ, Legitimam Scripturæ Sacræ Interpretationem tradens*. Wittebergæ, 1719, 8vo.

74. *A Supplement to the Second Part of the Credibility of the Gospel History, containing a History of the Apostles and Evangelists, Writers of the New Testament, with Remarks and Observations upon every Book of the New Testament*. By Nathaniel Lardner, D.D. 8vo. 3 vols. London, 1756, 1757.

This history forms the sixth volume of the 8vo (the third volume of the 4to) edition of Dr. Lardner's Works, and also the second volume of Bishop Watson's Collection of Tracts; it "is an admirable introduction to the New Testament;"—and "a store-house of literary information collected with equal industry and fidelity." (Bishop Marsh.)

75. *An Introduction to the New Testament*, by John David Michaelis, late Professor in the University of Gottingen. Translated from the fourth edition of the German by Herbert Marsh, D.D. 8vo. 6 vols. Cambridge, 1802. 2d edit. 1818.

The first edition of Michaelis's inestimable work was published in Germany in 1750, and translated into English in 1761, 4to.; its value is very materially enhanced by the

notes of Bishop Marsh (which unfortunately extend to part of the work only), who has further added a Dissertation on the Origin and Composition of the three first Gospels. See an ample critique on this work in the *British Critic*, (O. S.) vol. iii. p. 601—608. and vol. iv. p. 46—54. 170—176.

76. *A Course of Lectures, containing a Description and Systematic Arrangement of the several Branches of Divinity, accompanied with an Account both of the principal Authors, and of the Progress which has been made at different Periods, in Theological Learning.* By Herbert Marsh, D. D. [Bishop of Peterborough.] London, 1810—1820, 8vo.

Five parts only of these Lectures have been published. They embrace almost every topic of Biblical criticism and interpretation, and are particularly valuable for their critical notices of the principal writers who have treated on these subjects.

77. Pfeifferi (Augusti) *Hermeneutica Sacra, sive Tractatio luculenta de interpretatione sacrarum literarum.* Dresdæ, 1684, 8vo. Lipsiæ, 1690, 4to.; also in the second volume of the collective edition of his philological works.

78. Pfeifferi (Joach. Ehrenfrid.) *Institutiones Hermeneuticæ Sacræ, veterum atque recentiorum et propria quædam præcepta complexa.* Erlangæ, 1771, 8vo.

79. Rambach (Jo. Jacobi) *Institutiones Hermeneuticæ Sacræ variis observationibus, copiosissimisque exemplis biblicis illustratæ. Cum præfatione Jo. Francisci Buddei.* Jenæ, 1723, 8vo.

80. Turretini (Joan. Alphonsi) *De Sacræ Scripturæ Interpretandæ methodo, Tractatus bipartitus. Trajecti Thuriorum, 1728, small 8vo. Francofurti ad Viadrum, 1776, 8vo.*

The edition of 1776 is considered to be the best; it professes to be 'restitutus et auctus' by William Abraham Teller, some of whose remarks are certainly valuable; but others convey doctrinal interpretations which Turretini (or Turretin as he is most usually termed) held in utter abhorrence. The edition of 1728, is therefore perhaps to be preferred.

81. *An Inquiry into the General Principles of Scripture Interpretation, in Eight Sermons preached before the University of Oxford in the year 1814, as the Lecture founded by the late Rev. John Bampton, M. A.* By the Rev. William Vanmildert, D. D. [now Bishop of Llandaff.] Oxford. 1815, 8vo.

82. *A Vindication of the Authenticity of the Narratives contained in the first Two Chapters of the Gospels of St. Matthew and St. Luke, being an Investigation of Objections urged by the Unitarian Editors of the Improved Version of the New Testament, with an Appendix containing Strictures on the later Editions of that Work.* By a Layman. 8vo.

A very elaborate work, in which the objections of the Unitarian Editors are most satisfactorily refuted.

No. VI.

LIST OF THE PRINCIPAL WRITERS, WHO HAVE TREATED ON THE ANTIQUITIES, CHRONOLOGY, GEOGRAPHY AND OTHER HISTORICAL CIRCUMSTANCES OF THE SCRIPTURES.

[Referred to in Part II. p. 587. of this Volume.]

§ 1. *Principal Writers on Biblical Antiquities.*

1. **P**ETRI Cunæi de Republica Hebræorum Libri tres; editi à Jo. Nicolai. 4to. Lugd. Bat. 1703.

The best edition of a very learned work; which, till lately, continued to be a text-book whence the continental professors of Hebrew antiquities lectured.

2. Melchioris Leydekkeri de Republica Hebræorum Libri xii. folio. 2 tom. Amstel. 1704—1710.

3. Caroli Sigonii de Republica Hebræorum Libri vii.; editi à Jo. Nicolai, 4to. Lugd. Bat. 1701.

4. Origines Hebrææ: or the Antiquities of the Hebrew Republic. By Thomas Lewis, M. A. 8vo. 4 vols. London, 1724-5.

This is a laborious compilation, from the most distinguished writers, whether Jews or Christians, on the manners and laws of the Hebrews.

5. Apparatus Historico-criticus Antiquitatum sacri codicis et gentis Hebrææ, uberrimis annotationibus in Thomæ Goodwini Mosen et Aaronem subministravit Johannes Gottlob Carpzovius, 4to. Francofurti, 1748.

The most elaborate system of Jewish antiquities, perhaps, that is extant. Godwin's *Moses and Aaron* is a small quarto volume, now rather scarce; it was formerly in great request as a text-book, and passed through many editions: the latest, we believe, is that of 1678. Numerous other treatises on Hebrew antiquities are to be found in the 34th volume of Ugolini's *Thesaurus Antiquitatum Hebræarum*.¹

Various abridgments of sacred antiquities have been written by different authors: of these the following are the most valuable.

1. Hadriani Relandi Antiquitates sacræ veterum Hebræorum recensuit, et animadversionibus Ugolinianis-Ravianis auxit, Georgius Joannes Ludovicus Vogel. 8vo. Halæ, 1769.

The best edition of a valuable little summary, which for many years continued to be the text-book of professors.

¹ *Thesaurus Antiquitatum Sacrarum*, complectens selectissima clarissimorum virorum opuscula, in quibus veterum Hebræorum mores, leges, instituta, ritus sacri et civiles, illustrantur; auctore Blasio Ugolino, folio, 54 vols. Venetiis, 1744—1769. "Many other books, treating of Jewish antiquities, have been published; but those who have a *taste* for such sort of reading, will find this collection far more useful to them than any other of the kind." (Bishop Watson).

2. *The Manners of the Antient Israelites, containing an Account of their peculiar Customs, Ceremonies, Laws, Polity, Religion, Sects, Arts and Trades, &c. &c.* By Claude Fleury, 8vo. London, 1809.

For this third and best edition, the public are indebted to Dr. Adam Clarke, who has enlarged the original work with much valuable information from the principal writers on Jewish antiquities. The Abbé fleury's work was translated many years since by Mr. Farnworth. The late excellent Bishop of Norwich (Dr. Horne) has recommended it in the following terms; "This little book, contains a concise, pleasing, and just account of the manners, customs, laws, policy, and religion of the Israelites. It is an excellent introduction to the reading of the Old Testament, and should be put into the hands of every young person."

3. *Antiquitates Hebraicæ secundum triplicem Judæorum statum, ecclesiasticum, politicum, et œconomicum, breviter delineatæ a Conrado Ikenio.* 12mo. Bremæ, 1741, editio tertia; 1764, editio quarta.

There is no difference between these two editions, excepting that the errors of the press in the third edition are corrected in the fourth. The first edition appeared in 1757. This book of Ikenius is valuable for its brevity, method, and perspicuity. It continues to be a text-book in some of the universities of Holland (and perhaps of Germany). In 1810 there was published, at Utrecht, a thick 8vo. volume of Professor Schacht's observations on this work, under the title of *Jo. Herm. Schachtii Theol. et Philolol. Harderov. Animadversiones ad Antiquitates Hebræas olim delineatas a Conrado Ikenio Theol. Bremens Patre mortuo, edidit Godfr. Jo. Schacht.* This volume only discusses the first of Ikenius's sections, on the ecclesiastical state of the Hebrews; it contains many valuable additions and corrections, with references to other writers. Independently of its being an imperfect work, this volume is too bulky to be of use to students generally, but would prove valuable in the hands of any one who should compose a new treatise on biblical antiquities.

4. *A. G. Waehneri Antiquitates Hebræorum et Israeliticæ Gentis.* 8vo. 2 vols. Gottingen, 1741.

This work is incomplete, the author having died before its publication; it contains much valuable information relative to the literature of the Jews.

5. *Christ. Brüning's Compendium Antiquitatum Hebræorum.* 8vo. Francofurti, 1766.

*5 *Compendium Antiquitatum Græcarum è profanis sacrarum, collegit, naturali ordine disposuit, ad sacrarum literarum illustrationem passim accommodavit Christianus Brünings.* Francofurti, 1759, 8vo.

6. *Jewish Antiquities, or a Course of Lectures on the Three first Books of Godwin's Moses and Aaron.* To which is annexed a Dissertation on the Hebrew Language. By David Jennings, D.D. 8vo. 2 vols. London, 1766.

This work has long held a distinguished character for its accuracy and learning. It has lately been reprinted in two 8vo. volumes, and also at Perth (1808) in one closely printed volume. "The Treatises of Mr. Lowman on the *Ritual* (8vo. London, 1748), and on the *Civil Government of the Hebrews* (8vo. London, 1740), may properly accompany these works." (Bishop Watson.)

7. *Ernesti Augusti Schulzii Theologiæ Doctoris, et Professoris quondam in Academia Viadrina celeberrimi, Compendium Archæologiæ Hebraicæ.* Cum figuris æri incis, edidit, emendavit, addenda adjecit, notisque locupletavit. Abr. Phil. Godofr. Schickedanz. 8vo. Dresden, 1793.

This, unquestionably, is the best summary of Hebrew antiquities extant in the Latin language; but, unfortunately, it is incomplete, the author having executed only two books which treat of the political and ecclesiastical antiquities of the Hebrews. Profes-

sor Schulze and his editor have diligently availed themselves of the labours of all previous writers on this topic, and have arranged their materials in a manner equally concise and valuable.

8. *Ferdinandi Stosch Compendium Archæologiæ Œconomicae Novi Testamenti, ducentis thesibus comprehensum, et aliis aliisque notis illustratum.* 8vo. Lipsiæ, 1769.

A small volume, of considerable rarity in this country; it treats of the private life and manners of the Jews, as mentioned in the New Testament, and may serve as a supplement to the imperfect work of Schulze, last noticed.

9. *Archæologia Biblica in Epitomen redacta a Johanne Jahn.* Editio secunda emendata. 8vo. Viennæ, 1814.

An elaborate compendium of biblical antiquities, arranged under the three divisions of domestic, political, and ecclesiastical antiquities. At the end of the volume are upwards of sixty pages of questions, framed upon the preceding part of the work; the answers to which are to be given by students.

10. *Johannis Pareau Antiquitas Hebraica breviter delineata.* Trajecti ad Rhenum, 1817, 8vo.

11. *The Antiquities of the Jews carefully compiled from authentic sources, and their customs illustrated by modern Travels.* By W. Brown, D.D. London, 1820, 2 vols. 8vo.

The most elaborate system of Jewish antiquities extant in the English Language.

12. *Illustrations of the Holy Scripture, in three Parts.* By the Rev. George Paxton. Edinburgh, 1819, 2 vols. 8vo.

13. *Scripture Costume exhibited in a Series of Engravings, representing the principal Personages mentioned in the Sacred Writings.* Drawn under the Superintendence of the late Benjamin West, Esq., P.R.A., by R. Satchwell, with Biographical Sketches and Historical Remarks on the Manners and Customs of Eastern Nations. London, 1819. Elephant 4to.

14. *Observations on divers passages of Scripture, placing many of them in a light altogether new, by means of circumstances mentioned in books of voyages and travels into the East.* By the Rev. Thomas Harmer. London, 1816. 4 vols. 8vo. best edition.

As books of voyages and travels are for the most part voluminous, the late reverend and learned Thomas Harmer formed the design, which he happily executed, of perusing the works of Oriental travellers, with the view of extracting from them whatever might illustrate the rites and customs mentioned in the Scriptures. His researches form four volumes in 8vo., and were published at different times, towards the close of the last century. The best edition is that above noticed, and is edited by Dr. Adam Clarke, who has newly arranged the whole, and made many important additions and corrections. In this work numerous passages of Scripture are placed in a light altogether new; the meanings of others, which are not discoverable by the methods commonly used by interpreters, are satisfactorily ascertained; and many probable conjectures are offered to the Biblical Student.

15. *Oriental Customs: or an Illustration of the Sacred Scriptures, by an explanatory application of the customs and manners of the Eastern nations.* By the Rev. S. Burder, 5th edition. 1816. 2 vols. 8vo.

This is an useful abridgment, with many valuable additions from recent voyagers and travellers. In the later numbers of the *Classical Journal*, Mr. Burder has communicated various similar illustrations.

16. *The Eastern Mirror; an Illustration of the Sacred Scriptures,*

in which the Customs of Oriental Nations are clearly developed by the writings of the most celebrated travellers. By the Rev. W. Fowler, 8vo. Exeter, 1814.

An abridgment of Harmer and Burder, with a few unimportant additions.

The mode of illustrating Scripture from oriental voyages and travels, first applied by Mr. Harmer, has been successfully followed by the laborious editor of the "Fragments" annexed to the quarto editions of Calmet's Dictionary of the Bible, and also by Mr. Vansittart in his "Observations on Select Places of the Old Testament, founded on a perusal of Parson's Travels from Aleppo to Bagdad." 8vo. Oxford and London, 1812.

§. 2. *Sacred and Profane History.*

1. The Sacred and Profane History of the World, connected from the Creation of the World to the Dissolution of the Assyrian Empire. By S. Shuckford, M. A. 8vo. 4 vols. London, 1743. best edition, This well-known and valuable work has been several times reprinted.

2. The Old and New Testament connected in the History of the Jews and neighbouring Nations, from the Declension of the Kingdoms of Israel and Judah to the time of Christ. By Humphrey Prideaux, D. D. 8vo. 4 vols. London, 1749. 10th edit. reprinted in 4 vols. 8vo. 1808.

3. Commentaries on the Affairs of Christians before the time of Constantine the Great: or an enlarged view of the Ecclesiastical History of the first three centuries. Translated from the Latin of Dr. Mosheim, by R. S. Vidal, Esq. 8vo. 2 vols. London, 1813.

4. Jo. Francisci Buddei Historia Ecclesiastica Veteris Testamenti. Ed. tertia, duobus tomis 4to. Halæ, 1726. 1729.

5. A New History of the Holy Bible, from the Beginning of the World to the Establishment of Christianity, with answers to most of the controverted questions, dissertations upon the most remarkable passages, and a connection of Profane History all along. By Thomas Stackhouse, A. M. folio. 2 vols. London, 1752.

This work has always been highly esteemed for its utility and the variety of valuable illustration which the author has brought together from every accessible source. A new edition of it was published in 1817, in three volumes 4to., with important corrections and additions, by the Rev. Dr. Gleig, one of the Bishops of the Scotch Episcopal Church.

6. The Credibility of the Gospel History; or the facts occasionally mentioned in the New Testament, confirmed by passages of antient authors who were contemporary with our Saviour or his Apostles, or lived near their time. By Nathaniel Lardner, D. D.

The two first volumes of this great and valuable work illustrate a multitude of passages occurring in the New Testament; its publication commenced in 1733, and was continued for many years, until completed in twelve volumes, to which was added a supplement of three volumes. The "Credibility" and "Supplement" are contained in the first six volumes of the 8vo. edition, and in the first three volumes of the 4to. edition of Dr. L.'s collective works.

Much valuable information relative to the history of the Moabites, Philistines, Babylonians, and other nations mentioned in the Scriptures, is exhibited by Vitringa in his commentary on Isaiah, by Bishop Newton in his Dissertations on the Prophets, and by Reland in his *Palæstina*; to whom, perhaps, may be added Rollin in his Antient History of the Greeks, Assyrians, &c. 8 vols. 8vo.

§ 3. *Principal Writers on Sacred Chronology.*

1. Ludovici Cappelli *Chronologia Sacra*, 4to. Paris, 1655.

This work is reprinted by Bishop Walton, in the prolegomena to his edition of the Polyglott Bible.

2. Gerhardi Johannis Vossii *Chronologiæ Sacræ Isagoge*. Hag. Com. 4to. 1659.

3. *Annales Veteris et Novi Testamenti, a primâ mundi origine deducti*. A Jacobo Usserio, Archiepiscopo Armachano. Folio, Geneva, 1722.

The best edition of a most valuable work; the chronology of Archbishop Usher is followed in the margins of all our large Bibles.

4. *The Scripture Chronology demonstrated by Astronomical Calculations*. By Arthur Bedford. Folio, London, 1730.

5. *Chronologie de l'Histoire Sainte*. Par Alphonse de Vignolles. 4to. 2 vols. Berlin, 1738.

6. *Chronological Antiquities; or the antiquities and chronology of the most antient kingdoms from the creation of the world*. By the Rev. John Jackson. 4to. 3 vols. London, 1752.

7. *A New Analysis of Chronology, in which an attempt is made to explain the History and Antiquities of the primitive Nations of the World, and the Prophecies relating to them, on principles tending to remove the imperfection and discordance of preceding systems*. By the Rev. William Hales, D. D. 4to. 3 vols. in four parts. London, 1809—1812.

This is the most elaborate system of chronology extant in our language. There is scarcely a difficult text in the sacred writings which is not illustrated. Dr. Hales follows the chronology of Josephus, whose genuine numbers he conceives that he has restored; and that, by a comparison with the Septuagint and the other texts, he has ascertained the true series of primeval times. The longer chronology, established by Dr. H. with great success, is unquestionably preferable to that founded on the Masoretic text; as it removes many of those difficulties with which the Scripture history is incumbered in that text. His "New Analysis" ought to have a place in the library of every biblical student who can procure it.

8. *Historiæ Universæ Tabulæ Ethnographico-Periodico-Synchronistica, ab rerum primordiis ad nostram diem, post doctissimorum virorum curas iisque ducibus ad præstantissima temporis putandi exempla juxta æram vulgarem dispositæ; adjectis clarissimarum gentium genealogis copiosoque rerum quarumlibet indice: præmissâ etiam ærarum inter se comparata delineatione, item totius historiæ adfiniumque doctrinarum notitia literaria, in usum historiæ amicorum adornatæ studio Francisci Josephi Dumbeckii*. Berolini, 1821, folio.

These chronological tables claim a place in the student's library, not only for their cheapness, but also for their utility. They are noticed here on account of the clear exhibition which they contain of sacred chronology and the affairs of those nations with whom the Jews had any intercourse. The modern events are brought down to the year 1820.

9. *Les Fastes Universels, ou Tableaux Historiques, Chronologiques et Geographiques, contenant, siècle par siècle et dans des colonnes distinctes, depuis les tems les plus reculés jusqu'à nos jours:—*

1. *L'Origine, les progrès, la gloire et la décadence de tous les*

peuples, leurs migrations, leur colonies, l'ordre de la succession des Princes, &c. &c.

2. Le Précis des époques et des événemens politiques ;
3. L'histoire générale des religions et de leurs différentes sectes ;
4. Celle de la philosophie et de la législation chez tous les peuples anciens et modernes ;
5. Les découvertes et les progrès dans les sciences et dans les arts ;
6. Une notice sur tous les hommes célèbres, rappelant leurs ouvrages ou leurs actions. Par M. Buret de Longchamps. Paris, 1821. Atlas 4to.

The first portion of this important work appeared while this sheet was passing through the press. That part of it, which includes sacred chronology is perspicuously displayed ; and it promises, when completed, to be the most copious set of Chronological Tables extant in any language.

§ 4. *Principal Writers on Sacred Geography.*

1. Samuelis Bocharti Geographia Sacra, sive Phaleg et Canaan, in the third volume of the folio edition of his works.

2. Johannis Davidis Michaelis Spicilegium Geographiæ Hebræorum exteræ post Bochartum. Partes i. ii. Gottingen, 1760, 1780, 4to.

Some observations on the first part of this learned work, which is not always to be procured complete, were published by John Reinhold Forster, intituled *Epistola ad J. D. Michaelis, hujus spicilegium Geogr. Hebr. jam confirmantes, jam castigantes.* Gottingen, 1772, 4to. It is desirable to unite this with the work of Michaelis ; but unfortunately both books are extremely rare and dear.

3. Hadriani Relandi Palestina ex monumentis veteribus et tabulis accuratis illustrata. 4to. 2 vols. Traject. Batav. 1714.

This elaborate work is also to be found in the sixth volume of Ugolino's Thesaurus Antiquitatum Sacrarum ; the fifth, sixth, and seventh volumes of which collection, contain various works relating to sacred geography.

4. Sacred Geography : being a geographical and historical account of places mentioned in the Holy Scriptures. By Edward Wells, D.D.

This learned work has frequently been printed at the Oxford press, and is too well known to require commendation ; a new edition, revised and corrected from the Discoveries of Sir William Jones and other eminent scholars, was published by the English editor of Calmet's Dictionary in 4to, in the year 1804. There are also copies in two or three vols. crown 8vo.

Dr. Wells's Geography of the New Testament was translated into German by M. Panzer, with numerous additions and corrections, in two vols. 8vo. Nuremberg, 1764.

Most of the preceding works are illustrated with maps. There is an excellent map of Palestine in D'Anville's Ancient Atlas ; it has been consulted for the maps accompanying this work, which have been drawn with great care, and corrected from the researches of modern Geographers. The quarto Atlas published by the late Rev. Thomas Scott as an accompaniment to his commentary on the Bible, possesses the double merit of being correct as well as cheap. The *Scripture Atlas*, published by Mr. Leigh, is executed in a superior style, and has had a very extensive sale. Mr. Wyld's *Scripture Atlas* is a neat publication. But the most useful *single* map is that published by Mr. Leigh and intitled

5. An Historical Map of Palestine or the Holy Land, exhibiting the peculiar features of the country, and of all places therein, connected with Scripture History ; interspersed with ninety-six vignettes illustra-

tive of the most important circumstances recorded in the Old and New Testaments.

The size of this beautifully executed map is 40 inches by $27\frac{1}{4}$. The vignettes will be found very amusing to young persons, while they serve to impress on the mind the leading points of sacred history and geography. The map is accompanied by a folio sheet of letter press, containing explanatory references to the vignettes. The design of the latter is to embody and connect with the names of places marked upon the map, the principal incidents in Jewish history—by placing the texts of Scripture in which such incidents are mentioned, close to the name of the place where the transaction occurred. The sheet of letter-press also comprises a brief outline of the history of Palestine from the earliest period—the stations of the tribes—and Buhle's economical calendar of the country, exhibiting the state of the weather in the Holy Land throughout the different months of the year, and contains useful remarks on the various productions of the soil.

§ 5. *Principal Writers on the Natural History of the Bible.*

1. Samuelis Bocharti Hierozoicon, sive de animalibus sacræ Scripturæ. 4th edit. folio. Lug. Bat. 1714; also in 3 vols. 4to. Lipsiæ, 1793, and following years.

This last is unquestionably the best edition; it was published by Professor Rosenmüller, to whose researches biblical students are so largely indebted; and who has corrected it throughout, as well as enlarged it with numerous facts from the writings of modern travellers, &c.

2. Olai Celsii Hierobotanicon, sive de plantis sacræ Scripturæ, two parts, 8vo. Upsalæ, 1745—7.

3. Petri Forskäl Descriptiones Animalium, Amphibiorum, Piscium, Insectorum, Vermium quæ in Itinere Orientali observavit. 4to. Hauniæ (Copenhagen) 1775.—Ejusdem Flora Ægyptio-Arabica. 4to. Hauniæ, 1775. Ejusdem Icones Rerum Naturalium, quas Itinere Orientali depingi curavit. 4to. Hauniæ, 1776.

M. Forskäl was a learned Swedish naturalist, who was sent in 1761, at the expence of his Danish Majesty, to investigate the natural productions of the East, in company with the celebrated traveller Niebuhr. He died at Jerim in Arabia, in 1763, and his unfinished notes, valuable even in their imperfect state, were published by his colleague in the three works just noticed.

4. *Physica Sacra: hoc est historia naturalis Bibliæ a Joanne Jacobo Scheuchzero edita, et innumeris iconibus æneis elegantissimis adornata*, 4 vols. folio, August. Vindel, 1731—1735.

This is one of the most beautiful and useful works which has appeared on the natural history of the Bible; the engravings, 750 in number, were executed by the most eminent artists of that day. A German translation appeared at Augsburg, at the same time with the Latin edition, to which it is preferred on account of its having proof impressions of the plates. The French translation, published at Amsterdam, in 1752—1758, in 4 vols. folio, is inferior to both the preceding editions as it respects the plates, though the text and typographical execution are equally valuable. From the costly price of this work, it is chiefly to be found in great public libraries. Michaelis, and other learned German writers, have also ably illustrated the Natural History of the Scriptures.

5. *Scripture Illustrated by Engravings, referring to Natural Science, Customs, Manners, &c.* By the Editor of Calmet's Dictionary of the Bible, 4to. 1802.

Many otherwise obscure passages of the Bible are in this work happily illustrated from natural science, &c. It is handsomely and ably executed: and though it does

not profess to be a complete natural history of the Scriptures, yet it illustrates that interesting subject in so many instances, as to demand a place in the student's library.

§ 6. *Introductions to the Scriptures.—Dictionaries of the Bible.*

The various topics discussed by the writers noticed in the preceding lists, are also considered by the authors of most of those useful compendiums usually termed *Introductions to the Scriptures*, and *Dictionaries of the Bible*. Of the former, such as more particularly treated of sacred criticism and interpretation have been already mentioned. The following are those which remain to be noticed, together with the principal *Biblical Dictionaries*, which are more particularly worthy of attention.

1. *Georgii Pritii Introductio ad Lectionem Novi Testamenti, in quæ quæ ad rem criticam, historiam, chronologiam, et geographiam pertinent, breviter et perspicuè exponuntur.* 1st edit. Lipsiæ, 1704, 12mo. 4th edit. by Hoffman, in 1737, 8vo. and reprinted with corrections, in a large octavo volume, in 1764.

“The service rendered by Carpzov to the Old Testament was performed by Pritius for the New. The improvements of his editor, Hoffmann, on the original, are so considerable, that whoever purchases the *Introduction of Pritius* (and it deserves to be purchased by every student in divinity) must be careful in regard to the date of the title page.” (Bishop Marsh.)

2. *Dissertations, qui peuvent servir de Prolegomènes de l'Écriture Sainte.* Par Dom. Calmet. 4to. 3 tomes. Paris, 1720.

These dissertations were originally prefixed by Calmet to the different books of Scripture, and published in his commentary; in this 4to. edition Calmet has collected them with considerable additions.

3. *An Introduction to the reading of the New Testament*, by M.M. Beausobre and L'Enfant. 8vo. Cambridge, 1779.

This was originally a preface to the French version of the New Testament published by M.M. Beausobre and L'Enfant at Amsterdam in 1718. It has been several times printed, and is also to be found in the third volume of the *Theological Tracts* collected by Bishop Watson; who observes that “this is a work of extraordinary merit. The authors have scarcely left any topic untouched on which the young student in divinity may be supposed to want information.”

4. *The Sacred Interpreter: or a Practical Introduction towards a beneficial reading and thorough understanding of the Holy Bible.* By David Collyer, Vicar of Great Coxwell, Berks. 8vo. 2 vols. London, 1746. Carlisle, 2 vols. 8vo. 1796. Last edition, 2 vols. 8vo. Oxford, 1815.

“The author of this work lived in the former part of the last century; it not only went through several editions in England, but in 1750 was translated into German. It is calculated for readers in general, and is a good popular preparation for the study of the Holy Scriptures.” (Bishop Marsh.)

5. *Johannis Henrici Danielis Moldenhaweri Introductio in omnes Libros Canonicos, cum Veteris, tum Novi Fœderis, ut et eos qui Apocryphi dicuntur, cum Appendice, quæ tradit acta Apostoli Pauli chronologicè digesta.* 8vo. Regiomonti, 1744.

Few treatises, professing to be *Introductions to the Bible*, are more useful than this work of Professor Moldenhawer's. Having briefly shown the canonical authority of the

Bible, and noticed its various divisions, he treats of each book in its order, showing its author, time of writing, argument, scope, chronology, and division. He carefully points out those passages which are more particularly worthy of consideration, or more difficult; and under each book of the Old Testament he specifies the types and prophecies of Jesus Christ, and the citations from each book in the New Testament. The author has derived much assistance from the labours of Moldenhawer in the fourth volume of this work.

6. An Introduction to the Study and Knowledge of the New Testament. By Edward Harwood, D.D. London, 1767, 1771. 2 vols. 8vo.

The learned author designed a third volume, which was to embrace the chief critical questions respecting the New Testament. This work "contains a collection of dissertations, relative, partly to the characters of the sacred writers, partly to the Jewish History and Customs, and to such part of heathen antiquities as have reference to the New Testament. As these dissertations display great erudition and contain much information illustrative of the New Testament, Dr. Harwood's Introduction is certainly to be recommended to the Theological Student. (Bishop Marsh.) Another experienced divinity tutor (the late Rev. Dr. Williams) has also justly remarked that this work may be read with advantage, making allowance for the author's theological sentiments, (Christian Preacher, p. 417.) which were Arian. The writer of these pages has derived many useful illustrations from Dr. Harwood's labours in the third volume of this work.

7. Dictionnaire Historique, Chronologique, Geographique, et Litteral de la Bible. Par Augustin Calmet. Folio, 4 tomes. Paris, 1730.

A translation of this truly valuable work, with occasional remarks, was published in 1732, in three folio volumes; which having become extremely scarce, an edition was published in 1801, in two thick 4to. volumes, by Mr. Taylor, with a volume of additions from books of voyages and travels, &c. under the title of "Fragments." A new edition, enlarged and greatly improved, is now publishing. The work is pleasingly illustrated with numerous engravings, which convey an accurate idea of Oriental manners and customs. Calmet's Dictionary is the basis of all similar modern works of the like kind.

8. A Dictionary of the Holy Bible. By the Rev. John Brown of Haddington. 2 vols. 8vo.

The author was a minister in the Secession-church of Scotland; and in his doctrinal views Calvinistic. Allowance being made for some of his sentiments, his work may be advantageously substituted for the preceding, the price of which necessarily places it above the reach of many persons. The best edition of Mr. Brown's dictionary is the *fifth*, which costs about eighteen shillings. A professed abridgment of this work was published in 1815, in two small volumes 18mo. The "*Compendious Dictionary of the Holy Bible*," first published by Mr. Button in 1796, and since reprinted with additions and corrections in 12mo. is a judicious abridgment of Brown's Dictionary. "By means of a very small but clear type, a vast quantity of matter is comprised within the compass of this little volume. The book, without doubt, may be serviceable to many." (British Critic, Old Series, vol. x. p. 201.)

9. A Theological, Biblical, and Ecclesiastical Dictionary; serving as a general note-book to illustrate the Old and New Testament, as a guide to the Practices and Opinions of all Sects and Religions, and as a Cyclopædia of Religious Knowledge. By John Robinson, D. D. 8vo. London, 1815.

It is no small commendation of this work that, within a few months after its publication, it was recommended by several dignitaries of the Anglican church to the attention of candidates for the ministerial office. It is very closely printed, and presents a valuable digest, with references to authorities at the end of each article, of almost all that has hitherto been written on biblical literature. Most cordially do we join in the following

commendation of it in a modern critical journal. "It is clearly the work of a man of much industry in collecting, and of much judgment in arranging his matter. To every theological student, who has not access to an extensive library, this volume will prove a very useful subsidiary; to many, indeed, who have neither attainment nor abilities for research, it will become necessary." (*Brit. Crit. N. S.* vol. vii. p. 305.) We cannot however help expressing our regret that, on some topics, Dr. R. should have referred to writers, whose publications (though useful in some respects) are calculated to subvert the fundamental doctrines of the Gospel; and though we cannot but differ from the learned author in some of his positions, yet we have no hesitation in saying, that it is the most compendious Dictionary of the Bible extant in our language. The work is illustrated by several neatly engraved maps. It may be proper to add, that it is noticed with merited commendation in the *Evangelical Magazine* for 1817, vol. xxv. p. 486. and in the *Antijacobin Review*, vol. xlix. pp. 1—15.

10. *The Biblical Cyclopædia: or, Dictionary of the Holy Scriptures, intended to facilitate an acquaintance with the inspired writings.* By William Jones. 8vo. 2 vols. 1816.

The compiler of this work is advantageously known to the public as the author of a valuable "*History of the Waldenses.*" The plan of his *Biblical Cyclopædia* is less extensive than that of Dr. Robinson's Dictionary, before which some parts of it appeared, though it bears date one year *later* than the latter work. Mr. Jones has evinced much diligence in collecting and arranging his materials, and the geographical part is particularly well executed.

11. *Thesaurus Ecclesiasticus, e Patribus Græcis, ordine alphabetico exhibens quæcunque Phrases, Ritus, Dogmata, Hæreses, et hujusmodi alia huc spectant, à Johanne Casparo Suicero.* Folio, 2 vols. Amsterdam, 1728.

This is the best edition of a most valuable work; which though indispensably necessary for understanding the writings of the Greek fathers, incidentally contains many illustrations of Scripture. It is said to have cost the learned author twenty years labour; the first edition appeared at Amsterdam in 1682, in two volumes, folio.

It may be proper to add, that most of the questions relative to the history, geography, &c. of the Bible are noticed in Schleusner's valuable *Lexicon to the Septuagint version*, and also in his *Greek and Latin* and in Mr. Parkhurst's *Greek and English Lexicons to the New Testament*; where they are illustrated with equal learning and accuracy.

No. VII.

[Referred to, in p. 616. of Part II. of this Volume.]

A LIST OF THE PRINCIPAL COMMENTATORS

And Biblical Critics of Eminence; with Bibliographical and Critical Notices, extracted from authentic Sources.

A COMPLETE History of Commentators would require a volume of no ordinary dimensions. The present list is therefore necessarily restricted to an account of the *Principal Commentaries* and *Critical Works* illustrating the Holy Scriptures. The reader who may be desirous of prosecuting this subject more at length, will find much interesting information relative to the early commentators in Rosenmüller's *Historia Interpretationis Librorum Sacrorum in Ecclesia Christiana*, published in detached fasciculi at Leipsic, between the years 1795—1814, and forming five tomes usually bound in two vols. 8vo. This elaborate work treats exclusively on the early commentators. Father Simon's *Histoire Critique du Vieux Testament*, 4to. 1680, (liv. iii. pp. 416—466), and his *Histoire Critique des Principaux Commentateurs du Nouveau Testament*, 4to. Rotterdam, 1689, contain many valuable strictures on the Expositors of the Old and New Testaments, up to his own time. In 1674 was published at Frankfort, in two large folio volumes, *Joh. Georg. Dorschei Biblia Numerata, seu Index Specialis in Vetus Testamentum ad singula omnium Librorum Capita, et Commentata*. It contains a list of Commentators (four hundred and ninety-one in number), who had illustrated any book, chapter or verse of the Scriptures, with references to the books, chapters and pages of their several works. The merits and demerits of commentators are likewise discussed in Walchius's *Bibliotheca Theologica Selecta*, vol. iv. pp. 369—931. ; in Ernesti's *Institutio Interpretis Novi Testamenti*, part iii. cap. ix. pp. 278—311 ; and in Morus's *Acroases Academicae*, vol. ii. pp. 204—340 ; Rambach, in his *Institutiones Hermeneuticae*, pp. 663—726 ; Professor Keil, in his *Elementa Hermeneutices Novi Testamenti* (8vo. Leipsic, 1811), pp. 159, *et seq.* and Professor Beck, in his *Monogrammata Hermeneutices Librorum Novi Fœderis* (8vo. Lipsiæ, 1803) part i. pp. 168, *et seq.* respectively notice the principal expositors of the Scriptures, particularly those written in the German Language, which being understood by few biblical students in this country, all commentaries in that tongue are necessarily omitted in the following bibliographical notices of commentators.

SECTION I.

SCHOLIA ON THE ENTIRE BIBLE, OR THE GREATER PART THEREOF.

1. JOANNIS MARIANÆ Scholia in Vetus et Novum Testamentum. Paris, 1620, folio.

2. HUGONIS GROTIÏ Annotationes ad Vetus et Novum Testamentum.

The Scholia on the Old Testament were first published at Paris, in 1644: and those on the New Testament at the same place, in three volumes, in 1641, 1646, and 1650. They are also to be found in the fourth volume of his *Opera Theologica*, (Basil, 1752, folio), as well as in the *Critici Sacri*, and in Calovius's *Biblia Illustrata*. They were republished in 4to., with numerous corrections by Vogel, vol. i., Halæ, 1775; vol. ii. and vol. iii. were published in 1776 by Doederlein, who, in 1779, published an *Auctarium* also in 4to., which was separately sold under the title of *Scholia in Libros Poeticos Veteris Testamenti*. An edition of them was published by Mr. Moody, in two vols. 4to., London, 1727; and his Scholia on the New Testament were reprinted at Erlang in 1755, and following years, in 4to. We have been thus minute in stating the editions of Grotius's Scholia, on account of their intrinsic value. Father Calmet has criticised many parts of them with great severity, particularly his preface to and explanation of the Canticles; they are however, recommended to the attention of biblical students by the late eminently learned Bishop of Llandaff (Dr. Watson). "Grotius," says Dr. Doddridge, "has done more to illustrate the Scriptures, by what is generally called profane learning, than perhaps almost all the other commentators put together; nevertheless, he too often gives up prophecies, which, in their original sense, relate to the Messiah. His notes on some texts are large and learned dissertations, which might have profitably been published by themselves." "His learning," says an eminent biblical critic of the present day, "was very extensive; his erudition profound; and his moderation on subjects of controversy highly praise-worthy. No man possessed a more extensive and accurate knowledge of the Greek and Latin writers; and no man has more successfully applied them to the illustration of the sacred writings. He is, perhaps justly, suspected of Socinian sentiments; and is, in general, so intent upon the *literal* meaning of the Scriptures, as to lose sight of the spiritual." (Dr. A. Clarke ¹.) On the New Testament, Grotius is particularly valuable for understanding the history and Hebraisms.

3. DIODATI (John) Annotations on the Bible, translated from the Italian. London, 1664, folio.

Diodati was an eminent Italian divine and reformer in the early part of the 17th century; his annotations are properly *Scholia*, rather practical than critical, but containing many useful hints; a considerable portion of them was introduced into the "Assembly's Annotations," noticed in a subsequent page.

4. JO. CHRIST. FRID. SCHULZII et GEO. LAUR. BAUERI Scholia in Vetus Testamentum. Norimbergæ, 1781-4-5, 1790-96. 8vo. 10 vols.

The three first volumes only of these learned Scholia were *ostensibly* written by Professor Schulze ², who states in his preface, that, in imitation of Rosenmüller's Scholia

¹ The references above, as well as in the following pages, to Drs. Doddridge and Adam Clarke, are, to the "Lectures on Preaching" of the former, inserted in the fifth volume of his detached works, printed at Leeds, 1804, pp. 471, *et seq.*, and to the "General Preface" of the latter, prefixed to vol. i. of his Commentary on the Bible, which is noticed in a subsequent page.

² Jahn affirms that they were not written by Schulze himself, but by Schoder under his name; and he further adds, that, in general, on difficult passages, an antient and a modern interpretation is given, and the decision between them is left to the reader's judgment. (Jahn, *Enchiridion Hermeneuticæ Generalis*, p. 173.) Whether Schoder or Schulze wrote the first three vols. is not material now to know; useful as the work unquestionably is, the reader should be informed that the author has adopted the *fashionable* hypothesis of many German divines, that Moses was a clever *mythologuc*, who

on the New Testament, he undertook similar short notes on the Old Testament. For this purpose, he has made extracts from the best philological and critical Scholia, chiefly from German works which are not readily accessible or intelligible by foreigners; this is no small advantage; and, independently of it, Schulze has added numerous critical notes of his own, beside the contributions of his learned friends. (Maty's Review, vol. v. pp. 406—412.) On the death of Schulze, Professor Bauer continued the work, and published the remaining seven volumes on the same plan.

5. ERNEST FRID. CAR. ROSENMÜLLERI Scholia in Vetus Testamentum. Lipsiæ, 1795—1821, 18 vols. 8vo.

6. J. G. ROSENMÜLLERI Scholia in Novum Testamentum. Edit. Nova, Norimbergæ, 1801—1808. 5 vols. 8vo.

These Scholia have long had a very extensive circulation in Germany, but are now beginning to be known in this country, though their high price renders them accessible to comparatively few students. The Scholia on the Old Testament are written by Rosenmüller the son; and those on the New Testament by Rosenmüller the father. The latter is upon the whole a much safer and sounder critic than his son, whose Scholia in many passages are made conformable to the lax and (miscalled) rational system of interpretation, which for many years has been but too prevalent among the German Biblical Critics. In the improved editions above noticed of their very valuable Scholia, the two Rosenmüllers have diligently availed themselves of every possible aid, which their own researches, or those of their friends, could procure for them. The author of the present work is indebted to these eminent critics for many valuable observations on the Analysis, &c. of the Sacred Writings. A third edition of the younger Rosenmüller's Scholia on the book of Genesis, and a second of those on the Psalms was published at Leipzig in 1821, 8vo.

7. REEVES.—The Holy Bible, containing the Old Testament and the New, translated out of the original tongues, and with the former translations diligently compared and revised. London, printed for John Reeves, Esq., one of the Patentees of the office of King's Printer. 9 vols. royal 4to. 9 vols. royal 8vo. 9 or 10 vols. crown 8vo.

Although the beautiful editions of the Bible here noticed do not profess to be commentaries, yet as they are accompanied by short explanatory and philological Scholia, it would be injustice towards Mr. Reeves's splendid and public-spirited efforts to render the Scriptures attractive to the higher classes, were we to pass them in silence. On this account Mr. Reeves's editions may justly claim a place in the present list of Scholiasts on the Bible. His notes are selected with great judgment from the labours of Bishop Patrick, Lowth, Whitby, and others; and his mode of printing the text is admirable. The historical parts, which are in prose, are printed in continuous paragraphs; and the poetical parts are divided into verses. Each book is divided into sections, conformable to the natural divisions of the several subjects; and to facilitate reference, the chapters and verses are distinctly pointed out in the margin. There is a learned preface to all the editions. In our analysis of the different books of Scripture, particularly of the Old Testament, we have frequently adopted Mr. Reeves's sectional divisions, which are for the most part very judiciously made. It may be proper to add that the printing of Mr. Reeves's editions was executed by Messrs. Bulmer & Co., and by Mr. Bensley, and may safely challenge competition with the most beautiful specimens of British typography. There are some copies extant in four volumes, 8vo., without the Scholia.

compiled his history from certain myths or traditional narratives! This hypothesis is also adopted by Rosenmüller, and by Dathe; and it was embraced by the late Dr. Geddes in his version of the Bible. See it examined, and (we trust satisfactorily) refuted, *infra*, Vol. IV. pp. 7—10.

SECTION II.

JEWISH COMMENTATORS.

A FEW only of the Jewish Rabbins have illustrated every individual book of the Old Testament: the following are those held in the highest estimation by the Jews.¹

RABBI SOLOMON JARCHI, Ben Isaac, usually cited as RASCHI from the contraction of his names, was a native of Troyes in Champagne: he wrote commentaries on the entire Bible, as well as the chief part of the Talmud, and from his extensive learning is accounted one of the most learned Jewish expositors. His style, however, is so exceedingly obscure as to require an ample comment to make it intelligible. He died A. D. 1180. Many of his commentaries have been printed in Hebrew, and some have been translated into Latin by Christians, as that on Esther by Philip Daquin, that on Joel by Genebrard, and those on Obadiah, Jonah, and Zephaniah by Pontac. A German version of his entire Commentary on the Pentateuch, and on some other books of the Old Testament, was published by Breithaupt, in 4to. at Gotha, in 1710.

2. Rabbi ABRAHAM ABEN EZRA was a native of Spain, and flourished in the twelfth century; his Commentaries on the Scriptures, written in an elegant style, are much esteemed both by Jews and Christians.

3. Rabbi DAVID KIMCHI was also a native of Spain, and flourished towards the close of the twelfth century; he wrote Commentaries on the Old Testament, which are highly valued, particularly that on the prophet Isaiah.

4. Rabbi LEVI BEN GERSHOM, a Spanish Jew, was contemporary with Kimchi: his Commentaries on the Scripture, especially on the Pentateuch, are much esteemed. He accounted for the miracles from natural causes.

5. Rabbi ISAAC ABARBANEL, or ABRAVANEL, a Portuguese Jew, flourished in the fifteenth century, and wrote Commentaries on the Pentateuch, the whole of the Prophets, and some other Books of Scripture; notwithstanding his inveterate enmity against Christianity, his writings are much valued by Christians, and are highly extolled by the Jews.

6. Rabbi SOLOMON ABENMELECH, a native of Spain, flourished in the sixteenth century, and wrote Scholia on the whole of the Old Testament, in which he has interspersed the best of Kimchi's Grammatical Observations.

The commentaries of these Rabbins are inserted in the *Biblia Rabbinica*, published by Bomberg at Venice, in 4 vols. folio, 1518, and again in 1525 and 1526, and in Buxtorf's edition, printed at Basle, 1618, in 4 vols. folio.

¹ In this account of the Jewish Expositors, we have chiefly followed Carpzov, in his *Introductio ad Libros Canonicos Veteris Testamenti*, pp. 35. et seq. and De Rossi's scarce work, entitled *Bibliotheca Judaica Antichristiana, quæ editi et inediti Judæorum Libri recensentur*. Royal 8vo., Parma, 1800. Wolfius has also treated on the Jewish Commentators, in his *Bibliotheca Hebræa*, tom. ii. p. 368, et passim. For an account of the Chaldee Paraphrases, see Part I. pp. 166—170 of this volume, *supra*.

7. Rabbi MOSES BEN MAIMON, usually called Maimonides, though not a Commentator on the whole of the Old Testament, ought not to be omitted, on account of his *Moreh Nevochim*, or Teacher of the Perplexed, a valuable work that explains difficult phrases, passages, parables, and allegories. The best edition of this work is that of Basil, 1629, 4to. His *Porta Mosis* was edited by Pococke (in Arabic and Latin) at Oxford, 1645, 4to. and his Treatises, *De Jure Pauperis*, &c. (Heb. and Lat.) by Prideaux, Oxford, 1679; and *De Sacrificiis*, 4to. London, 1683.

Several parts of the works of the above-mentioned Rabbins have been printed in a separate form; viz.

1. ABARBANEL.—Commentarius in Pentateuchum, curâ Henrici Van Bashauiſen. Hanover, 1710, folio.

Ejusdem, Commentarius in Prophetas priores, curâ Augusti Pfeiffer. Lipsiæ, 1686, folio.

Ejusdem, Commentarius in Hoseam, Latine, cum notis, Fr. ab Husen. Lugd. Bat. 1686.

Ejusdem, Commentarius in Nahum, curâ J. D. Sprecheri. Helmstadt, 1703, 4to.

2. ABENMELECH.—Ex Michlal Jophi seu Commentario R. Salom. Abenmelech in Veteris Testamenti Libros, una cum spicilegio R. Jac. Abendanæ, particula, complectens prophetiam Jonæ. Heb. et Lat. edente Ernest. Christ. Fabricio. Gottingen, 1792, 8vo.

3. JARCHI.—R. Sal. Jarchii Commentarius in omnes Veteris Testamenti Libros, versus et illustratus a Jo. Frid. Breithaupto, 3 vols. 4to. Gothæ, 1713.

4. KIMCHI.—R. D. Kimchii Commentarius in Jesaiam, Latine versus a Cæsare Malamino. Florence, 1774, 4to.

5. MALACHIAS, cum Commentariis Aben Ezra, Jarchii et Kimchii disputationibus. Curâ Sam. Bohl. Rostock, 1637, 4to.

6. HOSEAS, illustratus Chaldaica Versione et philologicis celeberrimorum Rabbinarum Raschi, Aben Ezra, et Kimchii Commentariis. Helmstadt, 1702, 4to. Reprinted at Gottingen, 1780.

7. JOEL et OBADIAH, cum paraphrasi Chaldaica, Masora, et Commentarius trium Rabbinarum. Heb. et Lat. curâ Jo. Leusden. Utrecht, 1657, 4to.

8. JOHANNIS MERCERI Commentarii in Vates quinque priores, quibus adjuncti sunt R. Sal. Jarchi, Aben Ezra, et Dav. Kimchii Commentarii, ab ipso Latinitate donati, editio altera, curâ G. C. Bürkli. Gissæ, 1695.

9. J. B. CARPZOVII Collegium Rabbini-Biblicum in libellum Ruth. Lipsiæ, 1703, 4to.

SECTION III.

COMMENTARIES BY THE FATHERS AND DOCTORS OF THE CHRISTIAN CHURCH PREVIOUSLY TO THE REFORMATION.

LEARNED men are by no means agreed as to the degree of authority to be conceded to the writings of the fathers of the Christian Church ; by some they are depreciated beyond measure, while on the other hand they are estimated as repositories of every thing that is valuable in sacred literature. It is however a singular circumstance, that, in almost all theological controversies, both parties are desirous of having the fathers on their side. Considering the question, then, without prejudice or predilection, we may safely assume, that the primitive fathers were men eminent for their piety and zeal, though occasionally deficient in learning and judgment ; that they may be relied upon in general for their statements of facts, but not invariably for the constructions which they put upon them, unless in their expositions of the New Testament, with whose language they were intimately acquainted ; and that they are faithful reporters of the opinions of the Christian Church, but not always the most judicious interpreters of Scripture. "The labours of the fathers," says Luther, "demand our veneration ; they were great men, but nevertheless they were men liable to mistake, and they have committed mistakes ¹." As repositories, therefore, of Christian antiquity, as preachers of Christian virtue, and as defenders of the true Christian doctrine, they may still be very advantageously consulted ; but it is in the character of expositors of Holy Writ that we are now to consider the fathers of the church ; and in this character we may profit by them, if we do not expect that from them which they could not have. The fathers applied themselves to the reading of the Scriptures with undivided attention, with intense thought, and with holy admiration, as to that which was alone worthy to be studied. No part of Scripture was neglected by them ; they were so earnestly intent upon it, that not a jot or tittle escaped them. This, with the advantages which they had (especially the Ante-Nicene fathers) in point of languages and antiquities, could not fail to produce remarks which it must be very imprudent in any age to neglect. The mistakes, charged upon the fathers in their expositions of the Old Testament, originated in their being misled by the Septuagint version, which their ignorance of Hebrew, together with their contempt of the Jews, and their unwillingness to be taught that language by them, induced them to trust implicitly. And that excess of allegorical interpretation into which some of the antients ran, was probably occasioned by their studying, with a warm imagination, prophecies and types, parables and allusions, and by our Saviour's not developing the whole of his plan during his lifetime. ²

¹ *Labores patrum venerari decet; fuerunt magni viri, sed tamen homines qui labi potuerunt, et lapsi sunt.* Martin Luther. *Comment. in Gen. ii. p. 27.*

² Dr. Hey's *Norrissian Lectures*, vol. i. pp. 105—118. *Quarterly Review*, vol. xiii. pp. 183—188.

The following are the principal Commentators on the sacred writings, who are to be found among the primitive fathers and doctors of the Christian Church.

1. ORIGEN flourished in the latter part of the second and through the first half of the third century: he was a native of Alexandria, where he chiefly resided, and was distinguished not more by his learning than by his piety and eloquence. He wrote *Commentaries* on the Old and New Testaments, the greater part of which is now lost: the best edition of what has been preserved was published by Huet at Rouen, 1668, in 2 vols. folio; and in the Benedictine edition of his works, in 4 vols. folio, Paris, 1733—1759. He also wrote *Scholia* or short notes explanatory of difficult passages of Scripture, in which he chiefly attended to the literal sense. Of these *Scholia* some extracts only are preserved in the collection made by Gregory Nazianzen and Basil the Great, entitled *Philocalia*, and published at Paris, in 1618, 4to. His *Homilies*, in which he addressed himself to the capacities of the people, as well as his numerous other works, both practical and controversial, our limits permit us not to detail; and his critical labours on the sacred writings are noticed in another part of this work.¹ In the *Commentaries* above mentioned, Origen gave full scope to his learning and imagination, in what appeared to him to be the historical, literal, mystical, and moral sense of the Bible². Origen's grand fault is that of allegorising the Scriptures too much; and this method of interpretation he adopted from the Alexandrian philosophers, in the hope of establishing an union between Heathen philosophy and Christian doctrine. His fundamental canon of criticism was, that, wherever the literal sense of Scripture was not obvious, or not clearly consistent with his peculiar tenets, the words were to be understood in a spiritual and mystical sense; a rule by which he could easily incorporate any fancies, whether original or borrowed, with the Christian creed. Mosheim has justly characterised this father as one of the most eminent of the writers of the third century, who distinguished themselves by their learned and pious productions; and as "a man of vast and uncommon abilities, the greatest luminary of the Christian world that this age exhibited to view. Had the justness of his judgment been equal to the immensity of his genius, the fervour of his piety, his indefatigable patience, his extensive erudition, and his other eminent and superior talents, all encomiums must have fallen short of his merit. Yet, such as he was, his virtues and his labours deserve the admiration of all ages; and his name will be transmitted with honour through the annals of time, as long as learning and genius shall be esteemed among men³."—The best edition of Origen's works is

¹ See Part I. pp. 180—190 of this volume.

² Jahn's *Enchiridion Hermeneuticæ Generalis*, pp. 163, 164. A further account of Origen's expository labours may be seen in Ernesti's *Institutio Interpretis Novi Testamenti*, pp. 286, 287, and in Morus's *Acroases super Hermeneutica Novi Fœderis*, tom. ii. pp. 250—256; in Rosenmüller's *Historia Interpretationis Librorum Sacrorum*, tom. iii. pp. 17—156., and Simon's *Hist. Crit. du Vieux Test.* liv. iii. ch. ix. pp. 459, —442.

³ Mosheim's *Eccl. Hist.* vol. i. p. 270, edit. 1806.

that of Father De la Rue, in 4 vols. folio ; Paris, 1733—59 : reprinted by M. Oberthür at Wurceburg, in 15 vols. 8vo. 1780, and following years.

2. JOHN CHRYSOSTOM, who flourished in the fourth century was a pupil of Diodorus of Tarsus, who had himself been a disciple of Origen's. He wrote homilies on the greater part of the Old Testament, and on the whole of the New Testament, with the exception of the Catholic epistles. His homilies on the New Testament are every way preferable to those on the Old. Ernesti is of opinion, that none of the productions of the fathers are equal to those of Chrysostom on St. Paul's Epistles ; and that all subsequent Greek commentators on them have exclusively followed him. On the historical books, his commentary on St. Matthew is incomparably the best and most copious, and is particularly worthy of being perused. Chrysostom's manner of expounding is this : he first takes a verse of Scripture which he explains ; and then investigates and elucidates the meaning of particular words, pointing out the scope of the sacred author, whose style and genius he examines, and rendering all Hebraisms by equivalent intelligible Greek expressions. He throughout adheres to the literal sense, which he maintained to be the true one. The homilies are found in the beautiful *Editio Princeps* of his works published by Sir Henry Savile, in 8 vols. folio, Eton, 1612 ; and Montfaucon's edition, which is the best, published at Paris in 13 vols. folio. 1718—1738. An admirable French translation of a selection from Chrysostom's Homilies, and other works, was printed by Auger, at Paris, 1785, in 4 vols. 8vo. In 1807, Matthæi published 52 of his homilies at Moscow, in 8vo. with various readings, a commentary and index. ¹

3. THEODORET, Bishop of Cyrus or Cyropolis in Syria, wrote in the fifth century : though he chiefly follows Chrysostom in his commentary on St. Paul's Epistles, he has added many new and striking observations of his own, and has successfully vindicated many passages against the Arians, and other sectaries of his time. The best edition of his works is that published by Schulz and Noesselt, Halæ, 1769—1774, in 5 vols. 8vo.

4. THEOPHYLACT, metropolitan of Bulgaria, flourished in the 11th century : his *Scholia* on the principal books of Scripture are chiefly abridged from Chrysostom. Those on the Gospels, Acts, and St. Paul's Epistles, are particularly valuable. The best edition of his works is that published at Venice, 1754—1763, in 4 vols. folio. The fourth volume contains a commentary on the Psalms by Euthymius Zigabenus.

5. ŒCUMENIUS, Bishop of Tricca in Thessaly, towards the close of the tenth century, wrote commentaries on the Acts of the Apostles, and the whole of the Epistles. His work is a judicious compilation from Origen, Chrysostom, Eusebius, and others. It is worthy of observation, that the controverted clause in St. John's First Epistle

¹ Several editions of Chrysostom's Homilies are enumerated by Harles, in his *Brevior Notitia Literaturæ Græcæ*, pp. 739—741 ; to which work, as well as to those of Ernesti and Morus, above referred to, we are chiefly indebted for the following notices of the Greek fathers.

(1 John v. 7.) was not known to this writer. The best edition is that of Paris, 1631, in 2 vols. folio.

6. EUTHYMIUS ZIGABENUS, a monk of Constantinople, in the early part of the twelfth century wrote commentaries on different parts of the Bible, the whole of which have not been printed. His principal work is a commentary on the four Gospels, published by Matthæi at Leipsic, in 1792, in 3 vols. 8vo. The hitherto inedited Greek text is diligently revised from two MSS. in the library of the Holy Synod at Moscow, written in the time of the author. Vol. I. contains the prefaces and Gospel of St. Matthew; Vol. II. the Gospels of St. Mark and St. Luke; Vol. III. the Gospel of St. John, with Hentenius's Latin Version of the whole of Euthymius's Commentary, his Critical Remarks, and those of the learned editor: Euthymius's Commentary on the Psalms was published with the Works of Theophylact.

7. Very similar to the works of Theophylact and Œcumenius, above noticed, are the CATENÆ, or Commentaries on the Scriptures, consisting of separate passages or interpretations of the fathers, reduced to the order of chapters and verses of the books; they are denominated *Catenæ*, because, as a chain is composed of several links connected together, so these compilations consist of numerous different passages, or the sentences and expositions of different writers, so connected together as to form one continued work. The earliest compiler of a *Catena* was Procopius of Gaza, whose entire work on the Scriptures has never been printed; though particular portions have been published, as his *Catena* on the Octateuch, or eight first books, in Latin, Tiguri (Zurich) 1555, folio; on the two books of Kings and Chronicles, Gr. Lat. 4to. Lug. Bat. 1620; a specimen of his *Catena* on the Heptateuch, or seven first books, and on the Song of Solomon, edited by Ernesti, Leipsic, 1785, 4to; on Isaiah, edited by Courtier, folio, Paris, 1580. Procopius was followed by Olympiodorus, who is supposed to have flourished in the seventh century; his *Catena* on the Book of Job was published at Venice in 1587, 4to. A *Catena* on Job, Psalms, Matthew, and John, was printed by Plantin at Antwerp, in Greek and Latin, in seven vols. folio, 1630, and following years. One of the most valuable works of this kind is the *Catena* of Nicephorus on the Octateuch, the two books of Samuel, and the two books of Kings; it is a compilation from fifty-one writers, and was published in Greek, in two vols. folio, at Leipsic, 1792. Possin and Corderius published a *Catena* in Greek and Latin, on the Four Evangelists, in 1628, 1630, 1646, and 1647, at Antwerp and Thoulouse, in four large folio volumes; and a Greek *Catena* of Victor, a presbyter of Antioch, and other fathers, on the Gospel of St. Mark, was edited by Matthæi, at Moscow, 1775, in 2 vols. 8vo. ¹

8. JEROME, of all the Latin fathers, has rendered the most important services to the Christian world, by his elaborate Commentary on

¹ Morus (tom. ii. p. 255), has enumerated several *catenæ* on particular parts of the New Testament. The best account of these compilations is to be found in Ittigius's *Tractatus de Catenis Patrum*, Leipsic, 1707, 8vo.; and in Noesselt's *Observationes de Catenis Patrum Græcorum in Novum Testamentum*. Halæ, 1762. 4to. See also Walchii *Bibliotheca Theologica*, vol. iv. pp. 388—591.

the Scriptures, and his prefaces to the different books. His commentary on the Prophets is reckoned the best part of his works; his valuable Latin version of the Scriptures has already been noticed¹. The principal editions of this eminently learned father's works are those of Paris, 1693—1706, in five vols. folio, and of Verona, 1734—1742, in eleven vols. folio.

9. HILARY, Bishop of Poitiers, in the fourth century, wrote Commentaries on the Psalms, and on the Gospel of St. Matthew, which are extant in the Paris edition of his works, 1693, folio, and in that printed at Verona, 1730, in two vols. folio. These Commentaries consist more of what he borrowed from Origen, than of the results of his own studies; and on this account Morus is of opinion, that little assistance can be derived from consulting them. This author must not be confounded with Hilary, surnamed the Deacon, from the office which he filled in the church of Rome, in the middle of the fourth century: and who wrote a Commentary on St. Paul's Epistles, which is printed in the second volume of the Benedictine edition of Ambrose's works (Paris, 1686—1690, 2 vols. folio), to whom they are erroneously ascribed.

10. AUGUSTINE, the celebrated Bishop of Hippo in Africa, in the fourth century, wrote several Treatises on the Scriptures, and particularly Commentaries on the Psalms, neither of which are now held in much estimation, notwithstanding the high rank he holds in ecclesiastical history. His piety, indefatigable application, sublime genius, unwearied pursuit of truth, and the acuteness of his wit, are universally allowed. "It is however certain," says Mosheim, "that the accuracy and solidity of his judgment were by no means proportionable to the eminent talents now mentioned; and that, upon many occasions, he was more guided by the violent impulse of a warm imagination, than by the cool dictates of reason and prudence. Hence that ambiguity which appears in his writings, and which has sometimes rendered the most attentive readers uncertain with respect to his real sentiments; and hence also the just complaints which many have made of the contradictions that are so frequent in his works, and of the levity and precipitation with which he set himself to write upon a variety of subjects, before he had examined them with a sufficient degree of attention and diligence²." Jahn has remarked that the genius of Augustine resembled that of Origen rather than that of Jerome, to both of whom he was greatly inferior in learning, being totally ignorant of Hebrew, and but moderately versed in Greek³. His Treatises on the Scriptures form the third, and his Commentaries on the Psalms the fourth volume of the Benedictine edition of his works. He accommodates the Scriptures more frequently to his own ideas, than he accommodates these to the former, and is perpetually *hunting out* mysteries, especially in numbers⁴. Such was the authority in which

¹ See Vol. II. Part I. pp. 202—204.

² Mosheim's Ecclesiastical History, vol. i. p. 565.

³ Jahn, Enchiridion Hermeneuticæ Generalis, p. 167.

⁴ Rambachii Instit. Herm. p. 679.

the writings of Augustine were held, that his expositions continued to be followed by all Latin interpreters from his time until the Reformation; who have selected expositions not only from his professedly biblical labours, but also from his other practical and controversial writings. Among the principal compilations of this kind are the *Glosses*, or short interpretations of Strabo and Anselm.

11. WALAFRIDUS STRABO or STRABUS, who flourished in the ninth century, composed a work on the whole Bible, which was called *Glossa ordinaria* or *marginalis*; because the entire margin, at the top and bottom as well as on each side of the page, was filled with annotations. His work is in fact a catena or collection of comments from all the Latin fathers who preceded him, and particularly from Augustine and Rabanus Maurus, whose pupil Strabo was, and who wrote a voluminous *catena* on the Gospel of St. Matthew, and St. Paul's Epistles, besides an entire comment on the Bible, what is still in manuscript. Strabo endeavours to shew the literal, historical, and moral sense of the Scriptures, but not always with success. For many years the labours of Strabo continued to be received as the sole authorised interpretation of the Bible. The best edition of his work is that of Antwerp, 1634, folio.¹

12. ANSELM, an ecclesiastical writer of the eleventh century, wrote an *Interlineary Gloss*, so called because it is confined to the insertion of a very brief exposition of obscure passages in the same line with the text.

13. THOMAS AQUINAS, a celebrated scholastic doctor of the thirteenth century, compiled a *Catena* on the four Gospels, from upwards of eighty Greek and Latin fathers, whose words he chiefly gives, rather than their meaning, and quotes the Greek fathers from *Latin versions* of their works. His comment long held a distinguished place in the Western church; it is found in the fourth and fifth vols. of the Venice edition of his works, 1755, 4to.

There were however a few, though but few, interpreters of better note, who flourished during the period now under consideration, and who followed a better mode of interpretation. We shall briefly enumerate them.

14. The venerable BEDE, who lived in the eighth century, composed a *catena* on nearly the whole of the New Testament, from the writings of the fathers, in which he interspersed but few remarks of his own. Deeply versed in Greek literature, he has the peculiar praise of drawing from original sources. His commentaries are to be found in the fifth and sixth volumes of the Cologne edition of his works, 1688, folio.

15. ALCUIN, the countryman and contemporary of Bede, compiled a commentary on some parts of the Scriptures, in which he made selections from Jerome, Chrysostom, Augustine, Bede, and other

¹ Much curious information relative to the *Biblia Glossata*, or *Glosses* on the Scriptures, is contained in Masch's edition of Le Long's *Bibliotheca Sacra*, part ii. vol. iii cap. ii. sect. iii. pp. 555. *et seq.*

writers; not always with the best judgment. His biblical labours are contained in the first volume of Froben's edition of his works.

16. NICHOLAS DE LYRA or LYRANUS, so called from the place of his nativity, a small town in Normandy, is reputed to have been a Jew by descent, but having embraced Christianity, he entered into the religious society of Friars Minors at Verneuil. He deservedly holds a distinguished rank among commentators, his explanations of the Scriptures being far superior to the manner and spirit of the age in which he flourished. His compendious expositions of the Bible were called *postills*, from his manner of placing them, viz. first exhibiting the sacred text, and *post illa* (after the words of the text) offering his own explication. In this work he shews a greater acquaintance with the literal sense of Scripture than any preceding commentator, and has availed himself of his intimate knowledge of Hebrew to select the best comments of the most learned Rabbins, particularly Jarchi. Being, however, less intimately acquainted with Greek than with Hebrew, he is less happy in his expositions of the New Testament than in those of the Old. His notes are allowed to be very judicious, and he principally attends to the literal sense, with which, however, he occasionally intermingles the subtleties of the schoolmen. The best edition of this work is that of Antwerp, 1634, in 6 vols. folio: it is also found in the *Biblia Maxima*, edited by Father de la Haye, in 19 vols. folio. Lyra was also the author of *Moralia*, or Moral Commentaries upon the Scriptures.¹

SECTION IV.

THE PRINCIPAL COMMENTATORS ON THE SCRIPTURES GENERALLY, SINCE THE REFORMATION.

FOREIGN COMMENTATORS.

1. **T**HE illustrious reformer, MARTIN LUTHER, wrote Commentaries on most of the books of Scripture. A collection of them was published at Wittenberg, in four volumes, folio, 1549. All the writings of this great man are deservedly held in the highest estimation in Germany, especially his Commentaries on Genesis, and on St. Paul's Epistles to the Romans and Galatians. His Commentary on the Galatians is best known in this country by a translation, which was first printed in 1580 in 4to, and subsequently in folio, octavo, and in two vols. 12mo. In 1821, was published, in 8vo, a translation of Luther's *Commentary on the Psalms*, called *Psalms of Degrees: in which among many*

¹ Masch's edition of Lelong's *Bibliotheca Sacra*, part ii. vol. iii. pp. 357—362. Lyra's commentary was attacked by Paul bishop of Burgos (Paulus Burgensis), a converted Jew, and was defended by Matthias Doring. *Ibid.* pp. 363, 364. *Walchii Bibliotheca Theologica*, vol. iv. pp. 396, 397.

other valuable Discourses on Individual, Household, and Civil Affairs, the Scriptural Doctrine respecting the divinely instituted and honourable Estate of Matrimony is explained and defended against the Popish Perversion of Enforced Celibacy, Monastic Vows, Orders, &c. &c. To which is prefixed, An Historical Account of the Monastic Life, particularly of the Monasteries of England.

2. The biblical writings of JOHN CALVIN, another illustrious reformer, consist of Commentaries, Homilies, and Lectures on almost the whole of the Scriptures; they are to be found in the folio edition of his works, printed at Amsterdam, in 1671, in nine volumes. The Commentaries and other expository writings of this great man have always been deservedly celebrated and admired: though it has been the fashion with some modern divines to depreciate them, on account of those peculiar dogmas which Calvin deduced from the Sacred Writings. "Calvin's Commentaries," says the learned Matthew Poole, in the preface to the 'Synopsis Criticorum Sacrorum,' noticed below, "abound in solid discussions of theological subjects, and in practical improvements of them. Subsequent writers have borrowed most of their materials from Calvin; and his interpretations adorn the books even of those who repay their obligation by reproaching their master." The great critic Scaliger said that no commentator had better hit the sense of the prophets than Calvin; and another eminent critic of our own time (Rosenmüller) has remarked, that although Calvin was not deeply versed in Hebrew, yet as he possessed an acute and subtle genius, his interpretations of Isaiah in particular contain many things which are exceedingly useful for understanding the prophet's meaning. Nothing indeed can more satisfactorily evince the high estimation to which the commentaries of Calvin are still entitled from the biblical student, than the following eulogium of one of the most learned prelates that ever adorned the Anglican Church—Bishop Horsley. "I hold," says he, "the memory of Calvin in high veneration; his works have a place in my library; and, in the study of the Holy Scriptures, he is one of the Commentators whom I most frequently consult." The writer of these pages has not often had occasion to refer to the writings of Calvin in the prosecution of this work; yet he has never consulted them but with advantage and with pleasure.

3. VICTORINUS STRIGELIUS was nearly contemporary with Luther and Calvin, and wrote arguments and notes to the whole of the Bible, with the exception of Isaiah, which were published at different times between the years 1566 and 1586, and in various sizes. They are much admired for their exactness, particularly his *Υπομνηματα* on the New Testament, which are noticed in a subsequent page.

4. LUDOVICI DE DIEU Critica Sacra, sive Animadversiones in Loca quædam difficiliora Veteris et Novi Testamenti, Amsterdam, 1693, folio.

A work of acknowledged character: "perhaps no man ever possessed a more con-

¹ Masch has given the titles and dates of their respective publications; vol. iii. pp. 424—427.

summate knowledge of the Oriental languages than De Dieu, nor employed his knowledge to more useful purposes." (Bibliog. Dict. III. 123.)

5. SEBASTIANI SCHMIDII Commentarii in Genesin, Josuam, Ruth, Reges, Samuelem, Jobum, Psalmos, Ecclesiasten, Iesaïam, Jeremiam, Hoseam, Evangelium Johannis, et Epistolas Pauli ad Romanos, Galatas, et Hebræos. Argentorati, 1687, et annis sequentibus, 4to.

Sebastian Schmidt was at least the most laborious and voluminous commentator of his age (the seventeenth century). Mosheim's Eccl. Hist. vol. v. p. 296.

6. CRITICI SACRI: sive Annotata doctissimorum Virorum in Vetus ac Novum Testamentum; quibus accedunt Tractatus varii, Theologico-Philologici, 9 tomis in 12 voluminibus, Amsterdam, 1698, folio.

This great work, first published at London in 1660, in 9 vols. folio, under the direction of Bishop Pearson, John Pearson, Anthony Scattergood, and Francis Gouldman, is considerably augmented in the above second and best edition. The notes of Grotius, Vatablus, and Drusius, Munster, Castalio, Clarius, Junius, and Tremellius, are to be found in this collection, besides a multitude of commentators on particular books, and numerous valuable disquisitions on particular subjects, which are enumerated by Dr. A. Clarke in the general preface to his Commentary, vol. i. p. xiii. To complete this great work, there were published at Amsterdam, in 1701, Thesaurus Theologico-Philologicus, in 2 vols. folio, and in 1732, in two folio volumes also, Thesaurus Novus Theologico-Philologicus—two valuable collections of critical and philological dissertations by the most eminent biblical critics of that day. These are necessary to complete the Critici Sacri; of which great work an admirable abridgement has been published under the title of,

7. MATTHÆI POLI, Synopsis Criticorum aliorumque SS. Interpretum. London, 1669—1674, 5 vols. folio. Utrecht, 5 vols. folio, 1684; also Frankfort, 1712, 5 vols. folio, and 1694, 5 vols. large 4to.

On this most elaborate work the learned author spent *ten* years; it consolidates with great skill and conciseness all the Critici Sacri of the London edition into one continued comment, besides many valuable additions from other authors of note, Hammond, &c., and his own corrections and decisions in several places. It has many advantages over the Critici Sacri, not only in point of size, but also in its admirable arrangement and concentration of evidence, and in the author's remarks; and it furnishes a most complete material index to the Critici Sacri. (Dr. Hales's Analysis of Chronology, vol. ii. preface, p. xviii.) Of the various editions above noticed, that edited at Utrecht by Professor Leusden, is by far the best and most correct. The folio Frankfort edition is not worth purchasing, on account of its incorrectness. The 4to. edition, which is somewhat better, is nevertheless very inaccurate: it is badly printed, and sells at a very low price.

8. JOANNIS CLERICI Translatio Librorum Veteris Testamenti, cum ejusdem Paraphrasi perpetuâ, Commentario Philologico, Dissertationibus Criticis, Tabulisque Chronologicis et Geographicis, folio, 4 vols. Amsterdam, 1708, 1710, 1731. Ejusdem, Translatio ex Anglica Linguâ Henrici Hammondi Paraphrasis et Adnotationum in Novum Testamentum, Animadversionibus suis illustrata, Frankfort, 1714. 2 vols. folio.

Le Clerc's Translation and Commentary are highly commended by Bishop Watson; of Dr. Hammond's Paraphrase and Notes on the New Testament, some account is given below. Many of Le Clerc's observations throw great light on the Scriptures; in others he has indulged his own fancy, and, what is most to be regretted, has completely frittered away the meaning of the prophecies concerning our Saviour. He considers the miracles as the effects of nature. His Commentaries on the Prophets and on the Hagiographa are greatly inferior to those on the Pentateuch. John Justus Von Einem published

a volume of *Animadversiones ad Joannis Clerici Commentarios*, at Magdeburgh, 1735, 8vo.

9. LA SAINTE BIBLE, expliquée par DAVID MARTIN, Amsterdam, 1707, 2 vols. folio.

M. Martin not only translated the whole of the Scriptures into French, but also wrote short notes, which contain much good sense, learning, and piety.

10. OSTERVALD (M.) La Sainte Bible, avec les Argumens et Reflexions, Neufchatel, 1772, folio.

M. Ostervald was an eminent divine of the French Protestant Church; his arguments and reflections are very valuable, and have been liberally consulted by later commentators. A detached translation of them, in 3 vols. 8vo., was published by Mr. Chamberlayne in the early part of the eighteenth century, at the request and under the patronage of the Society for promoting Christian Knowledge.

11. JOANNIS COCCEII Commentarii in Sacras Scripturas, in ejus Operibus. Amsterdam, 10 vols. folio.

The commentaries of Cocceius are also extant in quarto and folio, under different dates as they were published. It is the fault of this learned man that he has in the Old Testament *spiritualised* every thing to the utmost; his commentaries, however, particularly on the *New Testament*, abound with valuable illustrations, and will amply repay the trouble of perusal.

12. CALMET.—Commentaire Littéral sur tous les Livres de l'ancien et du Nouveau Testament, par Augustin Calmet. Paris, 1719—1726, 8 tomes in 9 vols, folio.

“It contains the Latin text of the Vulgate, and a French version in collateral columns, with the notes at the bottom of each page. It has a vast apparatus of prefaces and dissertations, in which immense learning, good sense, sound judgment, and deep piety are invariably displayed. This is without exception the best comment on the Sacred Writings ever published either by Catholics or Protestants.” (Dr. A. Clarke.) Walchius¹ has pronounced an equally strong but well-deserved eulogium on this valuable works, to which we have been largely indebted in the course of these volumes.

13. CHAIS.—La Sainte Bible, avec un Commentaire Littéral, et des Notes choisies, tirées de divers Auteurs Anglois, &c., par Charles Chais, Hague, 1743—1790, 7 vols. 4to.

Besides a French translation, which in general is judicious, this learned and elaborate work contains a valuable comment on the Old Testament as far as the end of the historical books. The seventh volume was posthumous, and was edited by the late Rev. Dr. Maclaine. “It is much to be regretted that the learned and pious author did not complete the whole. What he has published, however, at long intervals, is excellent. His notes are chiefly taken, as he professes, from the best English commentators, to whom he gives a decided preference above the foreign, Houbigant, Calmet, &c.; all of whom he appears to have carefully studied. It may therefore be justly considered as a considerable and valuable improvement upon his predecessors, of every description, as far as it goes.” (Dr. Hales).

14. JO. AUG. DATHII Libri Veteris Testamenti, ex Recensione Textus Hebraei et Versionum Antiquarum, Latine versi, notis philologicis et criticis illustrati, Halæ, 1773—1789. 6 vols. 8vo.

This work is in high repute on the continent, where it was published at different times in six volumes or parts, most of which have been several times reprinted with improvements. See a notice of it, in Part I. p. 231 of this volume. The difficult and obscure passages are illustrated by notes placed at the bottom of the page. After M. Dathe's decease, Rosenmüller edited a collection of his *Opuscula ad Crisin et*

¹ Walchii Bibl. Theol. vol. iv. p. 433.

Interpretationem Veteris Testamenti spectantia, 8vo., Lipsiæ, 1795. These should be added to the above work, as they contain critical disquisitions on some antient versions, &c.

15. *Libri Sacri Antiqui Fœderis ex Sermone Hebræo in Latinum translati*; notatione brevi præcipuæ Lectionum et Interpretationum diversitatis addita. Auctoribus D. Henrico Augusto Schott et Julio Friederico Winzer, volumen primum. Altonæ et Lipsiæ, 1816, 8vo.

This volume comprises the Pentateuch only; the first three books were translated by M. Schott, and the two last by M. Winzer, but the whole work has been so carefully revised, that it appears to be the production of only one person. With a few exceptions, the version is said to be close; and the annotations, which are very brief, are strictly confined to the indication of the principal various lections, and of the different interpretations proposed by eminent biblical critics. This work has not been continued.

BRITISH COMMENTATORS ON THE WHOLE BIBLE.

1. **THE REFORMERS' BIBLE.**—The Holy Bible, containing the Old and New Testaments, according to the Authorised Version; with short Notes by several learned and pious Reformers, as printed by Royal Authority, at the time of the Reformation, with additional Notes and Dissertations, London, 1810, 4to.

The notes on the Old Testament in this edition are reprinted from those appended to the English version of the Bible, published at Geneva by Coverdale, Sampson, and other reformers who fled to that city during the reign of Queen Mary; whence their translation is generally known by the appellation of the Geneva Bible. The annotations on the New Testament are translated from the Latin of Theodore Beza. Although in this edition the orthography is modernised, and the style has in some few instances been improved; the editor (the Rev. W. Webster, A. M.) states that the utmost caution has been observed, that no alteration should be made in the *sentiments* of the reformers, whose “notes and illustrations,” the late eminent Bishop Horsley (no mean judge of biblical literature) has pronounced to be “*very edifying*, except that in many points they savour too much of Calvinism.” The notes on the Apocalypse are selected by the editor from various commentators: he has also occasionally supplied arguments to the different books of the Old and New Testaments; his dissertations on which, though concise, are sufficiently comprehensive for those readers who have not leisure to consult more expensive commentaries. A few useful maps and tables accompany the work, which is further ornamented with some neatly executed vignette engravings.

2. **HALL (Bishop).**—Contemplations on the Old and New Testaments, 2 vols. 1808, 8vo.

These have been reprinted at various times and in different forms; the edition now noticed was published by the Rev. Josiah Pratt, B. D. and is very correctly printed. Bishop Hall's Contemplations “are incomparably valuable for language, criticism, and devotion.” (Dr. Doddridge). The Bishop also wrote a “Paraphrastic Exposition of hard Texts,” which forms the 5d and 4th vols. of Mr. Pratt's edition of his whole works. These expository notes Dr. D. pronounces to be “very valuable, especially for shewing the spirit and force of many expressions that occur.” They

do not, however, contain much learned criticism. Most of them, if not all, are inserted in the valuable Commentary of Bp. Mant and Dr. D'Oyly, noticed below.

3. Annotations upon all the Books of the Old and New Testament : this third, above the first and second editions, so enlarged, as they make an entire Commentary on the Sacred Scripture ; the like never before published in English. Wherein the text is explained, doubts resolved, Scriptures paralleled, and various readings observed ; by the labour of certain learned divines thereunto appointed, and therein employed, as is expressed in the preface. London, 1657, 2 vols. folio.

This valuable work (for valuable and learned it is, considering the time when it was composed) is usually called the 'Assembly's Annotations ;' from the circumstance of its having been composed by members of the Assembly of Divines who sat at Westminster during the great rebellion. The reader will find an account of its authors in Dr. Calamy's *Life of Mr. Baxter*, p. 86. *et seq.*

4. POOLE.—Annotations upon the Holy Bible, wherein the sacred text is inserted, and various readings annexed ; together with the parallel Scriptures. The more difficult terms are explained ; seeming contradictions reconciled ; doubts resolved, and the whole text opened. By the Rev. Matthew Poole, folio, London, 2 vols. 1683. Edinburgh, 1803, 4 vols. 4to.

The annotations are mingled with the text, and are allowed to be very judicious ; the author (who was an eminent non-conformist divine) wrote them only as far as the 58th chapter of Isaiah ; the remainder of the notes was compiled after the same manner, by several eminent dissenting ministers. It is no mean praise of this valuable work, that it is in the list of books recommended to clergymen by Bishop Tomline.

5. CLARKE.—The Old and New Testament, with Annotations and parallel Scriptures. By Samuel Clarke, A. M. London, 1690, folio.

The selection of parallel texts is admirable ; and the notes, though very brief, are written with great judgment. The work was commended in very high terms by Drs. Owen and Bates, as well as by Mr. Baxter and Mr. Howe. "It has been an excellent fund for some modern commentators, who have republished a great part of it with very little alteration." (*Chalmer's Biog. Dict.* vol. ix. p. 403.) This work, notwithstanding the learned author was a non-conformist, is inserted in the list of books recommended by the Bishop of Chester (Dr. Cleaver) to the attention of the younger clergy. It is unfortunately very scarce and dear. The purchaser must be careful that he be not misled by another Bible published also in *one* vol. folio in 1811, in the name of S. Clarke, in numbers ; and which is a very *indifferent* compilation by some anonymous editor from various commentators, all of whom lived long after the time of Mr. Clarke.

6. PATRICK LOWTH, WHITBY, and ARNALD's Commentary on the Bible. London, 1727—1760, 7 vols. folio. London, 1809, 8 vols. 4to.

Bishop Patrick wrote the commentary on the historical and poetical books of the Old Testament, in 2 vols. ; Mr. W. Lowth, (father of Bishop Lowth) that on the Prophets, in one vol. ; Dr. Whitby, that on the New Testament, in 2 vols. ; and Mr. Arnald, the commentary on the Apocryphal books. The four volumes of Patrick, Lowth, and Arnald, are justly valued, as containing one of the best commentaries on the Old Testament and Apocrypha which we have in the English language. As Dr. Whitby's work on the New Testament is very frequently found separate from the above commentaries, the reader will find some account of it, *infra*, in the list of commentators on the New Testament.

7. HENRY.—An Exposition of the Old and New Testament, by the Rev. Matthew Henry, folio, 5 vols. 4to. 6 vols.

The value of this commentary is too well known to require any testimonies to its merit: it is perhaps the only one "so large, that deserves to be entirely and attentively read through. The remarkable passages should be marked: there is much to be learned in this work in a speculative, and still more in a practical way." (Dr. Doddridge.) The quarto edition was superintended by the Rev. Messrs. Burder and Hughes, and is very correctly and handsomely printed; there are some copies on royal paper.

8. GILL.—An Exposition of the Old and New Testaments, in which the sense of the sacred text is given; doctrinal and practical truths are set in a plain and easy light; difficult passages explained; seeming contradictions reconciled; and whatever is material in the various readings, and the several Oriental versions, is observed. The whole illustrated by notes from the most antient Jewish writings. By John Gill, D. D. London, 1748—1763, 9 vols. folio. London, 1809, 9 vols. 4to.

In rabbinical literature Dr. Gill had no equal, and he has hence been enabled to illustrate many important passages of Scripture. But he has often spiritualised his text to absurdity. "The massy volumes of Dr. Gill might almost form a class of their own, as they comprehend every method of interpretation; and sometimes, by giving to the same passage too great a variety of meanings, they leave the weak reader to doubt whether that book can have any certain meaning, which an ingenious expositor can interpret, or rather torture, in so many different ways." An occasional reference to his learned work is all perhaps that can be recommended.

9. PURVER.—A New and Literal Translation of all the Books of the Old and New Testaments, with Notes critical and explanatory. By Antony Purver. London, 1764, 2 vols. folio.

The author of this translation was one of the Society of Friends or Quakers; who, under very considerable disadvantages, acquired a competent knowledge of the Hebrew and other Oriental languages, and also of the Greek. His work was published at the expense of Dr. J. Fothergill; although it contains many improved renderings and useful notes, it "has never been highly valued, and is much less literal and much less simple than the habits of the man, and those of the religious community to which he belonged, might authorise one to expect." (Dr. A. Clarke.) See a further account in the Monthly Review, (O. S. vol. xxxii. pp. 194—205.

10. WESLEY.—Notes on the Old and New Testaments, by the Rev. J. Wesley, M. A. Bristol, 1764, 4 vols. 4to.

In consequence of the author being obliged to retrench his notes, in order to comprise the work within the prescribed limits of four volumes, "the notes on the Old Testament are allowed on all hands to be meagre and unsatisfactory. The notes on the New Testament, which have gone through several editions, are of a widely different description; though short, they are always judicious, accurate, spiritual, terse, and impressive, and possess the happy and rare quality of leading the reader immediately to God and his own heart." (Dr. A. Clarke.) The Rev. Dr. Hales pronounces these notes to be "commendable for their conciseness, and acutely pointed to the hearts and consciences of his readers;" and he mentions the notes on the Apocalypse, which are chiefly abridged from the critical and expository writings of Bengel, as being the most valuable part of Mr. Wesley's work. (Analysis of Chronology, vol. ii. pp. 1287, 1288.) The text is inserted in continuous paragraphs, the verses being thrown into the margin, and it contains several happy corrections of the received version, which are frequently cited by Mr. Granville Sharp and Dr. Hales. A new edition of Mr. Wesley's Notes, or rather a new Commentary which comprises the most valuable of them, was lately published, by the Rev. Joseph Benson, entitled

11. The Holy Bible, containing the Old and New Testaments, ac-

ording to the present authorised English Version, with Notes, critical explanatory, and practical; all the marginal readings of the most approved printed copies of the Scriptures, with such others as appear to be countenanced by the Hebrew and Greek originals; a copious collection of references to parallel texts: summaries of the contents of each book and chapter, and the date of every transaction and event recorded in the Sacred Oracles, agreeably to the calculation of the most correct chronologers.—In 6 vols. 4to.

12. DODD.—A Commentary on the Books of the Old and New Testaments, in which are inserted the Notes and Collections of John Locke, Esq. Daniel Waterland, D. D., and the Right Hon. Edward Earl of Clarendon, and other learned persons, with practical improvements. By W. Dodd, LL. D. London, 1770, 3 vols. folio.

In the compilation of this work, Dr. Dodd availed himself liberally of the labours of Calmet, Chais, and Houbigant, besides the most eminent commentators of our own country, and the manuscript collections mentioned above. The purchaser should see that vol. i. contains a Dissertation on the Pentateuch, and vol. iii. another on the Inspiration of the New Testament; which are not unfrequently wanting, especially the first, probably from the work being originally published in numbers. Dr. Dodd's Commentary was reprinted a few years since by the late Dr. Coke, with several retrenchments and some unimportant additions, in six handsome volumes quarto.

13. An Illustration of the Holy Scriptures by Notes and Explications on the Old and New Testaments, 3 vols. folio.

The publication of this work commenced in the year 1759, and it has been frequently reprinted. It was edited by Mr. Goadby of Sherborne; it "contains many judicious notes:" but, "while it seems to be orthodox, is written entirely on the *Arian* hypothesis." (Dr. A. Clarke.)

14. HAWEIS.—The Evangelical Expositor; or a Commentary on the Holy Bible, wherein the Sacred Text is inserted at large, the sense explained, and different passages elucidated, with practical observations. &c. By T. Haweis, LL. B. M. D. London, 1765, 2 vols. folio.

15. BROWN.—The Holy Bible, containing the Old and New Testaments, and a complete Index; with arguments prefixed to the different books, and moral, theological, and practical observations; with reflections at the end of each chapter. By the Rev. John Brown, late minister of the Gospel at Haddington, 2 vols. 4to.

This work was first published in 1777, and has gone through repeated editions. "Its chief excellences are the marginal references, which are exceedingly useful to preachers, and the close, plain, and practical improvement to each chapter." (Buck.) An useful introduction is prefixed, in which a variety of information is given for studying the Scriptures to advantage. This commentator's marginal references, however, appear to us to be in many instances *too remote*. An improved edition, with additional philological and explanatory notes, was published by Mr. Raffles of Liverpool, in 1817.

16. SCOTT.—The Holy Bible, containing the Old and New Testaments; with original notes, practical observations, and copious marginal references. By Thomas Scott, Rector of Aston Sandford. London, 1815, 6 vols. 4to.

The first edition of this work (the constant and increasing sale of which proves the high estimation in which it is deservedly held), begun in 1788 and published in numbers, consisted of five thousand copies; the second, in 1805, of two thousand; the third, in 1810, of

two thousand; the fourth, in 1812, of three thousand; and the new edition now printing is *stereotyped*,—the largest work ever submitted to that process. The late learned author of this commentary had finished the actual revision of it to the end of nearly the second epistle to Timothy. The last passage to which he put his hand was that striking declaration of St. Paul (2 Tim. iii. 1—5.) so applicable to the present times. “ Besides these, eight other editions, consisting all together of twenty-five thousand two hundred and fifty copies, were printed in the United States of America from 1808 to 1819; where the local and temporary prejudices, from which the writer could not escape in his own country, having less force, its value seems to have been at once acknowledged.

“ The capital excellency of this valuable and immense undertaking, perhaps, consists in the following more closely than any other, the fair and adequate meaning of every part of Scripture without regard to the niceties of human systems: it is in every sense of the expression a scriptural comment. It has likewise a further and a strong recommendation in its originality. Every part of it is thought out by the author for himself, not borrowed from others. The later editions indeed are enriched with brief and valuable quotations from several writers of credit—but the substance of the work is entirely his own. It is not a compilation, it is an original production, in which you have the deliberate judgment of a masculine and independent mind on all the parts of Holy Scripture. Every student will understand the value of such a work. Further, it is the comment of our age, presenting many of the last lights which history casts on the interpretation of prophecy, giving several of the remarks which sound criticism has accumulated from the different branches of sacred literature, obviating the chief objections which modern annotators have advanced against some of the distinguishing doctrines of the Gospel, and adapting the instructions of Scripture to the peculiar circumstances of the times in which we live. I may observe also that the faults of method and style which considerably detract from the merit of some of his other writings, are less apparent here, where he had only to follow the order of thought in the sacred book itself; whilst all his powers and attainments have their full scope. It was the very undertaking which required, less than any other, the qualifications which he did not possess, and demanded, more than any other, those in which he excelled. It required matured knowledge of Scripture, skill as a textuary, sterling honesty, a firm grasp of truth, unfeigned submission of mind to every part of the inspired records, a holy temper of heart, unparalleled diligence, and perseverance: and these were the very characteristics of the man. When to these particulars it is added that he lived to superintend four editions, each enriched with much new and important matter, and had been engaged above three years in a new one, in which for the fifth time he had nearly completed a most laborious revision of the whole work, we must at least allow the extent and importance of the author’s exertions. Accordingly, the success of the work has been rapidly and steadily increasing from the first, not only in our own country, but wherever the English language is known. It will soon be in the hands of most careful students of the holy volume, whether in the first instance, they agree with the author’s chief sentiments or not. Nor is the time distant, when, the passing controversies of the day having been forgotten, this prodigious work will generally be confessed in the Protestant churches, to be one of the most sound and instructive commentaries produced in our own or any other age.”—(Rev. Daniel Wilson’s *Sermons* occasioned by the death of the Rev. Thomas Scott, pp. 33—35, 98. 3d edition.)

To the preceding just character of this elaborate commentary, the writer of these pages (who does not view all topics precisely in the same point of view with its late learned author) deems it an act of bare justice to state that he has never consulted it in vain, on difficult passages of the Scriptures. While occupied in considering the various objections of modern infidels, he for his own satisfaction *thought out* every answer (if he may be allowed the expression) for himself; referring only to commentaries in questions of more than ordinary difficulty. And in every instance,—especially on the Pentateuch,—*he found, in Mr. Scott’s commentary, brief but solid refutations of alleged contradictions, which he could find in no other similar work extant in the English language.*

17. WILSON (Bishop).—The Holy Bible; containing the Books of the Old and New Testaments, carefully printed from the first edition (compared with others) of the present translation; with notes by Thomas Wilson, D. D. Bishop of Sodor and Man, and various render-

ings, collected from other translations, by the Rev. Clement Crutwell, editor. London, 1785, 3 vols. 4to.

The text and marginal references are printed with equal beauty and correctness. "The editor has greatly increased the value of this edition by inserting in the margin different renderings of the same passage, from all the translations he could procure. He has also prefixed a particular account of the several English translations of the Bible, and of their authors. The bishop's notes are only to be considered as brief hints either for the explanation or the practical improvement of particular passages. As illustrations of the text, their value is inconsiderable; especially as the author frequently decides and pronounces without proof, and falls into mistakes through inadvertency." (Monthly Review, O.S. vol. lxxiv. p. 297.)

18. YONGE.—A Practical and Explanatory Commentary on the Holy Bible, taking the whole in one point of view, from the Creation to the End of the World. By J. Yonge, London, 1787, 4to.

"The point of view in which the Scriptures are here considered, is their reference to the redemption of the world by Jesus Christ; which great event is traced through the historical and prophetic writings of the Old Testament, and the narrative and epistolary records of the New, to show that the whole has one leading object and design. This work is rather intended as a practical help to the meditations of the pious Christian, than as a critical elucidation of the sacred writings." (Monthly Review, O. S. vol. lxxviii. p. 175.)

19. A revised Translation and Interpretation of the Sacred Scriptures, after the Eastern manner, from concurrent authorities of critics, interpreters, and commentators, copies, and versions; shewing that the inspired writings contain the seeds of the valuable sciences, being the source whence the ancient philosophers derived them, also the most ancient histories and greatest antiquities, and are the most entertaining as well as instructing to both the curious and serious. Glasgow, 1799, 8vo. Second Edition, 1815, 4to.

We have transcribed the long title of this curious work, in which the author has certainly succeeded in introducing very many approved renderings; but in which he has also marred exceedingly that venerable simplicity and dignity, which are so eminently conspicuous in the authorised version. His explanations of different passages are included in short paraphrases, comprehended between parentheses. No sober student or critic, however, can approve of the manner in which Mr. M'Rae (such, we are told, is the author's name) has attempted to elucidate "Solomon's Allegoric Song" (as he terms it) "on the mutual love of Christ and his church, written *twenty years* after his Egyptian nuptials." As this work is very little known, we transcribe the first seven verses of the twelfth chapter of Ecclesiastes, containing Solomon's admirable portraiture of old age, by way of specimen:—

"1. Remember thy Creator in the days of youth, before the days of affliction come, and the years of *old age* approach, when thou shalt say, I have no pleasure in them. 2. Before the sun, and the light, and the moon, and the stars, become dark to thee, and the clouds return after rain, or *one trouble come upon another*. 3. When (the arms) the keepers of the (corporeal) house shall shake, and the strong ones (the limbs) be feeble, and (the teeth) the grinders shall cease, as being few, (and unfit for use); and they that look out at the windows (the optic nerves of the eyes) become dim; 4. And the doors be shut in the streets, (the lips fall in, the teeth being gone), and the sound of the grinding (in eating) be low; and they shall rise up at the sound of the bird, (sleep being diminished, and easily broken); and all the daughters of music, (the accents of the voice, and acuteness of the ear), fail. 5. They shall also be afraid of (ascending) the place which is high, (being weak and breathless); and fears (of stumbling), shall be in the way; and (gray hairs like) the almond tree's leaves shall flourish; and the grass hopper shall be a burden, (small matters being troublesome, as being crooked and fretful); and the desire of enjoyment shall fail; for man goeth to his long home, and the mourners go about the streets. 6. Before the silver cord (the marrow of the back bone, with its

root and branches) be contracted; or the golden vial (the brain's membranes) be cracked, or the pitcher be broken at the fountain, (the cavities and conveyers of the blood from the heart), or the wheel be broken at the cistern, (the returners of it from the lungs, liver, head, hands, and feet; the double, yea, quadruple circulation, (galal and ruts) being repeated, be interrupted and cease. 7. Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it."

20. **BULKLEY.**—Notes on the Bible, by the late Rev. Charles Bulkley. London, 1802, 3 vols. 8vo.—See a notice of this work in p. 321 of Part I. of this volume.

21. **PRIESTLEY Dr.**—Notes on all the Books of Scripture, for the use of the Pulpit and of Private Families, by Joseph Priestley, LL.D. F. R. S., 8vo. 4 vols. Northumberland, (N. Am.) 1803.

For a notice of this work, see p. 619 of Part II. of this volume.

22. **TRIMMER (Mrs.)**—A Help to the Unlearned in the Study of the Holy Scriptures; being an attempt to explain the Bible in a familiar way adapted to common apprehensions, and according to the opinions of approved Commentators. By Mrs. Trimmer. London, 1805, 8vo.

The late amiable and benevolent authoress of this work was well known by her unwearied assiduity in promoting the welfare of the rising generation. Novelty of information she did not pretend to offer; but, without approving of *every* sentiment asserted in her work, it is but just to say, that it is a most useful help to the unlearned, and that the object announced in her preface has been fully accomplished; viz.—To render "the study of the Bible easy and profitable to those who have but little leisure, or who may not be able to understand expositions of Scripture, in which more learning is displayed. The endeavour of the compiler has been, to explain what is difficult, as far as is necessary for Christians in general to understand it; and to direct the attention of the Bible student to such passages and texts as require particular consideration, in order to produce a rational faith, and a right practice, founded immediately upon the word of God."

23. **BURDER.**—The Scripture Expositor; a new Commentary, Critical and Practical, on the Holy Bible. By the Rev. Samuel Burder, A. M. London, 1809, 2 vols. in 4 parts, 4to.

One prominent object of this work, which is both critical and practical, is, to illustrate the Scriptures by the assistance of Eastern customs; the author is advantageously known by his *Oriental Customs*, already noticed. (See p. 53 of this appendix.)

24. **FAWCETT.**—The Devotional Family Bible; containing the Old and New Testaments, with copious notes and illustrations, partly original, and partly selected from the most approved Commentators, both antient and modern. With a devotional exercise or aspiration at the close of every chapter, by way of improvement. By John Fawcett, D. D. London, 1811, 2 vols. royal 4to.

This work is wholly designed for family use, to which it is excellently adapted; but the marginal renderings and parallel texts have been entirely omitted. The absence of these is inexcusable in any edition of the Bible above the size of a duodecimo volume.

25. **HEWLETT.**—The Holy Bible, containing the Old and New Testament, with the Apocrypha, with Critical Philological, and Explanatory Notes. By the Rev. John Hewlett, B. D. London, 1812, 3 vols, 4to.

The typographical execution of this *variorum* edition of the Scriptures is singularly correct and beautiful; the parallel texts and marginal renderings are put at the foot of the text, and above the notes, which are selected with uncommon industry. To the

first volume are prefixed very copious prolegomena, containing every requisite information relative to the authenticity and inspiration of the Scriptures; the formation of the sacred Canon, MSS. and editions of the Bible, sects, &c. with a variety of useful tables; and to the third volume is prefixed a compendious history of the Jews, from their restoration to Judæa, to the destruction of Jerusalem by the Romans; the whole forming a connection between the history of the Old and New Testament; and the work is terminated by three useful indexes. On many occasions we have consulted this commentary with equal pleasure and advantage; there are, however, some discrepancies in the notes, which we have observed with regret. Many of these are stated and animadverted upon in an ably conducted critical journal. (See *British Critic*, New Series, vol. ii. pp. 359. *et seq.*) Several of Mr. Hewlett's notes are elaborate critical disquisitions on important topics. Copies of this work may be purchased with maps, and numerous well-executed engravings, after pictures by the most celebrated painters. In 1816, an edition of the notes, &c. was published *without* the text, in 5 vols. 8vo., entitled *Commentaries and Disquisitions on the Holy Scriptures*.

26. D'OYLY and MANT.—The Holy Bible according to the Authorised Version, with Notes explanatory and practical; taken principally from the most eminent writers of the United Church of England and Ireland; together with appropriate introductions, tables, indexes, maps, and plans, prepared and arranged by the Rev. G. D'Oyly, B.D., (now D.D.), and the Rev. Richard Mant, D.D. (now Bishop of Killaloe), 4to. 2 vols. in four parts. Oxford and London, 1817.

This work, which is published under the sanction of the venerable Society for promoting Christian Knowledge, professes to communicate only the results of the critical inquiries of learned men, without giving a detailed exposition of the inquiries themselves. These *results*, however, are selected with great judgment, so that the reader who may consult them on difficult passages will rarely be disappointed; and the sale of twenty thousand copies proves the estimation in which this laborious work is held. Of the labour attending this publication some idea may be formed, when it is stated that the works of upwards of one hundred and sixty authors have been consulted for it, amounting to several hundred volumes. On the fundamental articles of Christian verity,—the Deity and atonement of Jesus Christ, and the personality and offices of the Holy Spirit,—this work may be pronounced to be a library of divinity. The maps and engravings, though only outlines, are executed with much spirit. An index of matters, and a concordance, together with a geographical index, are subjoined. The small paper copies are unquestionably the cheapest of all the commentaries extant. There is an useful concordance in 4to. edited by the Rev. T. W. Bellamy, M. A. which is usually bound up with this commentary; and in the year 1818, the Rev. Dr. Wilson published another index, which is much more complete than that annexed to the work; and the student, who can afford it, will do well to purchase it.

27. CLARKE (Dr. A.)—The Holy Bible, containing the Old and New Testaments; the Text carefully printed from the most correct copies of the present authorised translation, including the marginal readings and parallel Texts; with a Commentary, and critical Notes, designed as a help to a better understanding of the Sacred Writings. By Adam Clarke, LL.D. F. A. S. London, 1810, 4to.

Three volumes of this elaborate work have appeared, comprising the whole of the New Testament, and nine parts of the Old Testament, from Genesis to the book of Psalms. In this work, Dr. Clarke states, that the whole of the text has been collated with the Hebrew and Greek originals, and all the antient versions; “the most difficult words are analysed and explained; the most important readings in the collections of Kennicott and De Rossi on the Old Testament, and in those of Mill, Wetstein, and Griesbach, on the New, are noticed; the date of every transaction, as far as it has been ascertained by the best chronologers, is marked; the peculiar customs of the Jews, and neighbouring nations, so frequently alluded to by the prophets, evangelists, and apostles, are explained from the best Asiatic authorities; the great doctrines of the

Law and Gospel of God are defined, illustrated, and defended; and the whole is applied to the important purposes of practical Christianity." The literary world in general, and biblical students in particular, are greatly indebted to Dr. Clarke for the light he has thrown on many very difficult passages.

28. THOMSON.—The Old Covenant, commonly called the Old Testament, translated from the Septuagint.—The New Covenant, commonly called the New Testament, translated from the Greek. By Charles Thomson, late Secretary to the Congress of the United States, 8vo. 4 vols. Philadelphia, 1808.

This translation is executed with great fidelity, though that of the Old Testament, being a *version of a version*, can hardly afford much assistance to the biblical student. The translation of the New Testament is much improved in the punctuation, and also in the arrangement of the objections and replies that occasion such frequent transitions in St. Paul's Epistles. The notes which accompany this work are very brief, but satisfactory as far as they go.

29. BELLAMY.—The Holy Bible, newly translated from the Original Hebrew, with notes critical and explanatory. By John Bellamy. London, 1818-21, 4to.

Three parts of this *new* translation have been published. The arrogant claims of the author and his extravagancies of interpretation have been exposed in the Quarterly Review, vols. xix. pp. 250—280, and xxiii. pp. 290—325.; in the Eclectic Review, vol. x. N. S. pp. 1—20, 130—150, 280—299.; in the Antijacobin Review, vol. liv. pp. 97—105, 193—207, 305—316.; in Mr. Whittaker's Historical and Critical Inquiry into the Interpretation of the Hebrew Scriptures, and Supplement to it, 8vo., Cambridge, 1819, 1820; in Professor Lee's Letter to Mr. Bellamy, Cambridge, 1821.; and last though not least in value, in Mr. Hyman Hurwitz's "Vindiciæ Hebraicæ; or, a Defence of the Hebrew Scriptures, as a Vehicle of Revealed Religion: occasioned by the recent Strictures and Innovations of Mr. J. Bellamy; and in confutation of his Attacks on all preceding Translations, and on the established Version in particular. London, 1821," 8vo. This author is a learned Jewish Teacher; who, while he has exposed Mr. Bellamy's misinterpretations with great learning, has rendered to British Christians an incalculable service, by shewing the general excellence of our authorised English Version; and has also, perhaps unwittingly, silenced the Jewish objector, who used to deny the validity of the Old Testament as cited from that version.

30. BOOTHROYD.—A New Family Bible, and improved Version, with notes Critical and Explanatory, and short practical Reflections on each chapter. By the Rev. B. Boothroyd. Vols. I. II. Pontefract and London, 1818, 1821, 4to.

This is a valuable help to the critical understanding of the Scriptures. Without any parade of literature, the author has comprised much important information in his notes. The introduction prefixed is a judicious abridgment of Michaelis's Commentaries of the Law of Moses. The two volumes published complete the Old Testament. The New Testament will form a third volume

SECTION V.

PRINCIPAL COMMENTATORS ON THE OLD TESTAMENT, AND
ON DETACHED BOOKS THEREOF.§ 1. *Commentators on the Old Testament.*

1. **RICHARDSON** (Bishop).—Choice Observations and Explanations upon the Old Testament, containing in them many remarkable matters, either not taken notice of, or mistaken by most; which are additionals to the large annotations made by some of the Assembly of Divines: to which are added some further and larger observations upon the whole book of Genesis. By John Richardson, Bishop of Ardagh. London, 1655, folio.

Bishop Richardson has been characterised by his contemporaries as a man of profound learning, well versed in the Scriptures, and of exact knowledge in sacred chronology. His Harmony of the Four Gospels, in which he led the way to a more exact arrangement of the narratives of the four evangelists, is printed in Archbishop Usher's Aunals. Bishop Richardson's annotations were published after his death; as they sell at a low price, they are not unworthy of the student's attention.

2. **PYLE**.—A Paraphrase with short and Useful Notes on the Books of the Old Testament. By the Rev. Thomas Pyle, M. A. 8vo. 4 vols. London, 1717—1725.

These volumes extend to all the historical books of the Old Testament; Dr. Doddridge calls it "an elegant and judicious contraction" of Bishop Patrick's work above noticed, (see p. 57. of this Appendix); and adds, that it is "vastly to be preferred to his Paraphrase on the Epistles," which is mentioned *infra*, in the list of commentators on the New Testament.

3. **ORTON**.—A short and plain Exposition of the Old Testament, with devotional and practical Reflections, for the use of families, subjoined to each chapter, somewhat in the manner of Dr. Doddridge's Family Expositor. By the late Rev. Job Orton, 8vo. 6 vols. 1788—1791.

This work was published after the author's death by Mr. Gentleman of Kidderminster; it contains notes chiefly collected from modern expositors, of which "it cannot be said that they are eminently critical; but they often convey valuable instruction, and the reflections are admirably adapted to promote the purposes of serious religion." (Biographia Britannica, 2d edit. vol. v. p. 511. See also Month. Rev. O. S. vol. lxxix. p. 529). To form a complete comment on the Scriptures, Mr. Orton's paraphrase may be joined with the late Mr. Palmer's abridgment of Dr. Doddridge, noticed *infra*, in the list of commentators on the New Testament.

4. **GEDDES**.—The Holy Bible, or the Books *accounted sacred*, otherwise called the Books of the Old and New Covenants, faithfully translated from the corrected Texts of the Originals, with various readings, explanatory notes, and critical remarks. By Alexander Geddes, LL.D. 4to. London, vol. i. 1792, vol. ii. 1797. Critical Remarks on the Hebrew Scriptures, 4to. London, 1800, vol. i. on the Pentateuch.

The two volumes of Dr. Geddes's version include the historical books from Genesis to Chronicles, and the book of Ruth. Of the doctor's heterodox commentaries and version, the reader may see an ample examination and refutation in the 4th, 14th, 19th, and 20th volumes of the British Critic, old series. The learned doctor's work is here noticed, lest the author should be charged with designedly omitting it.

§ 2. *Principal Commentators on Detached Books of the Old Testament.*

ON THE PENTATEUCH.

1. Annotations upon the Five Books of Moses, the book of Psalms, and the Song of Songs or Canticles. By Henry Ainsworth. London, 1639, folio.

This work "is a good book, full of very valuable Jewish learning; and his translation is in many places to be preferred to our own, especially on the Psalms." (Dr. Doddridge.) It was translated into Dutch in 1690, and is highly esteemed on the continent.

2. A Commentary on the Five Books of Moses; with a Dissertation concerning the author or writer of the said Books, and a general argument to each of them. By Richard Kidder, Bishop of Bath and Wells. London, 1694, 2 vols. 8vo.

3. Joannis Marckii Commentarius in præcipuas quasdam partes Pentateuchi. Lug. Bat. 1713. 4to.

3*. A Critical and Practical Exposition of the Pentateuch; with Notes, theological, moral, critical, philosophical, and historical. To which are subjoined two dissertations:—1. On the Mosaic history of the creation, and 2. On the destruction of the seven nations of Canaan. London, 1748, folio.

A learned and useful compilation, not of common occurrence. It is part of an intended commentary on the entire Bible, which was never completed.

4. A New and Literal Translation, from the original Hebrew, of the Pentateuch of Moses, and of the Historical Books of the Old Testament to the end of the second Book of Kings; with notes critical and explanatory. By the late Rev. Julius Bate. London, 1773, 4to.

"It is most certainly a new translation, and so very literal, as to be really unintelligible to a plain English reader." (Monthly Rev. O. S. vol. 1. p. 106.)

5. *Horæ Mosaicæ*; or a View of the Mosaic Records, with respect to their coincidence with profane antiquity, their internal credibility, and their connexion with Christianity. By George Stanley Faber, A. M. 8vo. 2 vols. London, 1801; second edition, London, 1818, 2 vols. 8vo.

Although this and the four following works are not, in strictness, commentaries on the Pentateuch, yet they illustrate so many important passages, that the author would have deemed this work imperfect, if he had not noticed them here. Mr. Faber's learned Treatise contains the substance of the eight Bampton Lectures delivered by him. "Those who have not the means or leisure to consult the very valuable works of Mr. Bryant, Mr. Maurice, and Sir W. Jones in this line, will find in these volumes many of the most striking facts brought together, and so arranged as jointly to corroborate and confirm the events recorded in the Pentateuch. The references to other authors are numerous, nor are these confined solely to the antients. Additional notes and illustrations are to be found at the end of each volume." (Brit. Crit. vol. xix. (O. S.) pp. 382, 388.) The second edition, published in 1818, is very materially enlarged and greatly improved by its learned author.

6. Lectures on the Four last Books of the Pentateuch, designed to show the divine origin of the Jewish religion, chiefly from internal evidence; in three parts. By the Rev. R. D. Graves, D.D. London, 1815, 2 vols. 8vo.

The first edition of this valuable work appeared in 1807; in this impression it is very materially improved, and is indispensably necessary to the biblical student.

7. Commentaries on the Laws of Moses. By the late Sir John David Michaelis, K. P. S. F. R. S. Professor of Philosophy in the University of Gottingen; translated from the German by Alexander Smith, D.D. London, 1814, 4 vols. 8vo.

8. The Character of Moses established for Veracity as an Historian, recording Events from the Creation to the Deluge. By the Rev. Joseph Townsend, M. A. vol. i. London, 1813: vol. ii. Bath, 1815. 4to.

For an analysis of this elaborate work, see the Quarterly Review, vol. xiv. pp. 96—112, and the Eclectic Review, O.S. vol. x. pp. 52—49.

9. The Hebrew Text of the Parallel Prophecies of Jacob and Moses, relating to the Twelve Tribes, with a translation and notes, and the various lections of near forty MSS. &c. &c. By D. Durell, B. D. Principal of Hertford College. Oxford, 1764, 4to.

10. The Pentateuch, or the Five Books of Moses illustrated; being an Explication of the Phraseology incorporated with the Text, for the use of Families and Schools. By the Rev. S. Clapham, of Christ Church, Hants. 1818, 12mo.

11. An Analytical Exposition of the whole first Book of Moses, called Genesis, and of xxiii. Chapters of his second Book called Exodus. Wherein the various readings are observed; the original text explained; Doubts resolved; Scriptures paralleled; the Scripture Chronology from the Creation of the World to the giving of the Law at Mount Sinai cleared; and the whole illustrated by Doctrines collected from the Text. Delivered in a Morning Exercise on the Lord's Day. By George Hughes, B.D. late minister of the Gospel in Plymouth, folio (Plymouth) 1672.

A very elaborate and curious work; it is not of common occurrence.

GENESIS.

12. Joannis Merceri Commentarius in Genesin. Geneva, 1598, folio.

13. A Few and New Observations upon the Book of Genesis; also a Handful of Gleanings out of the Book of Exodus, by John Lightfoot, D. D. (Works, Vol. i. p. 698. Lond. 1684.)

14. A New English Translation, from the original Hebrew, of the Three First Chapters of Genesis, with marginal illustrations, and notes, critical and explanatory, by Abraham Dawson, M. A. London, 1763, 4to.

15. A Fourth and Fifth Chapter of Genesis, translated from the original Hebrew, by Abraham Dawson, M. A. London, 1772, 4to.

16. The Sixth and Eleven following Chapters of Genesis, translated from the original Hebrew, &c. &c. by Abraham Dawson, M. A. London, 1786, 4to.

For an account of these three elaborate pieces, see the Monthly Review, Old Series, vol. xxix. pp. 293—299; vol. xlvi. pp. 1—7; and vol. lxxvii. pp. 140—147.

17. Annotations upon Genesis, with observations doctrinal and practical, by the Rev. Thomas Harwood, London, 1789, 8vo.

This is a compilation from various authors; "which, if not a brilliant, may in some degree be considered as a useful performance." (Monthly Rev. New Series, vol. iv. p. 106.)

18. Sacred Literature, or Remarks on the Book of Genesis, collected and arranged to promote the knowledge and evince the excellency of the Scriptures, by James Franks, A.M. London, 1802, 8vo.

This work is nearly similar in design and execution to the preceding; it consists principally of extracts from other books. The author "has contented himself with forming the arrangement, which is clear and good, and inserting short passages to serve for connexion and elucidation. The volume begins with general remarks on the Scriptures, and then proceeds through the book of Genesis in the order of the chapters; containing in the whole three hundred and fifteen remarks upon that book, illustrative of the matter contained in it, and collected from the best authors of all descriptions." (Brit. Crit. O. S. vol. xxi. pp. 680, 681.)

19. Notes on Genesis, Exodus, Isaiah, Jeremiah, Ezekiel, Daniel, and the Minor Prophets, by the Rev. H. Dimock. Gloucester, 1804, 4to.

20. Expository Discourses on the Book of Genesis, interspersed with practical reflections, by Andrew Fuller. London, 1806, 2 vols. 8vo.

The late respected author of this work has long been known by his able publications on the absurdity of deism, and the immoral tendency of Socinian tenets. These "Expository Discourses," which are short and fifty-eight in number, were originally delivered as lectures to Mr. Fuller's congregation at Kettering. "The author selects a paragraph of convenient length, and furnishes a concise exposition of its leading circumstances, accompanied with a few practical reflections, and occasionally with a useful criticism. The paragraphs are not inserted at length, but referred to by the initial and final verses. Much originality of critical remark must not be expected, nor must the reader be surprised, if he often meet with a trite and obvious reflection; but we will venture to promise him, much more frequently, a manly, judicious, and useful train of observation, expressed in simple and vigorous language." (Eclectic Review, O. S. vol. ii. part ii. p. 896).

Though not a commentary on the book of Genesis, "The Mosaic History of the Creation of the World, illustrated by Discoveries and Experiments derived from the present State of Science, by Thomas Wood," (8vo. London, 1818) deserves a notice in this place as a very elaborate illustration of the first chapter of Genesis. Science is here rendered the handmaid of Revelation. To the work is prefixed a view of the cosmogony of the antients, which exhibits very considerable research. The religious improvements are both natural and scriptural: the doctrine of the Trinity is here scripturally defended, and its authorities are clearly adduced.

EXODUS.

21. Exodus; a corrected Translation, with notes, critical and explanatory, by William Hopkins, B. A. London, 1784, 4to.

The translator has, in general, executed his task with fidelity; and, "where it could be done with propriety, (or where the readings of the Samaritan copy would permit it), 'he has adopted,' he says 'the English vulgar translation, in order to prevent any prejudices, that might be infused into the minds of the common people by uncharitable bigots.' In the notes we meet with little that can gratify the taste of curious and critical readers; and his severe reflections on the articles and liturgy of the church of England might well have been spared in a work of this nature." (Monthly Rev. O. S. vol. lxxii. p. 412).

JOSHUA AND THE OTHER HISTORICAL BOOKS.

22. Josuæ Imperatoris Historia, illustrata atque explicata ab Andrea Masio. Antwerp, 1574, folio; and also in the Critici Sacri.

A work of very considerable value, on account of its containing the readings of the Syriac Hexaplar version, the manuscript of which Masius possessed. This manuscript is said to have been written in the year 606, and is the only one that preserves the readings of Joshua, as given by Origen.

23. Joh. Henr. Michaelis, Chr. Ben. Michaelis, et Joh. Jac. Rambachii, *Notæ uberiores in Hagiographa*. Halæ, 1735—1751, 3 vols., 4to.

Of this work, the elder Michaelis wrote the annotations on the first book of Chronicles, the Psalms, book of Job, and Song of Solomon; C. B. Michaelis was the author of those on Proverbs, the Lamentations of Jeremiah, and the Prophet Daniel; and the notes on the second book of Chronicles, Ruth, Esther, Nehemiah, and Ecclesiastes, were written by Rambach.

23*. J. G. Dahler, *de librorum Paralipomenorum auctoritate atque fide historica*. 8vo. Lipsiæ, 1819.

24. A Critical History of the Life of David, in which the principal events are ranged in order of time; the chief objections of Mr. Bayle and others against the character of this prince, and the Scripture account of him, and the occurrences of his reign are examined and refuted; and the Psalms which refer to him are explained. By the late Rev. Samuel Chandler, D. D. London, 1766, 2 vols. 8vo.

A book above all praise; it was occasioned by the publication, in 1762, of a vile and blasphemous tract entitled *The History of The Man after God's own heart*.

25. *Lectures on the Book of Ruth*, by G. Lawson, D. D. London, 1805, 12mo.

26. A. G. F. Schirmer, *Observationes Exegetico-Criticæ in Librum Esdræ*. Vratislaviæ, 1820, 4to.

27. *Lectures on the Book of Esther*, by G. Lawson, D. D. 12mo. London, 1809.

For accounts of these works, the reader is referred to the *Eclectic Review*, vol. i. part ii. pp. 684—691, and vol. iii. part i. p. 479—485.

ON THE POETICAL BOOKS GENERALLY.

28. The Annotations of Michaelis above noticed.

29. A Paraphrase on the Books of Job, Psalms, Proverbs, and Ecclesiastes, with notes, critical, historical, and practical, by Lawrence Holden. 1764, 4 vols. 8vo.

“To what class of readers this performance will be useful or agreeable, we really know not; but this we verily believe, that persons of taste, learning, or judgment, will find very little in it to engage their attention.” (*Month. Review*, O. S. vol. xxxi. p. 73.) The public opinion seems to have been in unison with that of the *Monthly Reviewers*; the book has never been popular, and is to be purchased at a very low price; on which account, this notice is inserted as a caution to the student who may be inexperienced in the real value of books.

30. *Critical Remarks on the Books of Job, Proverbs, Psalms, Ecclesiastes, and Canticles*, by D. Durell, D. D. London, 1772, 4to.

See *Monthly Review*, O. S. vol. xlvi. pp. 119—129.

31. Joh. Chr. Doederlein *Scholia in Libros Veteris Testamenti Poeticos*. Halæ, 1779, 4to.

JOB.

32. A Translation of the Book of Job, with annotations, arguments, and dialogues on each chapter, is given in the second tome or part of the celebrated Hugh Broughton's works, pp. 246—294. folio.

33. An Exposition, with Practical Observations on the Book of Job, by Joseph Caryl. London, 1669, 2 vols. folio.

This work was originally published in six volumes 4to. at different times. I have never had an opportunity of examining it; but Walchius says, that it is one of the best commentaries extant on the Book of Job; and that the author has investigated and explained its meaning with great diligence, and that his practical observations are excellent. (Biblioth. Theol. vol. iv. p. 487.) A late learned divine of our own country has also characterised this as "a most elaborate, learned, judicious and pious work, containing a rich fund of critical and practical divinity." (Dr. Williams.) Its *bulk*, however, prevents it from being generally useful.

34. Francisci Vavassoris Jobus, brevi Commentario et Metaphrasi poetica illustratus. Paris, 1679, 8vo.

The best edition of a learned and useful work.

35. Liber Jobi, cum nova versione et commentario perpetuo. Edidit Albertus Schultens. Lug. Bat. 1737, 2 vols. 4to.

Of this learned and elaborate work, an abridgment was printed at Halle, in 1773, by Prof. Vogel, entitled Alberti Schultensii Commentarius in Jobum, in compendium reductus, cum observationibus criticis et exegeticis, 8vo. 2 vols.

36. Elihu, or an Inquiry into the principal Scope and Design of the Book of Job, by Walter Hodges, D. D. London, 1750, 4to.

This work is written on the Hutchinsonian system, and is designed to show that Elihu was no other personage than the Son of God himself! See Monthly Rev. O. S. vol. ii. pp. 219—225. 347—352.

37. A Commentary on the Book of Job, in which are inserted the Hebrew text and English translation, &c. by Leonard Chappelow, B. D. Arabic Professor in the University of Cambridge. 1752, 2 vols. 4to.

See Month. Rev. O. S. vol. vii. pp. 197—205.

38. An Essay towards a new English Version of the Book of Job, from the original Hebrew, with a Commentary and some account of his Life, by Edward Heath, Esq. London, 1756, 4to.

"It is but justice to this new Essay upon Job, to observe, that the translation is, in many places, very different from that in common use; and that, in the notes, there are many observations entirely new—all of them ingenious, and many of them true." (Month. Rev. O. S. vol. xiv. p. 156.)

39. A Critical Dissertation on the Book of Job, by Charles Peters, A. M. London, 1757, 4to.

The first edition of this work appeared in 1751. (See Month. Rev. O. S. vol. iv. pp. 401—409.) In it, the author particularly considers Bishop Warburton's account of the Book of Job, vindicates its antiquity, and shews that the antient Jews *did* believe in a future state.

40. The Book of Job in English verse, translated from the original Hebrew; with remarks, historical, critical, and explanatory, by T. Scott. London, 1773, 8vo.

The first edition of this close and exact translation was published in 1773, in 4to: and the commentary is particularly valuable, from the author's "great knowledge of the oriental languages, his diligent study of the original, and his complete acquaintance with the best critics." (Month. Rev. O. S. vol. xlvi. p. 376.)

41. An Improved Version, attempted, of the Book of Job, with a pre-

liminary Dissertation and Notes, critical, historical and explanatory. By Charles Garden, D.D. London, 1796, 8vo.

A book of great pretensions, but indifferent execution. See an analysis of it in the *British Critic*, (O. S.) vol. ix. pp. 168—175.

42. J. Jac. Reiske *Conjecturæ in Jobum et Proverbia, cum ejusdem oratione de studio Arabicæ linguæ*. Lipsiæ, 1779, 8vo.

43. The Book of Job, metrically arranged according to the Masora, and newly translated into English; with notes critical and explanatory, accompanied, on the opposite page, by the authorised English version, by the Right Rev. Joseph Stock, Bishop of Killala. Bath, 1805, 4to.

“We have now finished our remarks on this translation of the Book of Job, and find in it much to praise, and some things to blame. In a vast variety of passages, there is a sense brought out, striking yet perspicuous, considerably out of the track of the common versions; yet, in most instances, close to the letter of the Hebrew.—Of all the versions of the different books of Scripture which have fallen under our notice in different languages, this is the most remarkable for the novelty of the rendering; yet in general exact, having very little supplement, and keeping close in the track of the original.” (*Brit. Crit. O. S.* vol. xxix. p. 507.)

44. The Book of Job, translated from the Hebrew, by the late Miss Elizabeth Smith; with a preface and annotations, by the Rev. T. Randolph, D.D. London, 1810, 8vo.

This was a posthumous publication of an amiable and accomplished young lady.—“Considering the age of Miss Smith, and the circumstances under which she studied the Hebrew language, her translation of the Book of Job may certainly be deemed a very surprising work; and, had it not been characterised in the extravagant terms of commendation with which Dr. Randolph has introduced it to the public, it might have borne generally a more favourable report than it will gain from that scrutiny which his eulogium seems to challenge.—It was evidently left in an unfinished state; and the editor felt himself bound in honour not to make the smallest correction. We have it, therefore, just as Miss Smith wrote it; and we receive it as a monument of her industry and genius, though we cannot regard it as having effected much towards the elucidation of the Book of Job.” (*Month. Rev. N. S.* vol. lxx. p. 152. See also a similar critique in the *Eclectic Review*, vol. vi. part ii. p. 780.)

45. The Book of Job, literally translated from the original Hebrew, and restored to its natural arrangement, with notes critical and illustrative, and an introductory dissertation on its scene, scope, language, author, and object. By John Mason Good, M. D. F. R. S. &c. London, 1812, 8vo.

“On the whole, we regard this work as a valuable accession to our stock of sacred literature; and we can recommend it with confidence to the biblical student, as containing a great mass of useful information and valuable criticism.” (*Christian Observer*, vol. xii. p. 306.)

46. Henr. Middeldorff, *Curæ Hexaplares in Jobum, e Codice Syriaco-Hexaplatari Ambrosiano Mediolanensi*, 4to. Vratislaviæ, 1817.

PSALMS.

47. Paraphrases and Annotations upon the Book of Psalms. By Henry Hammond, D. D. London, 1659, folio.

Dr. Hammond's notes are exceedingly valuable, and contain many learned observations that had escaped preceding commentators on the Book of Psalms. They are also

to be found in the fourth volume of his collected works, published at London in 1684, in folio.

48. *David's Harp Strung and Tuned; or an Easie Analysis of the whole Book of Psalms, cast into such a method, that the Summe of every Psalm may be quickly collected and remembered. With a devout Meditation or Prayer at the end of every Psalm, framed for the most part out of the words of the Psalm, and fitted for several Occasions.* By William [Nicholson] Bishop of Gloucester. London, 1662, folio.

In this work every verse of the Psalms is divided and subdivided with great minuteness; it is wholly practical and explanatory. In his explications, the Rt. Rev. Author steers between the two extremes of literal and spiritual interpretation. The prayers at the end of each Psalm are expressed nearly in the very words of the inspired authors. Though the quaint and scholastic mode which obtains in this work is somewhat repulsive, it may nevertheless be consulted with advantage by those who cannot command other and more critical commentaries; especially as the book may be occasionally met with at a low price.

49. *Martini Geieri Commentarius in Psalmos Davidis, fontium Ebræorum mentem, et vim vocum phrasiumque sacrarum sensumque adeo genuinum, adductis copiose locis parallelis, collatis etiam (ubi opus) versionibus interpretumque sententiis, et enodatis difficultatibus, cum cura eruens.* Leipsic, 1681 or 1697; Amsterdam, 1695; Dresden, 1709, folio.

Geier was an eminently learned divine of the Lutheran church, and professor of Hebrew at Leipsic, where the substance of his commentary on the Psalms was delivered in lectures to the students. It is very little known in this country; but on the continent it is very highly esteemed for its erudition and picty. (Walchius, vol. iv. p. 495.)

50. *An Essay towards a new English Version of the Book of Psalms.* By the Rev. Zechariah Mudge, London, 1744, 4to.

This work is now so exceedingly rare, that we have not been able to procure a sight of it, nor have we met with any notice of it in the literary journals of that time. How highly Mr. Mudge was esteemed by Dr. Johnson, may be seen in the character of him drawn by the latter, in *Boswell's Life of Dr. Johnson*, vol. iv. pp. 82—84.

51. *A new English translation of the Psalms, from the original Hebrew, reduced to Metre by the late Bishop Hare; with notes critical and explanatory; illustrations of many passages drawn from the classics; and a preliminary dissertation, in which the truth and certainty of that learned prelate's happy discovery is stated and proved at large.* By Thomas Edwards, A. M. London, 1755, 8vo.

The design of this learned work was "to make Bishop Hare's discovery of the Hebrew metre better known; to show its truth and certainty; and to prove that, by a judicious application of it, great light may be thrown upon the poetical parts of the Holy Scriptures." (*Monthly Review*, O. S. vol. xii. pp. 485—487.) Mr. Edwards was of opinion that Dr. Hare's hypothesis was rejected by many persons, partly from an overhasty determination, and partly from too scrupulous a veneration for the Hebrew text. Of Dr. Hare's system a short account is given.

52. *The Psalter, in its original form; or the Book of Psalms reduced to lines, in an easy and familiar style, and a kind of blank verse of unequal measures, answering for the most part to the original lines, with arguments pointing out the general design of each Psalm, and notes, accounting for some passages in the translation; opening*

and explaining also, in some places, the prophetic views, &c. By the Rev. George Fenwick, B. D. London, 1759, 8vo.

The object of this publication is, to show that the Psalms were written in the spirit of prophecy, with a special and direct reference to Christ and his church, in the different ages and periods of the Christian dispensation.

53. Phil. Davidis Burkii Gnomon Psalmorum. Stutgardiæ, 1760, 2 vols. 4to.

This work "is written in a pure strain of piety, but rather too much in a technical form." (Dr. Clarke.)

54. A New Translation of the Psalms from the Hebrew Original, with Notes critical and explanatory; to which is added a Dissertation on the last prophetic Words of Noah. By Wm. Green, M. A. 1763, 8vo.

This work contains "some judicious alterations in the version, and valuable criticisms in the notes; which throw considerable light on many obscure passages in the Psalms, and will cause those excellent compositions, which have been the admiration and delight of pious minds through so many ages, to be read with still more pleasure and advantage." But "the language of the translation, though correct, hath neither that force nor harmony which we find in the common version in our Bibles." (Monthly Review, O. S. vol. xxviii. p. 267.)

In 1781 Mr. Green published a thin quarto volume of "Poetical Parts of the Old Testament, newly translated from the Hebrew, with notes critical and explanatory."—An account is given of it in the same critical journal, vol. lxxviii. pp. 1—8.

55. Hermanni Venemæ Commentarii ad Psalmos. Leovardiæ, 1762—1767, 4 vols. 4to.

"Through its great scarcity, the work is little known in Great Britain. What was said by David of Goliath's sword, may be justly said of Venema's Commentary on the Book of Psalms—There is none like it." (Dr. Clarke.) It is held in the highest esteem abroad, particularly in Holland.

56. Annotations on the Psalms. By James Merrick, M. A. Reading, 1768, 4to.

This volume is adapted to Mr. Merrick's Poetical Version of the Psalms, published in 1765, in 4to. and justly considered as the best English poetical translation extant. In the compilation of these notes he was assisted by Bishop Lowth (then Bishop of Oxford) and Archbishop Secker. "A large part of them relate to the readings of the antient versions, and propose the conjectural emendations of various writers. Many of them abound with passages, principally from the Greek authors, which justify the modes of expression used by the Psalmist; and for this part of his design Mr. Merrick was admirably qualified, by his extensive and uncommon acquaintance with Grecian literature. Some of the notes, which are the most curious and entertaining, are those which treat upon the plants, trees, and animals, mentioned in the Psalms." (Monthly Review, O. S. vol. xl. p. 374.)

57. Francisci Vatabli Annotationes in Psalmos, subjunctis Hugonis Grotii Notis, quibus Observationes suas adpersit, G. J. L. Vogel. Halæ, 1767, 8vo.

58. Mosis Amyraldi Paraphrasis in Psalmos Davidis, una cum Annotationibus et Argumentis. Editio altera, emendatior et auctior, nova Præfatione Jac. Cremeri. Traj. ad Rhenum, 1769, 4to.

59. A Commentary on the Book of Psalms; in which the literal or historical sense, as they relate to King David and the people of Israel, is illustrated; and their application to the Messiah, to the church, and to individuals as members thereof, is pointed out. By

George Horne, D, D. [late Bishop of Norwich], 4to. 2 vols. Oxford, 1771; 8vo. 2 vols. 12mo. 3 vols. and 18mo. 2 vols. They also form vols. ii. and iii. of the collective edition of his works in 6 vols. 8vo.

The variety and number of the editions of this learned and pious work sufficiently attest the very high estimation in which it is most deservedly held: the critics of the day, however, when it first appeared, were of opinion that Bishop Horne applied too many of the Psalms to the Messiah. A judicious "Selection" from this work was published by Mr. Lindley Murray, in 12mo, 1812, comprising the most striking, pathetic, and instructive parts of the commentary.

60. *Davidis aliorumque Poetarum Hebræorum Carminum Libri quinque, e Codd. MSS. et Antiquis Versionibus recensuit et Commentariis illustravit Jo. Aug. Stark.* Svo. vol. i. pars 1. et 2. Regiom. 1776.

These two parts contain only an introduction to the Psalms; the work was never continued.

61. *A New Literal Version of the Book of Psalms, with a Preface and Notes.* By the Rev. Stephen Street, M. A. London, 1790, 2 vols. 8vo.

The author's object in this work is, to give a closely literal translation of the Psalms. In several instances, the Monthly Reviewers state that this version "is an improvement of those which have preceded it; that in some the alterations are doubtful, and that in many others they are unnecessary, if not mistaken; yet that *all* are worthy of attention, and may open the way to further amendments. We consider this work as a useful addition to this branch of learning. The author may, perhaps, be too ready in advancing conjectures; but he always gives notice when he does it, and he never dogmatically affirms." (Monthly Review, N. S. vol. viii. p. 50.)

62. *Notes on the Books of Psalms and Proverbs.* By the Rev. H. Dimock. Gloucester, 1791, 4to.

63. *J. F. Stange Anticritica in Locos Psalmorum varios.* 2 vols. Lipsiæ et Halæ, 1791—1795.

64. *A New and Liberal Version of the Psalms into Modern Language, according to the Liturgy Translation, with copious Notes and Illustrations, partly original and partly selected from the best commentators, calculated to render the Book of Psalms intelligible to every capacity.* By the Rev. W. Wake. Bath, 1793, 2 vols. 8vo.

The alterations in this version are by no means such as to render it intelligible to every capacity. "This fault pervades the book, which in other respects is well executed. The arguments in general are well drawn up, and the notes appear to be judicious. The translation of the Psalms contained in the liturgy is by many considered to be the best, though the most antient. At all events, as it is used so much, it ought to be duly explained. This book will, we doubt not, be well received among persons of some education." (British Critic, O. S. vol. iv. p. 511.)

65. *An Attempt to render the Daily Reading of the Psalms more intelligible to the Unlearned, with a Paraphrase selected from the best Commentators, and illustrated with occasional Notes.* By F. T. Travell, A. M. Oxford, 1794, 8vo.

The design of this work is "to make the daily reading of the Psalms more easy and pleasant to those serious and unlearned Christians, who make it a point of conscience to attend the public worship of God, and are desirous of joining in *his praises with understanding.*" (Preface, p. xi.) "Mr. Travell appears to have studied carefully, and explained judiciously, the scope of the several psalms, and the sense of their distinct parts. A plain Christian, who takes up this book with the best of all purposes, that of

being made better by it, can hardly fail of success." (British Critic, O. S. vol. vi. pp. 625, 627, 628.)

66. *Psalmi, ex recensione Textus Hebræi et Versionum Antiquarum Latine versi, notisque criticis et philologicis illustrati* [a N. M. Berlin.] Upsaliæ, 1805, 8vo.

This is one of the most useful Latin versions of the Psalms that has appeared in modern times; it is faithfully executed without being servilely literal. The notes, though brief, are sufficiently explicit, and are designed to explain obscure passages; to elucidate, by a short paraphrase, peculiar expressions that could not be rendered in the text by a single word; to point out the principal various readings worthy of note; to state briefly those arguments for the renderings of particular words, concerning which interpreters are by no means agreed, with references to philological works in which those arguments are more copiously discussed; and to suggest probable meanings to words of doubtful interpretation, which are submitted to the reader's judgment.

67. *A New Translation of the Book of Psalms from the Original Hebrew, with various Readings and Notes.* By the late Alexander Geddes, LL.D. London, 1807, 8vo.

This is a posthumous publication of Dr. Geddes, edited by Dr. Disney and Charles Butler, Esq. The doctor's version extends only to the eleventh verse of Psalm cxviii.; the rest is added from an interleaved copy of Bishop Wilson's Bible, corrected by Dr. G. who professes to have confined himself to the direct and literal meaning of the inspired authors, leaving secondary applications to professed commentators. "Though many things have displeased us in the perusal of this work, we are not prepared to say that the learned editors should have altogether withheld this new version from the public. Dr. Geddes was undoubtedly a considerable scholar, and his lucubrations may be turned by other scholars to good account, though they cannot be implicitly adopted." (British Critic, O. S. vol. xxxiii. p. 358.)

68. *An entire New Version of the Book of Psalms; in which an attempt is made to accommodate them to the worship of the Christian Church, with original Prefaces, and Notes, Critical and Explanatory.* By the Rev. Wm. Goode, M. A. London, 1811, 2 vols. 8vo.

A learned and valuable help to the critical as well as devotional understanding of the Psalms.

69. *C. G. Friedrichii Symbolæ Philologicæ-criticæ, et Lectionis Varietatem continentes, ad interpretationem Psalmi Centesimi.* Lipsiæ, 1814, 4to.

70. *The Book of Psalms, translated from the Hebrew, with Notes explanatory and critical.* By Samuel Horsley, LL. D. late Lord Bishop of St. Asaph. London, 1815, 2 vols. 8vo.

To this valuable and erudite publication of the eminent Bishop Horsley we have been indebted for many important hints in the course of the present work. For an account of his principles of interpretation, see Vol. IV. p. 124. *infra*; and for a copious and well-written critique on his work, see the British Review, vol. xi. pp. 1—25.

71. *Lyra Davidis; or, a New Translation and Exposition of the Psalms: grounded on the Principles adopted in the posthumous Work of the late Bishop Horsley; viz. that these Sacred Oracles have for the most part an immediate Reference to Christ, and to the Events of his first and second Advent.* By the Rev. John Fry, B. A. London, 1819, 8vo.

72. *Psalmi Quindecim Hammaälth, philologicè et criticè illus-*

trati; a Theodoro Adriano Clarisse, Theol. Doct. Lugduni Bata-
vorum, 1819, 8vo.

An ingenius and useful commentary on Psalms cxx—cxxxv. which are usually called
Psalms of Degrees.

73. *Commentatio in Psalmum Centesimum Decimum.* Auctore
Johanne Theodoro Bergman. Lugd. Bat. 1819, 4to.

PROVERBS.

74. *Proverbia Salomonis, cum cura enucleata a Martino Geiero,*
Lipsiæ, 1669, 1725, 4to.

This work is executed on the same plan, and with the same ability, as Geier's Com-
mentary on the Psalms, already noticed in p. 72.

75. *Proverbia Salomonis: Versionem integram, ad Hebræum fontem*
expressit, atque commentarium adjecit, Albertus Schultens, Lugd.
Bat. 1748, large 8vo. (sometimes called 4to.)

An abridgment of this elaborate work was printed at Halle in 8vo. 1769, by Professor
Vogel, who added some critical remarks. The preface was written by Semler, and an
auctarium was furnished by Teller.

76. *Observations on several Passages in the Book of Proverbs: with*
Two Sermons. By Thomas Hunt, D. D. Regius Professor of Hebrew,
&c. Oxford, 1775, 4to.

These observations are twenty-six in number; "They display in a very advantageous
light the critical acumen of the author, and his extensive acquaintance with the eastern
languages." (Monthly Review, O. S. vol. liii. p. 302, where the result of Dr. Hunt's
elaborate criticisms is given, first in the words of the authorised translation, and then in
the version proposed by him). As the book is neither very scarce nor very dear, it will
be worth the student's while to procure it.

77. *Joannis Jacobi Reiske Conjecturæ in Jobum et Proverbia Sa-*
lomonis, Lipsiæ, 1779, 8vo.

78. *The Proverbs of Solomon; translated from the Hebrew, with*
Notes. By the Rev. Bern. Hodgson, LL.D. Principal of Hertford
College. Oxford, 1788, 4to.

"The notes are not numerous, and, we must say, not very important. They are in-
tended chiefly to explain, or to justify, the version, where it departs from the usual mode
of translating. On the whole, though we do not think that Dr. H. has been singularly
happy as a translator, yet we cannot frequently charge him with wanton deviations from
the common version; he has not often changed, merely for the sake of changing." (Monthly
Review, N. S. vol. v. p. 294.)

79. *Observationes in Proverbiorum Salomonis Versionem Alex-*
andrinam, scripsit Jo. Gottlieb Jaeger. Meldorpi et Lipsiæ, 1788,
8vo.

80. *Commentarii Novi Critici in Versiones Veteres Proverbiorum*
Salomonis, a J. F. Schleusnero, Goettingæ, 1794, 8vo.

81. *An Attempt towards an Improved Translation of the Proverbs*
of Solomon, from the original Hebrew; with Notes, Critical and Ex-
planatory, and a Preliminary Dissertation. By the Rev. George
Holden, M. A. London, 1819, 8vo.

81*. *Exposition of the Book of Proverbs.* By the late George
Lawson, D.D. Edinburgh, 1821, 2 vols. 12mo.

ECCLESIASTES.

82. Martini Geieri Commentarius in Salomonis Ecclesiasten, Lipsic, 1711, best edition, 8vo.

83. A Philosophical and Critical Essay on Ecclesiastes, wherein the author's design is stated; his doctrine vindicated; his method explained in an analytical paraphrase annexed to a new version of the Text from the Hebrew; and the differences between that new translation and the received version accounted for, in philological observations. By A. V. Desvoeux, London, 1762, 4to.

In this work "the author hath shewn very considerable abilities as a critic, and appears in the character of a candid and judicious writer. He has taken infinite pains to render his work as perfect as possible; and those who are acquainted with the Hebrew language will find in his philological observations many new, and some pertinent remarks." (Monthly Review, O. S. vol. xxvii. p. 485). Mr. Desvoeux's elaborate essay was translated into German, and published at Halle, in 1764, 4to.

84. Ecclesiastes: a New Translation from the original Hebrew, by Bernard Hodgson, LL.D. Principal of Hertford College, Oxford, London, 1791, 4to.

The same remarks which have been offered on this author's version of the Book of Proverbs, are nearly applicable to his translation of Ecclesiastes. See Monthly Review N. S. vol. ix. p. 59.

85. An Exposition of the Book of Ecclesiastes. By Edward Reynolds, D.D. Bishop of Norwich. Revised and corrected by the Rev. Daniel Washbourne, London, 1811. 8vo.

This work originally formed part of the collection of notes on the Bible, usually called the Assembly's Annotations. The editor of this impression states that the whole of the commentary has been carefully transcribed; and that the author's ideas are strictly and fully retained; He has however "deemed it necessary to alter the construction of most of the sentences, frequently to exchange obsolete words for those now in use; and in a few instances to omit redundant paragraphs." Bishop Reynolds's work concludes with important practical reflections.

85*. Lectures on the Book of Ecclesiastes. By Ralph Wardlaw, D.D. London, 1821, 2 vols. 8vo.

SONG OF SOLOMON.

86. Caroli Mariæ de Veil Explicatio Litteralis Cantici Cantorum, ex ipsis Scripturarum fontibus, Ebræorum ritibus et idiomatis, veterum et recentiorum monumentis eruta. London, 1679, 8vo.

A rare and valuable work.

87. Joannis Marckii in Canticum Schelomonis Commentarius, sive Analysis Exegetica. Amsterdam, 1703, 4to.

88. An Exposition of the Book of Solomon's Song, commonly called Canticles; wherein the divine authority of it is established; several versions compared with the original Text; the different senses both of Jewish and Christian interpreters considered; and the whole opened and explained. By John Gill, D.D. 1728, 1751, folio, 4to. and again in 1767. In 2 vols. 8vo. 1805.

This work is frequently mistaken for an extract from Dr. Gill's commentary on the Bible noticed in p. 58. of this Appendix, whereas it preceded the latter by more than twenty years. It is highly allegorical in its interpretation.

89. The Song of Solomon, newly translated from the original He-

brew ; with a Commentary and Annotations. [By the late Dr. Percy, Bishop of Dromore], London, 1764, 12mo.

The elegance of this version, and of its accompanying criticisms, has caused it to be held in the highest esteem ; and all subsequent commentators have diligently availed themselves of it. It is now exceedingly scarce, and extravagantly dear.

90. Outlines of a new Commentary on Solomon's Song, drawn by the Help of Instructions from the East : containing, 1. Remarks on its general nature ; 2. Observations on detached places of it ; 3. Queries concerning the rest of the Poem. By the Author of Observations on divers Passages of Scripture. London, 1768, 2d edition, 1775, 8vo.

For this valuable work Bible students are indebted to the Reverend Thomas Harmer, whose Observations on divers Passages of Scripture we have already noticed : in it very many difficult passages of Solomon's Song are happily elucidated, and hints are offered, of which subsequent commentators have not failed to avail themselves. It bears a high price.

91. Solomon's Song, translated from the Hebrew. By the Rev. Bernard Hodgson, LL. D. Oxford, 1785, 4to.

In this work the *literal meaning* only of Solomon's Song is illustrated, there being not the slightest allusion to its *mystical meaning*. An account of it, with extracts, may be seen in the Monthly Review, (O. S.) vol. lxxvi. pp. 26—29.

92. The Song of Songs, which is Solomon's. A New Translation, with a Commentary and Notes. By Thomas Williams, London, 1801, 8vo.

This version is as literal as our language will admit, and is rendered in conformity with the authorised translation, whenever it was practicable. The notes are for the most part judiciously selected from the labours of all preceding commentators, and give a *sober* but practical and evangelical exposition of the allegory. Two dissertations are prefixed, 1. On the origin of language, particularly figurative and allegorical language, and on Hebrew poetry and music ; and, 2. On the nature, design, and authority of Solomon's Song. In pp. 100—109. is given an interesting account of nearly 40 expositors and commentators on this book. See a further account of this work in the Monthly Review (N. S.) vol. xlvii. pp. 302—310.

93. Song of Songs, or Sacred Idyls. Translated from the original Hebrew, with Notes critical and explanatory. By John Mason Good, London, 1803, 8vo.

“ The present work offers two versions of the original ; the one in prose, marked with the divisions of the Bible version ; the other in couplet verses, of no inferior construction. Each idyl is illustrated with notes, in which very various learning is displayed, with much taste in the selection of beautiful parallelisms from a great variety of authors.—So much elegant learning and successful illustration we have seldom seen within so small a compass as the present volume.” (British Critic, O. S. vol. xxvi. pp. 454, 455). See also Monthly Review, (N. S.) vol. xlvii. pp. 302—312.

94. Canticum Canticorum illustratum ex Hierographia Orientalium, a J. H. Kistemaker. Münster, 1818, 8vo.

95. A Brief Outline of an Examination of the Song of Solomon ; in which many beautiful Prophecies, contained in that inspired book of Holy Scripture, are considered and explained, with Remarks critical and expository. By William Davidson. London, 1817, 8vo.

The learned and pious author of this work considers the Canticles as an inspired song, wholly referring to the spiritual Solomon, or Christ and his true spiritual church, and

particularly to their espousals; and as giving a general prophetic outline of her history from the preaching of John the Baptist, and baptism of our Lord, to the conversion of the Jews, and that of the wild Arabians, and their union with the Christian church. And while her particular, often invisible, progressive state here on earth is mentioned, and her duties are pointed out, her outward state, trials, and persecutions do not pass unnoticed. Mr. Davidson has diligently availed himself of the previous labours of most of the commentators on this poem; and at the end of his volume he has divided it into hemistichs, according to Dr. Kennicott's mode of printing the poetical parts of the Old Testament.

In 1811, a new translation and commentary on the Song of Solomon was published by the Reverend Mr. Fry, but we have not been able to meet with it.

96. *Canticum Canticorum, præfatione, Versione Latina, et commentario exegetico-critico, instruxit. M. F. Uhlemann. Lipsiæ, 1821, 8vo.*

ISAIAH.

97. *Campegii Vitringæ Commentarius in Librum Prophetiarum Jesaiæ. Leovardiæ, 1714, and 1720, 2 vols. folio.*

In this most elaborate commentary on the "Evangelical Prophet," to which all subsequent expositors have been deeply indebted, the literal sense is carefully investigated; the different interpretations of the prophetic visions are examined; and the interpretation, which Vitringa has deduced from them, is confirmed and illustrated by historical documents. Copious prolegomena are prefixed, treating of the prophet's personal history, the argument of his prophecy, its style, time of writing, and canonical authority. The value of the work is further augmented by the geographical and historical notices interspersed throughout, concerning the Babylonians, Philistines, Moabites, Syrians of Damascus, Egyptians, Tyrians, and other Gentile nations; by which not only Isaiah, but also very many other passages of Scripture, are admirably elucidated.

98. *Isaiah: a New Translation, with a preliminary Dissertation, and Notes critical, philological, and explanatory. By Robert Lowth, D.D. Bishop of London, 4to. London, 1778, 2 vols. 8vo.*

Of this sublime and admirably executed version, a German translation was published by M. Koppe, at Gottingen, 1779—1781, in 4 vols. 8vo. The preliminary dissertation is invaluable for the light it throws on the genius and structure of prophetic poesy. The merits of this work are ably appreciated in the *British Critic*, (O. S.) vol. xxix. pp. 144—146, and the integrity of the Hebrew text was asserted against some of the bishop's corrections in a tract that is now of rare occurrence, by Koecher in his *Vindiciæ Sacri Textus Hebræi Esaiæ adversus Lowthii Criticam*, 8vo. Beru, 1786, reprinted at Tubingen in 1790. The rarity of Koecher's book, however, is no great loss to the student; for the late eminently learned orientalist, the professor Henry Albert Schultens (of Leyden) speaking of his book says:—"It violates the bounds of moderation and decency by the assertion that the text of Isaiah would not gain any thing by Dr. Lowth's conjectures. I am of a very different opinion. When in Oxford and London I was intimately acquainted with Bishop Lowth, and had an opportunity of knowing his excellent disposition; and am therefore much vexed that Koecherus, from his fiery zeal against innovations, should have been induced to treat him with severity, as if the Bishop had been a rash and petulant critic." Letter of Professor Schultens to the late Dr. Findlay of Glasgow, cited in the *Monthly Review* (N. S.) vol. xv. p. 504. Bishop Lowth's version was attacked by the late Mr. Dodson, in his *supplementary* notes to his "*New Translation of Isaiah*," (8vo. London, 1790) with considerable asperity. The bishop was ably vindicated by the Rev. Dr. Sturges, in "*Short Remarks on a New Translation of Isaiah*," (8vo. London, 1790): to these Mr. Dodson replied in 1791, in a "*Letter to the Rev. Dr. Sturges*," in which he justifies the freedom with which he had censured Bishop Lowth's mistakes and defects. Mr. D.'s version and notes were framed in support of Unitarian tenets, and were published by the (Unitarian) "Society for promoting the Knowledge of the Scriptures."

99. *Esaias ex Recensione Textus Hebræi, ad fidem codd. et verss. Latine, vertit, et Notas subjecit, J. C. Doederlein, Norimbergæ, 1789, 3d edition, 8vo.*

The first edition was published at Altdorf, in 8vo, 1780.

100. *The Book of the Prophet Isaiah, in Hebrew and English. The Hebrew Text metrically arranged; the Translation altered from that of Bishop Lowth. By the Right Rev. Joseph Stock, D. D. Bishop of Killala, 1804, 4to.*

“The right reverend translator had conceived a wish to see the original language of Isaiah reduced to a metrical arrangement, and to have this accompanied with the version of Bishop Lowth, reserving to himself the liberty of adding such corrections as later critics, or his own investigations, might supply. These corrections multiplied to such a degree as to assume almost the form of a new version. There is also a variety of notes critical and explanatory, supplied partly by the translator and partly by others. Many of these are very valuable for their uncommon depth and acuteness, and tend to elucidate, in a high degree, the subject matter of these prophecies.” (British Critic, vol. xxviii. O. S. p. 466.) “Bishop Stock’s version is by no means to be considered as an attempt to rival or to supersede that of Dr. Lowth. Both versions exhibit a close, nervous, and manly style. That of Dr. Lowth may by every class of readers be perused with profit. Superadded to this, Dr. Stock invites the Hebrew scholar to investigate and to compare, by the Hebrew and the English meeting the eye in the same page; and may tempt even the careless to know something of that language, in which the oracles of God were originally conveyed.” (British Critic, O. S. vol. xxix. p. 146. See also the Monthly Review, N. S. vol. xlix. pp. 253—265.)

101. *Lectures on the Prophecies of Isaiah. By Robert Macculloch, London, 1791, and following years, 4 vols. 8vo.*

These lectures were delivered in the ordinary course of his pastoral labours by Mr. M. who is a minister in the church of Scotland. “They contain many ingenious elucidations of the text, and many judicious and useful reflections. The author appears to have taken much pains to understand the phraseology of the Prophet, and to investigate his original design; he marks distinctly the leading divisions of the prophecies, and explains, at the beginning of each division, its peculiar object.” (Monthly Review, N. S. vol. xx. p. 226.)

Besides the above learned works on this sublime prophet, Professor Jahn, in his *Appendix Hermeneuticæ Sacræ*, Fasciculi i. and ii. (8vo, Vienna, 1813, 1815), has illustrated a variety of passages in Isaiah and other prophetic writers relative to the Messiah. But the *cheapest* and most *compendious popular* work on this and the other prophets is Dr. Smith’s “*Summary view and explanation of the writings of the Prophets*,” 12mo, Edinburgh and London, 1787. This work is a judicious abstract of all that is valuable in the writings of Bishop Lowth, Archbishop Newcome, Bishop Newton, and Drs. Kennicott and Blayney; it was originally compiled to accompany a Gaelic version of the Prophets, and was subsequently translated into English by the author himself. The writer of this account was informed many years since by one of the original London publishers¹, (and he records it with peculiar satisfaction) that the late Archbishop (Moore) of Canterbury held this little work in great estimation, and was in the habit of purchasing copies for gratuitous distribution among students and others who could not afford to buy many books.

Bishop Newton’s “*Dissertations on the Prophecies*,” 8vo, 2 vols. illustrate many of the prophetic parts of the Old and New Testament with equal learning and ability.

102. *Critical Disquisitions on the Eighteenth Chapter of Isaiah, in a Letter to Edward King, Esq. F. R. S. A. A. By Samuel [Horsley], Lord Bishop of Rochester, F. R. S. A. S. London, 1801, 4to.*

¹ The late Mr. Kay, of the firm of Elliot and Kay.

JEREMIAH, AND LAMENTATIONS.

103. A Translation of the Lamentations of Jeremiah, accompanied by short notes, is given in the second tome or part of the works of Mr. Hugh Broughton, pp. 317—323, folio.

104. Hermanni Venemæ Commentarius ad Librum Prophetiarum Jeremiæ. Leovardiæ, 1765, 2 vols. 4to.

105. Jeremiah, and Lamentations: a new translation, with notes critical, philological, and explanatory. By Benjamin Blayney, D. D. Oxford, 1784, 4to. Edinburgh, 1810, 8vo.

This work is executed on the same plan as Bishop Lowth's version of Isaiah: "and, though not with equal success, yet with much credit to the author, both as a translator and a critic. His subject is not of equal eminence with that which was undertaken by the Bishop. It has less variety in the matter, and contains a less fund for curious inquiry and critical illustration. The translation is very exact, and preserves the tone and majesty of sacred writing. The notes are very copious. Many of them are very useful, and some discover much critical knowledge in the Hebrew language, and a good acquaintance with antient history. The various readings are noticed with the most scrupulous exactness: conjectural emendation is sometimes hazarded, but not rashly or injudiciously." (Monthly Review, O. S. vol. lxxi. pp. 162, 165.) Besides a valuable preliminary discourse, there is an appendix, comprising a selection from Archbishop Secker's manuscript notes (now deposited in the archiepiscopal library at Lambeth), relative to the prophecy and lamentations of Jeremiah.

106. J. D. Michaelis Observaciones Philologicæ et Criticæ in Jeremiæ Vaticinia et Threnos, edidit, multisque animadversionibus auxit, Joh. Frid. Schleusner. Gottingen, 1793, 4to.

These observations were collected from the loose papers of that late eminent scholar, J. D. Michaelis, by Professor Schleusner, with many additional remarks by the latter. M. Schleusner in the same year published, at Tübingen, in 4to, Dissertationes Tres, quæ continent Observaciones ad Vaticinia Jeremiæ.

107. Jeremias Vates, è Versione Judæorum Alexandrinorum, illustratus a G. L. Spohn. Lipsiæ, 1794, 8vo.

A continuation of these illustrations of Jeremiah is given in Pott's and Ruperti's Sylloge Commentationum Theologicarum.

109. Threni Jeremiæ philologicæ et critice illustrati a Joh. Henr. Pareau. Lugd. Bat. 1793, 8vo.

110. Curæ Exegetico-Criticæ in Jeremiæ Threnos: auctore Fr. Erdmann. Rostochii, 1819, 8vo.

EZEKIEL.

111. Hieronymi Pradi et Jo. Baptistæ Villalpandi in Ezechielem Explanationes, et Apparatus Urbis ac Templi Hierosolymit. Commentariis illustratus. Romæ, 1596—1604, 3 vols. folio.

This is a work of extreme rarity, and the best commentary on the prophet Ezekiel that ever was written. An extract of Villalpandi's comment on Ezekiel, c. 40, 41, 42, and 46, illustrating the prophetic vision of the temple, is to be found in the first volume of Bishop Walton's edition of the Polyglott Bible. Mr. Lowth made great use of this work in his learned commentary on Ezekiel.

112. Scholæ Propheticæ, ex Prælectionibus Georgii Calixti in Jesaiam, Jeremiam, et Ezechielem, collectæ. Quedlinburgi, 1715, 4to.

113. J. Fr. Starckii Commentarii in Ezechieleni. Francofurti ad Moenum, 1731, 4to.

114. Hermanni Venemæ Lectiones Academicæ ad Ezechieleni, edente J. H. Verschuur. Leovardiæ, 1790, 2 vols. 4to.

115. An Attempt towards an Improved Version, a Metrical Arrangement, and an Explanation of the Prophet Ezekiel. By Wm. Newcome, D. D. (Bishop of Waterford, afterwards Archbishop of Armagh.) Dublin, 1788, 4to.

This work is executed on the same plan as the version of the minor prophets noticed in p. 84. "The numerous admirers of that valuable production will find not less to commend in the present work. They will observe with pleasure, that the right reverend author not only pursues the path which he had before so wisely chosen, but that, instead of treading only the smoothest and most flowery parts of it, he surmounts with a firm though cautious step, difficulties which the boldest traveller might shun without disgrace. Instead of lavishing most explanation on what is most intelligible, and betraying the pride of erudition where erudition is least necessary, he successfully employs his solid judgment and effectual learning in the elucidation of a writer who has been called the Æschylus of Hebrew Poetry." (Monthly Review, N. S. vol. iv. p. 1.)

DANIEL.

116. Hexapla, or a Sixfold Commentary on Daniel. By Andrew Willett. Cambridge, 1610, folio.

This "is a work of much information, as it contains the opinions of many authors on each point of difficulty." The same "author has written comments on Genesis, Exodus, Leviticus, Samuel, Romans, Jude, and some detached parts of books; but in none does he discover more skill and judgment than in the present work." (Dr. William's Christian Preacher, p. 451.)

117. A Translation of the book of Daniel, with a Commentary in English and in Latin, is in the first tome or part of the learned but eccentric Hugh Broughton's Works, pp. 164—337.

118. Martini Geieri Prælectiones Academicæ in Daniele Prophetam. Lipsic, 1702, 4to, best edition.

One of the most valuable of all Geier's expository works.

119. Observations upon the Prophecies of Daniel, and the Apocalypse of St. John. By Sir Isaac Newton. London, 1733, 4to.

A Latin version of this well-known and elaborate work was published by M. Sude-mann, in 4to, at Amsterdam, 1737. All subsequent commentators are largely indebted to the labours of Sir Isaac Newton.

120. Hermanni Venemæ Dissertationes ad Vaticinia Danielis. Cap. II. VII. et VIII. Leovardiæ, 1745, 4to.—Ejusdem, Commentarius ad Danielis. Cap. XI. 4.—XII. 3. Leovardiæ, 1752, 4to.

121. Daniel: an Improved Version attempted: with Notes critical, historical, and explanatory. By Thomas Wintle, B. D. London, 1807, 4to.

A very valuable translation, executed on the same plan as Bishop Lowth's version of Isaiah, and Dr. Blayney's of Jeremiah. In the fourth sermon of his Bampton Lectures (8vo, Oxford, 1795), Mr. W. has some excellent remarks on the predictions of Haggai, Malachi, and Daniel. See an analysis of this work in the Monthly Review (N. S.) vol. x. pp. 245—250.

Numerous disquisitions relative to particular prophecies of Daniel have been published, particularly concerning the seventy weeks: the following are the most worthy of note.

122. *An Essay towards an Interpretation of the Prophecies of Daniel, with occasional Remarks upon some of the most celebrated Commentators on them.* By Richard Amner. London, 1776, 8vo.

This author adopts the exploded and untenable hypothesis of Grœtius (who has been followed by Le Clerc, Prideaux, and others), that all the prophecies of Daniel terminated in the persecution of the Jews by Antiochus Epiphanes. This work (which is noticed only to put the unwary reader on his guard against it) was reprinted in 1798, with some other tracts, tending to show that certain passages of Scripture, which clearly announce a future resurrection, relate to nothing more than a mere temporal deliverance! An exposure of some of this author's notions may be seen in the *British Critic* (O. S.), vol. xiii. pp. 290—295.

123. *Joannis Davidis Michaelis Epistolæ de LXX Hebdomadibus Danielis ad D. Joannem Pringle, Baronetum.* London, 1773, 8vo.

For an account of these highly curious letters see the *Monthly Review*, O. S. vol. xlix. pp. 263—267.

124. *Adriani Kluit Vaticanium de Messia Duce Primarium, sive Explicatio LXX Hebdomadam Danielis.* Mediob. 1774, 8vo.

125. *A Dissertation, by way of Inquiry, into the true Import and Application of the Vision related Dan. ix. 20. to the end, usually called Daniel's Prophecy of Seventy Weeks, &c.* By Benjamin Blayney, B. D. Oxford, 1775, 4to.

Dr. Blayney controverts some points of Professor Michaelis's opinion, which our limits permit us not to notice. The reader will find an account of this learned tract in the *Monthly Review* (O. S.), vol. lii. pp. 487—491.

126. *LXX Hebdomadam, quas Gabriel ad Danielem detulerat, Interpretatio, Paraphrasis, Computatio, cum Vocabulorum Difficiliorum Explicatione, &c.* Auctore Johanne Uri. Oxonii, 1788, 8vo.

COMMENTATORS ON ALL OR MOST OF THE MINOR PROPHETS.

127. *Victorini Strigelii Argumenta et Scholia in Duodecim Prophetas Minores.* Lipsiæ, 1561, 8vo.

128. *Joannis Merceri Commentarii Locupletissimi in Prophetas Quinque Minores, inter eos qui Minores vocantur. Quibus adjuncti sunt aliorum, etiam et veterum (in quibus sunt Hebræi) et recentium Commentarii. Sine anno et loco.*

129. *Lamberti Danæi Commentarius in Joelem, Amos, Micham, Habacuc, Sophoniam, Haggæum, Zachariam, et Malachiam.* Geneva, 1578, 8vo. Also with commentaries on the other four minor prophets, in 8vo. Geneva, 1586. 1594.

130. *Johannis Drusii Commentarius in Prophetas Minores.* Amsterdam, 1627, 4to.

These commentaries were originally published at different times, between the years 1595 and 1627. They are also to be found in the third volume of the *Critici Sacri*.

131. *As Fatidicus, sive Duodecim Prophetæ Minores, Latina Metaphrasi Poetica expositi, partim a Jacobo Augusto Thuano, partim a Cunrado Rittershusio.* Ambergæ, 1604, 8vo.

This is a work of rare occurrence. The younger Rosenmüller pronounces the paraphrases of the celebrated president De Thou, and his coadjutor Rittershusius, to be executed with great elegance. Besides the arguments to the prophecies, and the summaries translated into Latin by Rittershusius from the Greek of Hesychius, a presbyter of the church of Jerusalem, this volume contains, 1. Three Latin paraphrases of the Lamenta-

tions of Jeremiah, by De Thou, Joachim Camerarius, and Adam Siberus;—2. A poetical paraphrase of the first chapter of Isaiah by an anonymous French author;—3. A paraphrase of the third chapter of the same prophet by Henry Meibomius;—4. A poetical paraphrase of chapters xxxvi.—xxxviii. of Isaiah, by John Conrad Rumellius;—5. Daniel preserved among the lions by Rittershusius;—and, 6. Nine of the Psalms of David translated into Greek hexameters also by Rittershusius. Rosenmüller has frequently cited this work in his *Scholia* on the Minor Prophets.

132. Joannis Tarnovii in Prophetas Minores Commentarius, in quo Textus Analyti perspicua illustratur, ex fonte Hebræo explicatur, locis SS. parallelis confirmatur, a pravis expositionibus vindicatur; usus vero in locis communibus ex ipsa Scriptura natis et probatis indicatur, cum Præfatione Jo. Benedicti Carpozovii. Francofurti et Lipsiæ, 1688, 1706, 4to.

Tarnovius was justly considered as one of the most learned and eminent divines of his day: his commentaries on the several prophets were published at different times in a detached form, and were first collected together by the elder Carpozov.

133. Commentaries on the Prophecies of Hosea, Joel, Micah, and Malachi. By Edward Poccoke, D. D.

These learned commentaries were published at several times between the years 1667 and 1691. They are also extant in the collective edition of his 'Theological Works,' published by Dr. Twells, in 2 vols. folio. London, 1740.

134. Joannis Marckii Commentarius in Prophetas Minores, seu Analysis Exegetica, quâ Hebræus Textus cum Versionibus veteribus confertur, vocum et phrasium vis indagatur, rerum nexus monstratur; et in sensum genuinum, cum examine variarum interpretationum, inquiritur. Amsterdam, 1696—1701, 4 vols. 4to.

These commentaries are much esteemed: they were reprinted in 1754, at Tubingen, in two folio volumes, under the care of Professor Pfaff, who prefixed an account of the life and writings of Marckius.

135. Phil. Davidis Burkii Gnomon in Duodecim Prophetas Minores, in quo, ex nativa verborum vi, simplicitas, profunditas, concinnitas, salubritas sensuum cœlestium indicatur. Heilbron. 1753, 4to.

The remark already offered on Burkius's *Gnomon Psalmorum* (p 73, *supra*) is equally applicable to his work on the minor prophets.

136. Vaticinia Chabacuci et Nachumi, itemque nonnulla Jesaiæ, Micheæ, et Ezechielis Oracula, observationibus historico-philologicis ex historia Diodori Siculi circa res Sardanapali illustrata. Auctore R. T. Gottlieb Kalinsky. Vratislaviæ, 1748, 4to.

A work of rare occurrence in this country: it is in the list of biblical treatises recommended to students by the late bishop of Landaff (Dr. Watson.)

137. An Attempt towards an Improved Version, a Metrical Arrangement, and an Explanation of the Twelve Minor Prophets. By W. Newcome, D. D. Bishop of Waterford. London, 1785, 4to. Pontefract, 1809, 8vo.

"The notes are copious and pertinent, untainted by an ostentatious display of erudition, and abounding with such illustrations of eastern manners and customs as are best collected from modern travellers. As a commentator, the learned prelate has shown an intimate acquaintance with the best critics, antient and modern. His own observations are learned and ingenious. It is moreover, not the least merit of his criticisms, that they are continually enlivened by the introduction of classical quotations—an expedient by which the tedium of grammatical disquisition is happily relieved, the taste of the

commentator displayed, and the text, in some instances, more successfully explained, than in diffuse and laborious modes of instruction." (Monthly Review, O. S. vol. lxxvi. p. 58.)—The 8vo edition above noticed is a reprint of the 4to edition, enriched with the addition of the most important of Bishop Horsley's criticisms on Hosea, and those of Dr. Blayney on Zechariah. It is neatly printed, and of easy purchase.

138. *Observationes Philologicæ atque Criticæ ad quædam Prophetarum Minorum Loca, subjuncta vernacula Chabacuci Interpretatione. Auctore J. Ch. Dahl. Neo-Strelitiæ (New Strelitz), 1798, 8vo.*

HOSEA.

139. *Hosæ Oracula, Hebraice et Latine, perpetua annotatione illustravit Chr. Fr. Kuinöel. Leipsic, 1792, 8vo.*

Prof. Kuinöel has applied Heyne's mode of illustrating Virgil to the elucidation of the prophecy of Hosea. The text rarely varies from the Masora.

140. *Hosea: translated from the Hebrew, with Notes explanatory and critical. By Samuel Horsley, Bishop of Saint Asaph, 2d edition. London, 1804, 4to.*

This edition contains additional notes and corrections: the first edition appeared in 1801; the preface contains a treasure of biblical criticism. "This translation, with its notes, forms a most valuable accession to sacred learning; and evinces at once the best qualities of the scholar and the divine, supported by sagacity and a powerful judgment." (British Critic, O. S. vol. xix. p. 176.) A new edition of this valuable work, with the learned author's last corrections and alterations, forms part of the third and fourth volumes of his "Biblical Criticism," which is noticed *infra*.

JOEL.

141. *A Paraphrase and Commentary on the Prophecy of Joel. By Samuel Chandler. 1735, 4to.*

142. *Joel, Latine versus, et notis philologicis illustratus, ab A. Svanborg, Lingg. OO. Professoris in Academia Upsaliensi. Upsal. 1806, 4to.*

AMOS.

143. *Amos Propheta, expositus, interpretatione nova Latina instructus, amplissimo commentario ex theologia Ebræa ac Israelitica illustratus, cum quatuor appendicibus. Cura et studio J. Ch. Harenbergii. Lugd. Bat. 1763, 4to.*

144. *Oracula Amosi, Textum, et Hebraicum, et Græcum Versionis Alexandrinæ notis criticis et exegeticis instruxit, adjunctaque versione vernacula [i. e. Germanicâ]. Edidit Joannes Severinus Vater. Halæ, 1810, 4to.*

JONAH.

145. *Aug. Pfeifferi Prælectiones in Prophetiam Jonæ, recognitæ et in justum commentarium redactæ, quibus emphases vocum eruuntur, verus sacræ Scripturæ sensus exponitur, sententiæ variæ et Judæorum et Christianorum adducuntur, falsæ refelluntur, et quæstiones dubiæ resolvuntur. Wittemberg, 1671; Leipsic, 1686; Wittemberg, 1706. 4to.*

This commentary is also extant in the collective edition of Pfeiffer's works printed at Utrecht, in two volumes, 4to, in 1704. See tom. ii. pp. 1131—1165.

146. *Jonah: a faithful translation from the original, with philological and explanatory notes, to which is prefixed a preliminary dis-*

course, proving the genuineness, the authenticity, and the integrity of the present text. By George Benjoin. Cambridge, 1796, 4to.

Literally good for nothing.—In proof of this remark, see the *British Critic*, vol. x. (O. S.) pp. 493—506. 622—636.

NAHUM AND HABAKKUK.

147. *Adami Wildii Meditationes Sacræ in Prophetam Nahum*. Francofurti, 1712, 4to.

A learned and elaborate work, which contributes greatly to the elucidation of the prophet Nahum. (Walchius.)

148. *Symbolæ Criticæ ad Interpretationem Vaticiniorum Habacuci*, etc. Autore Henr. Car. Alex. Haenlein. Erlang. 1795, 8vo.

149. *Chabacuci Vaticinium Commentario Critico atque Exegetico illustratum*. Edidit B. P. Kofod. Göttingæ, 1792, 8vo.

HAGGAI.

150. Haggæus, the Prophet; whereunto is added a most plentiful Commentary, gathered out of the Publique Lectures of Dr. J. J. Grynæus, faithfully translated by Christopher Featherstone. London, 1586, 12mo.

ZEPHANIAH.

151. *Spicilegium Observationum Exegetico-criticarum ad Zephaniæ Vaticinia*. Auctore Dan. a Coelln. Breslau, 1818, 4to.

ZECHARIAH.

152. *Zechariah: a New Translation with Notes, critical, philological, and explanatory, etc.* By Benjamin Blayney, D. D. Regius Professor of Hebrew. London, 1797, 4to.

This work is executed on the same plan as the author's version of Jeremiah already noticed in p. 45 of this Appendix. "We think it our duty to say, that Dr. Blayney has produced a valuable illustration of Zechariah, and afforded great assistance to the biblical student." (*British Critic*, O. S. vol. xiii. p. 655.) See also the *Monthly Review*, N. S. vol. xxviii. pp. 26—28.

153. *F. B. Koester Meletemata Critica et Exegetica in Zachariæ Prophetæ partem posteriorem, cap. ix—xiv. pro tuenda ejus authentia*. Göttingæ, 1818, 8vo.

MALACHI.

154. A learned and useful Commentary on the Prophecy of Malachy. By Richard Stock. London, 1643, folio.

This work was recommended by Bishop Wilkins as the best extant in his day on the prophet Malachi. The only other distinct commentary in our language is that of Dr. Poccoke in vol. i. of his works, already noticed (p. 84.)

155. *Salomonis Van Til Malachias Illustratus*. Lugd. Bat. 1701, 4to.

156. *Hermanni Venemæ Commentarius ad Malachiam*. Leonardiae, 1759, 4to.

SECTION VI.

PRINCIPAL COMMENTATORS ON THE NEW TESTAMENT, AND
ON DETACHED BOOKS THEREOF.§ 1. *Commentators on the New Testament.*

1. Laurentii Vallæ Annotationes in Novum Testamentum, ex diversorum utriusque linguæ, Græcæ et Latinæ, codicum collatione. Parisiis, 1505, 8vo.

Valla held a distinguished rank among the revivers of literature; and was one of the first to consider the sense of the New Testament as a critic rather than as a divine; whence he was led to make many corrections in the Latin Vulgate translation. His annotations were first edited by Erasmus: they are also to be found in the *Critici Sacri*.

2. Desiderii Erasmi Paraphrasis in Novum Testamentum. Basil, 1524, folio.

“Not inferior to any of the old commentators in sensible and ingenious remarks.” (Dr. Harwood.) An edition of Erasmus’s Paraphrase was printed at Berlin, 1777—1780, in 3 vols. 8vo. Erasmus was also author of a Latin version of the New Testament, which, together with his annotations, is printed in the sixth volume of Le Clerc’s edition of his works, in 10 vols. folio, Leyden, 1703. The notes are chiefly grammatical, and designed to excite his contemporaries to the study of the New Testament in the original Greek.

3. Ὑπομνηματα in omnes Libros Novi Testamenti, in quibus et genus sermonis explicatur, et series concionum monstratur, et nativa sententia testimonii piæ antiquitatis confirmata. Edita a Victorino Strigelio. Lipsiæ, 1565, 2 vols. 8vo.

“This is another of the most valuable books of sacred criticism. ‘The observations are neat, and the critical judgment of Victorinus Strigelius is excellent.’” (Dr. Harwood.) It is very scarce and dear.

4. Jesu Christi Domini Nostri Novum Testamentum, cujus Græco contextui respondent interpretationes duæ; una, vetus; altera Theodori Beza; cum ejusdem Theod. Bezæ annotationibus. Accessit etiam Joachimi Camerarii in Novum Fœdus Commentarius. Cambridge, 1642, folio.

The best edition of a most valuable work. “Beza is undoubtedly the best critic on the Greek language of any commentator we have. There is no translation that I know of equal to his; and his remarks on Erasmus and the vulgar Latin are wrought up to the utmost degree of exactness. On the whole, it is an invaluable treasure, and deserves to be read with the utmost attention.” (Dr. Doddridge.) The Commentaries of Joachim Camerarius, which are annexed to Beza’s work, are very useful: in them, the learned author expounds the text in a grammatical and critical manner only, according to the genius of the original languages, and without entering into any disputed points of doctrine. Camerarius also published *Notatio figurarum sermonis in libris quatuor evangeliorum, et indicata verborum significatio et orationis sententia, ad illorum scriptorum intelligentiam certiore*. Lipsiæ, 1572, 2 vols. 4to. This is one of the scarcest books in the world; and is said (for we have never been able to see a copy) to throw much light upon the diction of the New Testament.

5. Lucæ Brugensis Commentarius in Quatuor Jesu Christi Evangelia. Antwerp, 1606, 3 vols. folio.

“A beautifully printed book, very scarce and valuable.” (Dr. Harwood.)

6. Joannis Maldonati Commentarii in Quatuor Evangelia. Paris, 1617, folio.

“A very ingenious commentator, distinguished for his elegant and neat Latinity.” (Dr. Harwood.)

7. Martini Chemnitii Harmonia Quatuor Evangelistarum. Hamburg, 1704, best edition, folio.

This work, begun by Chemnitz, was continued by Polycarp Leyser, and finished by John Gerhard; it contains many very valuable observations, illustrative of the four Gospels. It is deservedly held in the highest esteem.

8. Joannis Pricæi Commentarii in varios Novi Testamenti Libros. London, 1660, folio.

These notes are also inserted in the fifth volume of the Critici Sacri: they are greatly valued, as containing “many valuable observations, particularly illustrating the modes of diction which occur in the sacred classics, from profane writers.” (Dr. Harwood.)

9. Joh. Christoph. Wolfii Curæ Philologicæ in Novum Testamentum. Basil, 1741; the best edition, 5 vols. 4to.

This is a very valuable compilation; as “Wolfius does not simply relate the sentiments of others, but frequently animadvert upon them with great critical discernment.” (Dr. Williams.) A continuation of this work was published by John Christopher Koecher, entitled “*Analecta Philologica et Exegetica in Quatuor Evangelia.*” Altenburg, 1766, 4to.

10. Le Nouveau Testament de N. S. Jesus Christ, traduit en François, sur l'Original Grèce, avec des notes littérales, pour éclaircir le texte: par Messieurs de Beausobre et L'Enfant. Amst. 1741, best edition, 4to.

To complete this excellent work, there should be added, “*Remarques historiques, critiques, et philologiques sur le Nouveau Testament, par M. Leausobre, 4to, a la Haye, 1742.*” This, though a posthumous work, is very valuable, and contains many excellent and judicious observations briefly expressed, but which nevertheless comprise the substance of remarks offered by the best interpreters. An English translation of St. Matthew's Gospel from this French version, was printed in 4to several years since, which was republished in 8vo, London, 1816.

11. Novum Testamentum Græcum editionis receptæ cum Lectionibus variantibus Codicum manuscriptorum. Editionum aliarum, Versionum, et Patrum, nec non commentario pleniore ex Scriptoribus veteribus Hebræis, Græcis et Latinis, historiam et vim verborum illustrante. Opera et studio Joan. Jacobi Wetstenii. Amsterdam, 1751, 1752, 2 vols. folio.

The critical merits of this edition of the New Testament are considered in Vol. II. pp. 136, 137. As a *merely critical comment*, this of Wetstein is unquestionably one of the most valuable: “almost every peculiar form of speech in the sacred text he has illustrated by quotations from Jewish, Greek, and Roman writers.” (Dr. A. Clarke). Almost every modern commentator of note has largely availed himself of the previous labours of Wetstein.

12. Joannis Bengelii Gnomon Novi Testamenti, in quo, ex nativâ Verborum Vi, Simplicitas, Profunditas, Concinnitas, et Salubritas sensuum cœlestium, indicatur. Ulm, 1763, best edition, 4to.

“This work contains an instructive preface, a perspicuous analysis of each book, with short notes, in the true taste of judicious criticism. His plan is a perfect contrast to that of Wolfius. *Simplicem fere veritatem, sine sylva multarum opinionum, propono.*” (Dr. Williams). Bengel's Gnomon is a very valuable substitute for the more expensive critical commentaries on the New Testament; he excels in showing the connexion and harmony of Scripture, and how Scripture is to be interpreted by Scripture. The generally cheap price of this book greatly enhances its value.

13. Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ. *Novum Testamentum Domini Nostri Jesu Christi, cum Scholiis theologicis et philologicis*, 8vo. 2 vols. London. 1768; 2d edit. 1776; 3d edit. 1820.

The editor of this work was a Mr. Hardy. "It is a very useful companion to every biblical student, and has gone through two editions (the second in 1776), the first of which is the best; but it must be acknowledged that the Greek text in both is inexcusably incorrect." (Dr. Clarke.) The *third* edition of this work is the most correct: it is beautifully printed. The notes are chiefly extracted from Poole's Synopsis.

14. Christ. Gottfr. Küttneri *Hypomnemata in Novum Testamentum, quibus Græcitas ejus explicatur, et Scholiis, quæ ex Scriptis recentiorum quorundam magni nominis philologorum excerpta sunt, illustrantur*. Lipsiæ, 1780, 8vo.

15. *Novum Testamentum Græcè, perpetuâ Annotatione illustratum*, a G. B. Koppe. 1791, 8vo. 2d edit.

This critical work was commenced by Koppe, and continued by Heinrichs; it proceeds, however, very slowly; so that not more than six volumes have hitherto appeared, including Heinrich's edition of the Acts (noticed *infra*, p. 97), and Pott's edition of the Catholic Epistles (8vo, Gottingen, 1786), which are illustrated in a similar manner by a perpetual commentary; not having seen this edition, we are indebted for the present notice of it, to Professor Jahn. (*Enchiridion Hermeneut. Generalis*, p. 175.)

16. Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ. *Novum Testamentum, cum Notis Theologicis et Philologicis*. Londini, in ædibus typographicis A. J. Valpy, 1816, 3 vols. 8vo.

A work executed with equal correctness and elegance: there are a few copies on large paper which are truly beautiful. The Greek is that of the received text; and the Scholia are arranged in a similar order with those of Hardy's edition just noticed. They are chiefly selected from Grotius, Elsner, Raphelius, Bos, Palairer, Kypke, and Rosenmüller. To each book is prefixed a short account of its author, occasion, and object, drawn up in pure and elegant Latinity. For this valuable auxiliary to sacred studies, the biblical student is indebted to the Rev. Edward Valpy, B. D. Head Master of the Endowed Grammar School at Norwich. It is no mean commendation of this commodious and valuable edition of the New Testament, that an eminent prelate of the Anglican church, who has examined it, has signified his approbation of every passage on which any controversy was likely to be occasioned; and has stated that, had *he* edited it, it would have been similarly edited.

17. Lud. Casp. Valckenaerii *Selecta e Scholis [Scholiis] in Libros quosdam Novi Testamenti, Editore Discipulo E. Van Wassenbergh, qui Dissertationem præmisit de Glossis Novi Testamenti*. Amst. 1816. 1818. 2 vols. 8vo.

Valckenaer was one of the most distinguished critics of the last century. These extracts from his Scholia are wholly philological. To the first volume, M. Wassenbergh has prefixed a dissertation on those passages, which he thinks were originally glosses, written in the margin of manuscripts, but which in the lapse of ages have become incorporated with the text. To the second volume he has also prefixed a Dissertation respecting the Trajections often necessary in the New Testament. Some of these trajections or transpositions are arbitrary enough. Mr. Archdeacon Jebb has given a specimen of them with some just castigatory remarks, in his *Sacred Literature*, pp. 128—150.

18. The Text of the New Testament of Jesus Christ, translated out of the vulgar Latine, by the Papists of the traiterous seminary at Rheims, with arguments of Bookes, Chapters, and Annotations, pretending to discover the corruptions of divers translations, and to

clear the controuersies of these dayes. With the authorised English Version, and a confutation of all such arguments, glosses, and annotations, as contain manifest impiety or heresy, treason and slander against the Catholic Church of God, and the true teachers thereof, or the translations used in the Church of England. By W. Fulke, D. D. London, 1617 & 1633, folio.

This elaborate work first appeared in 1580, and was again reprinted in 1601. That late elegant scholar and pious divine, the Rev. James Hervey (though sometimes rather too candid and indiscriminate in his public recommendations of books), passed the following very just encomium on Dr. Fulke's noble performance;—He styles it “a valuable piece of antient controversy and criticism, full of sound divinity, weighty arguments, and important observations;” adding—“would the young student be taught to discover the very sinews of popery, and be enabled to give an effectual blow to that complication of errors, I scarce know a treatise better calculated for the purpose.”

19. A Commentary or Exposition on the New Testament; with a Decad of Common Places. By John Trapp. London, 1647, 2 vols. 4to.

A work containing many judicious observations, culled from various sources, but for the most part expressed in uncouth language. It is both scarce and dear. The same author also wrote commentaries on some parts of the Old Testament, which we have not seen.

20. A Paraphrase and Annotations on the New Testament, by Henry Hammond, D. D. London, 1702, folio, best edition.

The first edition of this valuable work appeared in 1655; it “is in great and growing reputation. There are many good criticisms, but many that are much mistaken.” Dr. Hammond “finds the Gnostics every where, which is his principal fault; many of Le Clerc's animadversions upon those places are very good; and his edition of his book in Latin I think much preferable to the original.” (Dr. Doddridge.)

21. A Paraphrase on the New Testament, with Notes Doctrinal and Practical. By the Rev. Richard Baxter. London, 1695, 8vo.—Reprinted at London, 1810, 8vo.

The paraphrase is inserted between the verses of the text, and in a smaller type. The annotations are at the end of the chapters. They are for the most part very short, and contain much sound sense and piety. Mr. Baxter's “practical writings,” said Dr. Barrow, “were never mended, and his controversial ones seldom refuted.”

22. A Paraphrase and Commentary on the New Testament: to which is added a Chronology of the New Testament, and an Alphabetical Table of Places mentioned in the New Testament. By Daniel Whitby, D. D. London, 1761, folio, 2 vols.

This is considered as the best edition: the work was first published in 1703: and the tenth edition, in 4to, appeared in 1807. Divines of every denomination concur in pronouncing Dr. Whitby's commentary to be, upon the whole, the best upon the New Testament that is extant in the English language. It is inserted in almost every list of books that we have seen recommended to students.

23. Expository Notes, with Practical Observations on the New Testament of our Lord and Saviour Jesus Christ; wherein the Sacred Text is at large recited, the Sense explained, &c. &c. By William Burkitt, M. A. late Vicar and Lecturer of Dedham in Essex. London, 1814, 4to.

The first edition of this deservedly popular work was printed early in the last century; and its practical utility has caused it to be several times reprinted in folio, besides the above noticed edition in 4to. It does not profess to discuss critical questions, but is very useful for the *inferences* it deduces from the sacred text. Burkitt (says Dr. Doddridge) “has many schemes of old sermons; his sentiments vary in different parts of the work,

as the authors from whom he took his materials were orthodox or not." The Reverend Dr. Glasse published an edition of this work, a few years since, in two volumes 4to; which were soon afterwards followed by an abridgement in one thick volume 8vo, for the use of the poor.

Dr. Edward Wells published a very useful Testament in Greek and English, in several parcels, with notes, from 1709 to 1719; in which, 1. The Greek text is amended according to the best and most antient readings. 2. The common English translation rendered more agreeable to the original. 3. A paraphrase explaining the difficult expressions, design of the sacred writers, &c. 4. Short annotations. This is a judicious useful work.

24. The Practical Expositor; or, an Exposition of the New Testament in the Form of a Paraphrase, with occasional Notes, and serious Recollections at the end of each Chapter. By John Guyse, D. D. London, 1739—1752, 4to, 3 vols.

Dr. Guyse was an eminent dissenting divine of the eighteenth century, and in his religious principles Calvinistic. His paraphrase has never been popular, though it "is said to display a sound judgment, intimate acquaintance with the original, and considerable critical powers." (Chalmers's Biographical Dictionary, vol. xvi. p. 490.)

25. The Family Expositor: or a Paraphrase and Version of the New Testament, with Critical Notes, and a Practical Improvement of each Section. By Philip Doddridge, D. D. 6 vols. London, 1760-62, 4to. Also in 4 vols. 4to, London, 1808; and in 6 vols. 8vo.

The right reverend the Bishop of Durham (Sermons and Tracts, p. 150), in addressing his clergy on the choice of books, characterises this masterly work in the following terms:—"In reading the New Testament, I recommend Doddridge's Family Expositor, as an *impartial interpreter and faithful monitor*. Other expositions and commentaries might be mentioned greatly to the honour of their respective authors, for their several excellencies; such as, elegance of exposition, acuteness of illustration, and copiousness of erudition: But I know of no expositor, who unites so many advantages as Doddridge; whether you regard the fidelity of his version, the fulness and perspicuity of his composition, the utility of his general and historical information, the impartiality of his doctrinal comments, or, lastly, the piety and pastoral earnestness of his moral and religious applications. He has made, as he professes to have done, ample use of the commentators that preceded him; and in the explanation of grammatical difficulties, he has profited much more from the philological writers on the Greek Testament, than could almost have been expected in so multifarious an undertaking as the *Family Expositor*. Indeed, for all the most valuable purposes of a Commentary on the New Testament, the Family Expositor cannot fall too early into the hands of those intended for holy orders." This admirable commentary is in the lists of books recommended by Bishops Watson and Tomline, and almost every other theological tutor.

An abridgement of the Family Expositor, upon a plan suggested by Dr. Doddridge himself, was published a few years since, by the late reverend S. Palmer, intitled "The Family Expositor abridged, according to the plan of its author; containing his version and the most useful explanatory notes, with practical reflections at the end of each section entire." 8vo. 2 vols. It forms a convenient companion to Mr. Orton's Exposition of the Old Testament, noticed in p. 65. of this Appendix.

26. Theological Lectures to the King's Scholars at Westminster Abbey, with an Interpretation of the New Testament, &c. &c. By John Heylin, D. D. London, 1749, 1761, 2 vols. 4to.

The first part of this work contains the interpretation of the four Gospels, the second part comprises the Acts of the Apostles and the several Epistles. "This interpretation, though far from being elegant, appears to us, in general, to be accurate and judicious, and shows that the author had carefully studied the original. The whole contains evident marks of solid judgment, critical skill, and considerable learning. In several parts of the work, indeed, the reader will perceive a small tincture of mysticism; and accordingly we are told, in the preface to the second part, that the author was deeply

read in the writings of the mystic divines, and was styled by some the mystic doctor." (Monthly Review, O. S. vol. xxv. p. 33.)

27. The New Testament, carefully collated with the Greek, and corrected; divided and pointed according to the various subjects treated of by the Inspired Writers, with the common division into chapters and verses in the margin; and illustrated with notes critical and explanatory. By Richard Wynne, A. M. London, 1764, 2 vols: 8vo.

"Mr. Wynne seems to have made his divisions into chapters and verses, with a good deal of attention and judgment. As to the translation and many of the notes, they are so much taken from the Family Expositor of the late reverend Dr. Doddridge, that the duty we owe the public obliges us to say, they are more the property of that learned critic than of our editor." (Monthly Review, O. S. vol. xxxi. pp. 406, 407.) The book, however, is useful, and not dear.

28. The New Testament or New Covenant of our Lord and Saviour Jesus Christ, translated from the Greek, according to the present idiom of the English tongue. With Notes and References. By John Worsley. London, 1770, 8vo.

The design of this version is to depart, as little as possible, from the authorised translation, while the author has endeavoured (and with some degree of success) to bring it nearer to the original, and to make the form of expression more suited to our present language. He professes to have paid especial attention to the correct rendering of the *particles*, many of which, it is well known, are omitted in the authorised version. The notes are very brief, and principally intended to confirm and illustrate the more literal or various renderings at the bottom of each page. "This work may be very usefully consulted: and persons, who are unacquainted with the original, may be able from hence to form their judgment concerning the translation in common use among us, and to improve their knowledge of the Scriptures." (Monthly Review, O. S. vol. xliii. p. 12.)

29. The Christian Expositor: being a brief Explanation of the New Testament, whereby the Holy Scriptures are rendered easy to be understood by the meanest capacities. By the Rev. James Ashton. London, 1774, 8vo.

"We think Mr. Ashton seems to have assumed rather too much in his title-page, We have looked over the volume, and find several pertinent illustrations; but we apprehend that this well-intended work will admit of a great deal of improvement." (Monthly Review, O. S. vol. lii. p. 365.)

30. An Exposition of the New Testament, intended as an Introduction to the Study of the Scriptures, by pointing out the leading sense and connexion of the Sacred Writers. By Wm. Gilpin, M. A. 2 vols. 8vo.

This justly admired and ably executed work has gone through several editions: it first appeared in one volume 4to, 1790. "The plan of the author is, to give the whole substance of the New Testament, verse by verse, in such a kind of paraphrase, as may make the historical parts run on in a pleasing style of narrative, and convey the doctrinal parts with such connexion of the argument and illustration of the sense, as may induce even the idle to read the whole with pleasure. Sentences are occasionally thrown in for sake of explanation; but, of this and every deviation from the apparent literal sense of the context, due notice is given in the notes; which are numerous, learned, and satisfactory. We have not seen any plan more likely to attract all kinds of readers to this best of studies; and we are happy to bear testimony that the plan is executed with good sense, and without affectation." (British Critic, G. S. vol. iv. p. 122.)

31. A Translation of the New Testament. By Gilbert Wakefield,

B. A. Second edition, with improvements. London, 1795, 2 vols. 8vo.

The first edition of this work was published in 3 volumes 8vo, 1792—for an account of the merits and defects of this version, see *Monthly Review*, New Series, vol. viii. pp. 241—247, and vol. xx. p. 225. It was preceded, first, by a *new translation of the Gospel of Saint Matthew, with notes critical, philological, and explanatory*, 4to, London, 1782, of which a severe account is given in the same journal, vol. lxix. Old Series, pp. 48—59; and secondly, by a *new translation of those parts only of the New Testament, which are wrongly translated in our common version*, 8vo, London, 1789. This is a small work, but more valuable for reference than the work above noticed; as it consists simply of corrections of passages mistranslated, *without any comment or observations*.

32. A Translation of the New Testament from the Original Greek. Humbly attempted by Nathaniel Scarlett, assisted by men of piety and literature. With Notes. London, 1798, 8vo.

“It is with sincere regret that we see so much piety and good intention so very expensively misemployed as in the present volume. Nothing can be more injudicious than the whole plan and form of the work. What advantage can possibly be expected from printing the historical parts of the Testament like a *play*?” “It will hardly be credible to those who do not see the book, that this strange method is employed throughout, whenever it is practicable.” (*British Critic*, O. S. vol. xiii. p. 435.)

33. An Attempt towards revising our English Translation of the Greek Scriptures, or the New Covenant of Jesus Christ, and towards illustrating the Sense by philological and explanatory Notes. By Wm. Newcome, D. D. Archbishop of Armagh. 1796, 2 vols. royal 8vo.

This work, though printed so long ago as 1796, was not published till some time after the right reverend author's decease in 1800. In his preface it is stated that his original intention extended no further than to improve our authorised translation of the Greek Scriptures, following the text of Griesbach's critical edition, except in a few instances. Finding, however, that his plan would be defective without a comment on the text of such a difficult book, he proceeded to add a selection of annotations from a body of notes which he had formed or compiled, with occasional additions supplied by able commentators, or by his own study of the sacred writings. This version was (much to the mortification of some of the archbishop's relatives) made the basis of the following work, which is here noticed, merely lest the author of these pages should be charged with designedly omitting it.

34. The New Testament, in an improved Version, upon the basis of Archbishop Newcome's New Translation: With a corrected Text, and Notes critical and explanatory, &c. &c. &c. London, 1808, 8vo.

This version is avowedly made to support the Unitarian scheme, for though the late learned Archbishop Newcome's name is specified in the title-page, as a kind of model, his authority is disregarded whenever it militates against the creed of the anonymous editors. The errors and perversions of this translation have been most ably exposed by the Rev. Dr. Nares in his “Remarks on the Version of the New Testament lately edited by the Unitarians,” &c. &c. 8vo. London, 1808; by the Rev. T. Rennell in his “Animadversions on the Unitarian Translation by a Student in Divinity,” 8vo, London, 1811; and by the Rev. Dr. Laurence in his “Critical Reflections on some important Misrepresentations contained in the Unitarian Version of the New Testament,” 8vo. Oxford and London, 1811. These two treatises discuss various topics, which it did not fall within Dr. Nares's plan to notice. Two short but very able critiques on the Unitarian Version may also be seen in the *Quarterly Review*, vol. i. pp. 315—336, and in the *Eclectic Review* for 1809, vol. v. pp. 24—39, 236—251.

§ 2. *Commentators on detached Books of the New Testament.*

COMMENTATORS ON THE HISTORICAL BOOKS.

1. *Novi Testamenti Libri Historici, Græci et Latini, perpetuo Commentario illustrati, a Baldvino Walæo.* Lugd. Bat. 1653; et Amstel. 1662. 4to.

This may, with great propriety, be termed an edition of the four Gospels and Acts of the Apostles, *cum notis variorum*. The notes of Beza, Grotius, Drusius, Heinsius, and others, are here inserted in regular order, the reader being left to decide for himself which interpretation he will prefer. As the book sells at an easy price, it may be advantageously substituted for the larger editions of those eminent critics, where they cannot be conveniently referred to.

2. *A Paraphrase on the Four Evangelists.* By Samuel Clarke, D. D. London, 2 vols. 8vo.

To form a complete paraphrase on the New Testament, there are usually associated with this valuable work of Dr. Clarke, a "Paraphrase on the Acts and Epistles," 2 vols. 8vo, and a "Paraphrase on the Revelations" in one volume 8vo, by T. Pyle M. A. Their deserved popularity has caused them to pass through repeated editions. "Dr. Clarke's paraphrase on the evangelists deserves an attentive reading; he narrates a story in handsome language, and connects the parts well together; but fails much in emphasis, and seems to mistake the order of the histories." (Dr. Doddridge.) Pyle's Paraphrase on the Epistles Dr. D. considered to be inferior in ability to that on the Old Testament already noticed.

3. *A Commentary, with Notes, on the Four Evangelists and the Acts of the Apostles; together with a New Translation of Saint Paul's First Epistle to the Corinthians, with a Paraphrase and Notes, to which are added other Theological Pieces.* By Zachary Pearce, D. D. late Bishop of Rochester. London, 1777, 2 vols. 4to.

"On the whole, Dr. Pearce deserves to be ranked with other writers of eminence, who have employed their philological learning in illustrating the sacred writings." (Monthly Review, O. S. vol. lvi. p. 205.) "To Dr. Z. Pearce, Bishop of Rochester, we are indebted for an invaluable commentary and notes on the four Gospels," &c. "The deep learning and judgment displayed in these notes are really beyond all praise." (Dr. A. Clarke.)

4. *Chr. Guil. Thalemanni Versio Latina Evangeliorum, Matthæi, Lucæ, et Johannis, itemque Actorum Apostolorum, edita a C. C. Titmanno.* Berlin, 1781, 8vo.

5. *Pericopæ Evangelicæ.* Illustravit Christ. Theoph. Kuinöel. Lipsiæ, 1796, 1797, 2 vols. 8vo.

This work contains critical and expository annotations on the Gospels for every Sunday in the year, according to the ritual of the Lutheran church, in which these portions of the New Testament usually form the subjects of the preacher's discourse. The passages selected are nearly the same as those used in the Liturgy of the Anglican Church. The notes in this work are much enlarged and corrected in the ensuing article.

6. *D. Christiani Theophili Kuinöel Commentarius in Libros Novi Testamenti Historicos* vols. 1—3. Lipsiæ, 1807—1812; vol. 4. Lipsiæ, 1818, 8vo.

This is one of the best philological commentaries on the historical books of the New Testament; and is less tainted by dogmatical hypothesis than many of the biblical productions of the later German divines. The text is not inserted. Vol. i. contains the commentary on Saint Matthew's Gospel; vol. ii. those on the Gospels of Saint Mark and Saint Luke; vol. iii. that on Saint John; and vol. iv. that on the Acts of the Apostles. To each book are prefixed well compiled prolegomena, in which the author's life, the authenticity of his narrative, the time, place, and the language in which he

wrote, as well as his style and manner of writing, are fully discussed. A new edition of vol. i. was published in the year 1816, and of vols. ii. and iii. in 1817.

7. Explanatory Notes upon the Four Gospels, in a new method for the use of all, but especially the unlearned English reader, in two parts, to which are prefixed three discourses. By Joseph Trapp, D.D. Oxford, 1805, 8vo.

The design of this very useful work (which first appeared in 1747 or 1748) is to take notice only of difficult texts, to correct the authorised version, and explain the diction of the sacred writings, but chiefly to reconcile apparently contradictory passages. The three discourses prefixed, explain with much perspicuity many prophecies of the Old Testament, that are cited in the New. The numerous impressions which this work has undergone, sufficiently attest the high estimation in which it is deservedly held.

8. A New Version of Saint Matthew's Gospel, with Select Notes ; wherein the version is vindicated, and the sense and purity of several words and expressions in the Original Greek are settled and illustrated. By Dr. Scott, J. U. D. London, 1741, 4to.

9. The Harmony of the Four Gospels. By J. Macknight, D.D. 4to, 2 vols. 1756 ; 2d edit. 1763 ; 3d edit. 8vo. 2 vols. Edinburgh, 1804.

See a notice of this excellent work, in p. 507, *supra* of this volume.

10. The Four Gospels translated from the Greek ; with preliminary Dissertations and Notes. By George Campbell, D. D. F. R. S. Edinburgh ; Principal of Marischal College, Aberdeen. 4to, 2 vols. London, 1790 ; 8vo, 2 vols. Edinburgh, 1807 ; 3d edit. London, in 3 vols. 8vo.

The extensive circulation of this valuable work, which has placed the author high in the rank of biblical critics, sufficiently attests the esteem in which it is held. Although his version has not altogether answered the expectations entertained of it, yet the notes which accompany it form an excellent philological commentary on the four Evangelists ; and the dissertations are a treasure of sacred criticism. The narratives of the sacred writers are arranged in sections, regulated by the subject matter, and the divisions of chapters and verses are retained in the margin. Professor Campbell's work is in Bishop Tomline's list of books for students.

11. Annotations on the Four Gospels and the Acts of the Apostles. Compiled and abridged for the use of students. 3 vols. 2d edit. London, 1812. 8vo.

Though published anonymously, this work is known to be the production of the Rev. Mr. Elsley, vicar of Burenston near Bedale ; by whom the annotations on the Gospels only were first published in 2 vols. 8vo. 1799. "Altogether, we say without the smallest reserve, we never saw a book more admirably adapted for the use of students, more creditable to an author's sagacity, diligence, and erudition, or more likely to make the investigation of the New Testament easy and agreeable." (British Critic, O. S. vol. xvi. p. 236. See also Monthly Review, N. S. vol. xxx. p. 441, and vol. lxxvi. p. 381.)

SAINTE MATTHEW.

12. Gottfridi Olearii Observationes ad Evangelium Matthæi. Lipsiæ, 1743, 4to.

Professor J. B. Carpzov mentions this as an excellent commentary on Saint Matthew's Gospel.

13. Jacobi Elsneri Commentarius in Evangelia Matthæi et Marci, Zwollæ, 1767, et annis sequentibus, 3 vols. 4to.

14. Lectures on the Gospel of Saint Matthew, delivered in the parish church of Saint James, Westminster, in the years 1798, 1799, 1800, and 1801. By the Right Rev. Beilby Porteus, Bishop of London. London, 1802, 2 vols. 8vo.

The multiplied editions of these admirable lectures sufficiently attest how highly they are esteemed. "They are" indeed "calculated alike to do good to the learned and the unlearned; the aged as well as the inexperienced, the grave and the reflecting, the gay and the thoughtless. They are learned without ostentation, pious without any tincture of enthusiasm, argumentive without pedantry, and perspicuous without losing sight of the graces of style and diction." (British Critic, O. S. vol. xx. p. 506.)

SAINT MARK.

15. Georgii Friderici Heupelii Commentarius in Evangelium Marci. Argentorati, (Strasburgh), 1716, 8vo.

Carpzov has indicated this Commentary as being an excellent one; we have never seen it.

SAINT LUKE.

16. Sam. Frid. Nath. Mori Prælectiones in Lucæ Evangelium, edidit C. A. Donat. Lipsiæ, 1795, 8vo.

SAINT JOHN.

17. Caroli Gulielmi Stein, Authentia Evangelii Joannis contra Bretschneideri Objectiones defensa. Additur Specimen Novi Lexici Joannei. Brandenburgi, 1821, 8vo.

This publication contains a satisfactory vindication of the genuineness of the writings of Saint John, against the objections of M. Bretschneider; who, in his *Probabilia de Evangelii et Epistolarum Johannis Apostoli indole et origine*, (Lipsiæ, 1820, 8vo.) had asserted, contrary to all evidence,—that the writings which bear that apostle's name, were compiled after his decease, by some Gentile Christian in the beginning of the second century, who passed himself for the apostle!

18. Commentarius Analytico-Exegeticus, tam literalis quam realis, Evangelii secundum Johannem. Authore Fred. Adol. Lampe, Amsterdam, 1724—1726, 3 vols. 4to.

This is unquestionably the most valuable work on Saint John's Gospel that was ever published, every thing which the learned author could possibly collect, in order to illustrate the Evangelist, being here concentrated. It is, however, a work better adapted to the *mature* scholar than to the student in divinity, who may not always be able to select with judgment from these ample tomes. Lampe also composed two quarto volumes of *Dissertationes Philologico-Theologicæ*, on Saint John's Gospel, which were published in 1737, by Dr. Gerdes. They are replete with solid erudition.

19. Paraphrasis Evangelii Johannis, cum Notis et Cantabrigiæ Codicis Latino Textu, a Joanne Salomone Semlero, Halæ, 1771, 8vo.

Semler was one of the most celebrated biblical critics of Germany, during the last century: his writings, which illustrate with great ability many philological difficulties, bear a high price; but he espoused such *rational* dogmas, in certain points of doctrine, which are of fundamental importance, that the student cannot be too much on his guard against them.

20. Sam. Frid. Nathan. Mori Recitationes in Evangelium Joannis; animadversiones subjecit Tho. Imm. Dindorf. Pragæ, 1795, 8vo.

21. Notes, Critical and Dissertatory, on the Gospel and Epistles of

Saint John. By the Rev. R. Shepherd, D. D. F. R. S. London, 1796, 4to.

Though bearing the date of 1796, this volume was not published until the year 1801. See an analysis of it in the *Monthly Review*, N. S. vol. xxxviii. pp. 145—150

24. Caroli Titmanni Meletemata Sacra, sive commentarius Exegetico-Critico-Dogmaticus in Evangelium Joannis. Lipsiæ, 1816, 8vo.

The author of this work is superintendent of the diocese of Dresden. Without vouching for every opinion Dr. Titmann has offered, we have no hesitation in saying that his work is, upon the whole, the most valuable commentary on Saint John's Gospel, extant in the compass of a single 8vo volume, and though it does not render Lampe's expensive work unnecessary, it may be advantageously substituted for this, where the student cannot obtain access to it.

THE ACTS OF THE APOSTLES.

25. The Apostolical History of Mr. Cradock, Dr. Benson's History of the first planting of Christianity, and Mr. Bevan's Life of Paul, all of which have been mentioned in pp. 510, 511, of this volume, deserve to be noticed in this place, among those writers, who have materially illustrated the Acts of the Apostles.

26. The History of the Acts of the Holy Apostles confirmed from other Authors, and considered as full evidence of the Truth of Christianity. By Richard Biscoe, D. D. London, 1742, 2 vols. 8vo.

This learned and elaborate work contains the substance of Dr. Biscoe's sermons preached at Mr. Boyle's lecture between the years 1756 and 1758. Dr. Doddridge frequently refers to it as a work of great utility, and as showing, in the most convincing manner, how incontestably the Acts of the Apostles demonstrate the truth of Christianity.

27. Acta Apostolorum Græce, perpetua annotatione illustrata a Car. Hen. Heinrichs. Gottingen, 1809, 2 vols. 8vo.

This forms a part of Koppe's edition of the New Testament, with notes, mentioned in p. 89 of this Appendix.

28. Actions of the Apostles, translated from the original Greek, by the Rev. John Willis, B. D. London, 1789, 8vo.

This work "is divided into several sections, to which are added notes, styled Proofs and Illustrations. Some of the author's alterations, we think, are real improvements; others, the contrary; some are very fanciful; and there are others, for which we cannot at all account." (*Monthly Review*, N. S. vol. iii. p. 154).

29. Sam. Frid. Nathan Mori Versio et Explicatio Actuum Apostolicorum. Edidit, animadversiones recentiorum suasque adjecit, Gottlob Immanuel Dindorf. Lipsiæ, 1791, 2 vols. 8vo.

30. Lectures on the Acts of the Apostles, explanatory and practical. By Richard Stack, D. D. 2d edition, London, 1805, 8vo.

31. Lectures on the Acts of the Apostles, delivered in the Parish Church of Stockton-upon-Tees, during Lent, in the Years 1803, 1804, 1805, and 1806. Illustrated with maps. By John Brewster, M. A. London, 1807. 2 vols. 8vo.

"Both these Authors profess to imitate the Bishop of London's (Porteus) excellent Lectures on St. Matthew's Gospel. By a mere comparison of bulk it is evident that Dr. Stack's lectures must be more slight and cursory than those of Mr. Brewster, the one being twice the extent of the other." Dr. Stack's lectures "contain little more than a recapitulation of the subjects of the chapters in other words. Nor have we been able to discover any remarks in his book but what are so extremely plain and obvi-

ous, that they seem to be hardly worth committing to paper, much less to the press. Mr. Brewster proceeds in a very different style. He is full of illustrations from the fathers and divines of various ages; and his own remarks are not trite, but lively as well as just. Mr. B.'s Lectures may be justly recommended, as approaching much more nearly to the model, which both undertook to imitate, and as not only instructive, but pleasing and attractive." (British Critic, O.S. vol. xxx. pp. 133. 134. 136. See also Eclectic Review, O. S. vol. ii. p. 408.)

32. Lectures on the Acts of the Apostles. By the Rev. John Dick. London, 2 vols. 8vo.

These volumes were published at different times, the second we have not seen. Mr. Dick is advantageously known as the author of a sensible and well-written essay on the inspiration of the Scriptures. Speaking of the first volume, some critics have remarked that his discussion of the principal topics related in the Acts of the Apostles "is fully calculated to establish the faith of Christians in their holy religion, and furnishes them with some excellent practical rules for the regulation of their moral conduct. Upon the whole, we cheerfully recommend the present volume to the attention of the public." (Eclectic Review, O. S. vol. ii. pp. 438. 440.)

The same critics (vol. v. part ii. p. 834), speaking of the two volumes collectively, observe, that they contain altogether an useful illustration of many important passages of the Acts; they are full of good sense and orthodox divinity, conveyed in a perspicuous and easy style.

Many valuable philological and historical illustrations of the Acts of the Apostles are likewise to be found in *Johannis Ernesti Immanuelis Walchii Dissertationes in Acta Apostolorum*. 4to. 3 vols. Jena, 1756, 59.

COMMENTATORS ON THE WHOLE OR GREATER PART OF THE EPISTLES.¹

33. Joachimi Langii commentatio historico-hermeneutica de vita et epistolis apostoli Pauli, ita adornata, ut isagogen generalem et specialem historico-exegeticum præbeat in Acta Apostolorum et Pauli Epistolas, nec non in ipsam Hermeneuticam Sacram. Halæ, 1718, 4to.

This work the author has not been able to procure; both Walchius and Michaelis concur in stating that it throws great light on St. Paul's Epistles.

34. Guilielmi Estii in omnes Pauli et aliorum apostolorum Epistolas Commentarius. Paris, 1679, folio.

The best edition of a most valuable work, which Catholics and Protestants alike concur to recommend as an excellent critical help to the exposition of the apostolic Epistles. The Prefaces of Estius are particularly valuable. A very useful Abridgement of this work, as well as of the Commentary of Cornelius à Lapide so far as concerns *St. Paul's Epistles*, was published by John Van Gorcum, at Antwerp, in 1620, 8vo. The best edition is that of Louvain, 1754, 8vo, intitled:

¹ Though not a *commentary* in the strict sense of the term, the author cannot pass in silence *Bishop Burgess's Initia Paulina, sive Introductio ad Lectionem Pauli Epistolarum*, 12mo, London, 1804. It is adapted indeed for the exclusive use of those who are studying the Epistles of Saint Paul in the original language. This little volume contains, 1. Pauli Epistolam ad Philipp. Græce et Anglice, cum brevibus notis Kuttneri; 2. Theophylacti Proœmia Epistolarum; 3. Ejusdem Interpretationem Epistolæ ad Philipp. 3. Rosenmülleri Scholia ad eandem. Quibus præeunt Kuttneri Observata de Idiomatibus Novi Testamenti. Though not specified in the title page, there are added two valuable extracts, from Henry Stephens's and our learned countryman Gataker's *Dissertationes de Stylo Novi Testamenti*; "thus collecting some of the most valuable illustrations of the style of Saint Paul's Epistles that can be offered to the attention of the student." (British Critic, O.S. vol. xxv. p. 413). This valuable work is at present out of print, and extremely scarce and dear.

—*Epitome commentariorum Gulielmi Estii S. Th. Doctoris, et Corn. a Lapide, e Soc. Jesu Theologi, in omnes D. Pauli Epistolas, per Johannem à Gorcum, Presbyterum, collecta. Editio nova, D. Pauli textu et G. Estii Præfationibus aucta.*

35. A New Literal Translation, from the original Greek, of all the Apostolical Epistles; with a Commentary and Notes philological, critical, explanatory, and practical. To which is added, a History of the Life of the Apostle Paul. By James Macknight, D. D. 4to, 4 vols. 1795; Svo. with the Greek Text, 6 vols. 2d edition, with the Life of the Author. Without the Greek Text, in 3 vols. 4to, and 4 vols. 8vo.

This work, together with the harmony noticed in p. 507 of this volume, is in Bishop Tomline's list of books for clergymen. A specimen of it, containing the Epistles to the Thessalonians, was published in 4to in 1787; and the work itself, we are informed in Dr. M.'s life (vol. i. 8vo. p. xv.), was the unremitting labour of nearly thirty years, during which period seldom less than eleven hours a day were employed on it. "We apprehend that few persons who shall peruse this work with competent judgment and due respect for the sacred writings, will hesitate to acknowledge that Dr. M. is also entitled to approbation and applause, as a faithful translator, a learned and able commentator, and a pious divine." (Monthly Review, N. S. vol. xviii. p. 411.) "It is a work of theological labour not often paralleled, and an ample storehouse of observations to exercise not only the student but the adept in divinity. If we do not always implicitly coincide with the author in opinion (which in such various matter cannot reasonably be expected), we can always praise his diligence, his learning, and his piety; qualities which confer no trifling rank on any scriptural interpreter or commentator." (British Critic, O. S. vol. vii. Preface, p. ii.)

36. A Paraphrase and Annotations upon all Saint Paul's Epistles. Done by several eminent men at Oxford, corrected and improved by the late Right Rev. and learned Bishop Fell. London, 1702. 3d edition, 8vo.

"Fell on the Epistles is very short; but most of his notes are worthy of remark. The collection of parallel Scriptures is judicious, and the translation in some places altered for the better." (Dr. Doddridge.)

37. A Paraphrase and Notes on the Epistles of Saint Paul to the Galatians, 1 and 2 Corinthians, Romans, Ephesians. To which is prefixed, an Essay for the understanding of Saint Paul's Epistles by consulting Saint Paul himself. By John Locke. London, 1733, 4to. (Works, vol. iii.) also in Svo.

38. A Paraphrase and Notes on the Epistles of Saint Paul to the Colossians, Philippians, and Hebrews, after the manner of Mr. Locke. To which are annexed, several Critical Dissertations on particular Parts of Scripture, &c. &c. By the late reverend and learned Mr. James Pierce of Exon. London, 1733, second edition, 4to.

39. A Paraphrase and Notes on the Epistles of Saint Paul to the Thessalonians, Timothy, Philemon, and Titus; and the Seven Catholic Epistles by James, Peter, Jude, and John, &c. &c. By George Benson, D. D. London, 1752, 1756, best editions, 2 vols. 4to.

"Locke, Pierce, and Benson make up a complete commentary on the Epistles; and are indeed all in the number of the most ingenious commentators I have ever read. They plainly thought very closely, and attended much to connexion, which they have often set in a most clear view. But they all err in too great a fondness for new interpretations: and in supposing the design of the apostles less general than it seems to have been. It must be allowed that Benson illustrates the spirit of Paul sometimes in an admirable manner, even beyond any former writer. See especially his Epistle to Philemon." (Dr. Doddridge.)

40. Gottlob Christiani Storr, Interpretatio Epistolarum Pauli ad

Philippenses, ad Colossenses, et ad Philemonem, ac etiam in Epistulam Jacobi, 8vo.

These valuable philological commentaries on the above-mentioned Epistles are inserted in the first and second volumes of Dr. Storr's *Opuscula Academica ad Interpretationem Librorum Sacrorum pertinentia*, 8vo. Tübingen, 1796, 1797. Vol. ii. of the same collection also contains some valuable *historical notices*, which materially contribute to elucidate Saint Paul's Epistles to the Corinthians. We are further indebted to the same learned author for a similar philological commentary on the Epistle to the Galatians, in vol. ii. of Velthusen's and Kuinöel's collection of *Commentationes Theologicae*.

41. Versio Latina Epistolarum Novi Testamenti, perpetua Annotatione illustrata a Godofr. Sigism. Iaspis. Lipsiæ, vol. i. 1793. vol. ii. 1797, 8vo.

42. Annotations on the Epistles, being a continuation of Mr. Elsley's Annotations on the Gospels and Acts, and principally designed for the use of Candidates for Holy Orders. By the Rev. James Slade, M. A. London, 1816, 2 vols. 8vo.

This work is executed on the same plan as Mr. Elsley's Annotations on the Gospels, noticed in p. 95 of this Appendix, to which it is designed as a continuation.

43. A Harmony of the Epistles of the Holy Apostles, to which is added, a Summary of the Entire. By the Rev. Peter Roberts, M. A. Cambridge, 1800, 4to.

Though not a commentary in the strictest sense of the word, this work affords so valuable an help towards ascertaining the doctrinal agreement of the Epistles, that it deserves special notice in this place. See a further account of its plan and execution, in page 511 of the present volume.

ROMANS.

44. Jo. Jac. Rambachii Introductio Historico-Theologica in Epistolam Pauli ad Romanos. Adjecta est Martini Lutheri aurea prefatio, variis observationibus exegeticis atque apologeticis illustrata. Halæ, 1727, 8vo.

Though not a commentary on the Epistle to the Romans, this introduction may very advantageously be substituted for one: not a single point is omitted that can throw any light on the author, time and place of writing, the external and internal state of the Christian church at Rome, the scope and style, and the canonical authority of this admirable Epistle. The preface of Luther truly deserves the epithet of *golden*: it illustrates the peculiar phraseology of the apostle, and his arguments of the chapters are singularly perspicuous. In our analysis, &c. of Saint Paul's Epistle to the Romans, we have been largely indebted to Rambach's publication.

45. A Paraphrase and Notes on the Epistle to the Romans; to which is prefixed, a Key to the Apostolic Writings, or an Essay to explain the Gospel Scheme and the principal Words and Phrases the Apostles have used in describing it. By J. Taylor, D. D. Second and best edition, 1747, 4to.

The first edition of this celebrated and learned work appeared in 1745; two others were printed in the years 1754 and 1769. Bp. Magee pronounces the system developed in this key, to be "nothing more than an artificial accommodation of Scripture phrases to notions utterly repugnant to Christian doctrine." Dr. Taylor's scheme (which was Arian) is examined by Bp. Magee in the first volume of his *Discourses on the Atonement*, pp. 181—188. 199—201. 322—333. In the *Christian Observer* for 1807, which Dr. M. justly characterises "as a periodical publication, distinguished for the uprightness and talent with which it is conducted," there is a series of valuable letters on the subject of this work. (See *Christian Observer*, vol. vi. pp. 5—8. 77—81.

151—158. 228—232. 289—296. 360—867, and 433—438.) Dr. Taylor's work contains however several valuable philological illustrations of the Epistle to the Romans, of which we have availed ourselves in the course of this work.

46. A Paraphrase, with Critical Annotations, on the Epistles of Saint Paul to the Romans and Galatians. By Timothy Edwards, A. M. London, 1752, 4to.

We notice this work, which is judiciously compiled from the best previous commentaries on these two Epistles, because it is occasionally to be purchased at a cheap rate. "The author appears to us to have been a person of learning, judgment, and candour, and well acquainted with the sacred writings. He endeavours, in the first place, to give his readers a distinct view of the whole Epistle, to discover the true occasion of the apostle's writing it, the main subject of it, the principal branches of which it consists, and the subdivision of them into their proper sections, paragraphs, and periods; and then to clear up the connexion of these several particulars, the seeming perplexity of the arguments, and the hidden force of the reasonings, in order to set forth the true meaning and coherence of the whole discourse in a clear light." (Monthly Review, O. S. vol. vii. p. 412.)

47. Jacobi Welleri Adnotationes in Epistolam Pauli ad Romanos. Brunswick, 1754, 4to.

Walchius states, that this work holds a high rank in Germany, among the best commentaries on Saint Paul's Epistle to the Romans; and that Weller's exposition is both learned and solid.

48. Jo. Sal. Semleri Paraphrasis Epistolæ ad Romanos, cum Notis, translatione vetustâ, et dissertatione de duplici Appendice hujus Epistolæ, in cap. xv. xvi. Halæ, 1769, small 8vo.

Semler also published similar paraphrases on the following Epistles; viz. 1 & 2 Corinthians, Halæ, 1770, 1776; Galatians, *ibid.* 1779; James, *ibid.* 1781; 1 Peter, *ibid.* 1783; 2 Peter and Jude, *ibid.* 1784; Revelation, Neustadt, 1785, and 1 John, to which is added by Professor Noesselt a Disquisition, entitled *Narratio de Semlero çjusque meritis in interpretatione*. S. S. 8vo. Riga, 1792. Semler totally rejects those doctrines concerning original sin, &c. which are received as orthodox by the Protestant churches. His works are all scarce and dear in this country,—so that the student will not sustain any loss, who may not be able to procure them.

49. A Paraphrase on the Eleven First Chapters of Saint Paul's Epistle to the Romans. By Thomas Adam, Rector of Wintringham. London, 1771, 8vo.

"This appears to be the performance of a sensible man, who desires to deliver the true sense of Scripture as far as he can attain it, and to advance the cause of piety among men. His method is, to lay a small number of verses before the reader at one view, in which are inserted a few words to illustrate and explain them, and then he adds several observations upon the sense of the passage, with some practical remarks. On the whole, this paraphrase, not abounding in criticism, as some might expect, appears however to be a candid, well meant, practical, and useful performance." (Monthly Review, O. S. vol. xlv. pp. 400, 401.) What further recommends this useful work, is the low price at which it may frequently be procured.

50. A Paraphrase on the Fifteenth Chapter of the First Epistle to the Corinthians, with critical Notes and Observations, and a preliminary Dissertation; a Commentary, with critical Remarks, on the Sixth, Seventh, and Part of the Eighth Chapters of the Romans, &c. By John Alexander. London, 1766, 4to.

See an account of this learned and ingenious tract, in the Monthly Review, O. S. vol. xxxiv. p. 445—451.

51. Chr. Frid. Schmidii Annotationes in Epistolam Pauli ad Romanos. Lipsiæ, 1777, 8vo.

52. Sam. Frid. Nath. Mori Prælectiones in Epistolam Pauli ad Romanos, cum ejusdem versione Latinâ, locorumque quorundam Novi Testamenti difficiliorum interpretatione. Edidit J. T. T. Holtzapfel. Lipsiæ, 1794, 8vo.

53. Epistola Pauli ad Romanos, Græce, ex recensione novissima Griesbachii, cum commentario perpetuo. Edidit Chr. Fr. Boehme. Lipsiæ, 1806, 8vo.

54. Lectures, explanatory and practical, on the Epistle of Saint Paul to the Romans. By the Rev. John Fry, A. B. Rector of Desford, &c. London, 1816, 8vo.

These lectures are exactly what the author professes them to be, *explanatory* and *practical*: in his view of the doctrinal part of the Epistle, the author takes what has been called the *Calvinistic ground*, particularly in his exposition of the seventh chapter. Although the writer of these remarks can by no means agree with Mr. F. in his doctrinal views, he cheerfully adds, that it is almost impossible to peruse a single lecture without being deeply impressed with the important practical considerations which are earnestly urged upon the reader's attention.

55. Pauli Epistola ad Romanos. Interpretatus est Ern. Godofr. Adf. Böckel. Gryphiswaldiæ, 1821. 8vo.

I AND 2 CORINTHIANS.

56. Pauli ad Corinthios Epistolæ, Græce, perpetua annotatione illustratæ, a Fr. Aug. Guil. Krause, vol. i. complectens Epistolam priorem. Francofurti, 1792, 8vo.

57. Pauli ad Corinthios Epistola secunda, perpetua annotatione illustrata, a Jo. Georg. Frid. Leun. Lemgovix, 1804, 8vo.

58. A. G. Holmann, Animadversiones. ad cap. iii. at xiii. Epistolæ Pauli I. ad Corinthios. 8vo. Lipsiæ, 1819.

GALATIANS.

59. A Commentary on Saint Paul's Epistle to the Galatians, translated from the Latin of Martin Luther. 8vo, and 2 vols. 12mo.

There are also editions extant in folio and 4to, of this valuable work, which completely exposes the doctrine of justification by works alone. We may apply to it in particular what Erasmus is recorded to have said of Luther's commentaries in general:—"There is more solid divinity contained in one page, than could be found in many prolix treatises of schoolmen and such kind of authors." (Middleton's Biographia Evangelica, vol. i. p. 250.) Walchius states that Protestants and Catholics have both concurred in their commendations of Luther's work. (Theolog. Biblic. vol. iv. p. 607.)

60. A Paraphrase and Notes on the Epistles of Saint Paul to the Galatians and Ephesians, with Doctrinal and Practical Observations, together with a Critical and Practical Commentary on the Two Epistles of Saint Paul to the Thessalonians. By the late learned Samuel Chandler, D. D. London, 1777, 4to.

"The paraphrase clearly and fully expresses the meaning of the sacred writer; the notes are enriched by original quotations from Greek and Latin authors, in order to illustrate and confirm the learned commentator's own criticisms, and many doctrinal and practical observations are interspersed, with a view of farther explaining the tendency of the apostle's reasoning, and improving the moral temper and conduct of the reader." "The commentary on the two Epistles to the Thessalonians is more diffuse: the author has every where introduced references to original writers, with whom none were more conversant, and omitted no opportunity of subjoining practical reflections, adapted to the various passages, which he had previously explained by learned and liberal criticism." (Monthly Review, O. S. vol. lvi. pp. 161, 162.)

61. Interpretatio Epistolæ Pauli ad Galatas, auctore E. A. Borger. Lugd. Bat. 1807, 8vo.
62. Pauli ad Galatas Epistola. Latinè vertit, et commentario perpetuo illustravit Doctor et Professor G. B. Winer. Lipsiæ, 1821, 8vo.

EPHESIANS, PHILIPPIANS, COLOSSIANS, AND THESSALONIANS.

63. Expositio Epistolæ D. Pauli ad Colossenses, per reverendum in Christo Patrem, Joannem [Davenant] Sarisburiensem jam primum edita: olim ab eodem, Dominæ Margaretæ in Academiâ Cantabrigiensi Professore Theologico dictata. Cantabrigiæ, 1627, folio.

64. Joannis Tarnovii Commentarius in Epistolas Pauli ad Ephesios, ad Philippenses, ad Colossenses, et ad Thessalonicenses. 4to. Rostock, 1636.

65. Pauli Apostoli Epistola ad Philippenses, Græce, ex recensione Griesbachiana, nova versione Latina et annotatione perpetua illustrata, a J. G. Am-Ende. 8vo, Vitebergæ, 1798.

66. An Exposition upon the Epistle to the Colosians. Wherein not only the Text is methodically analysed, but the sense of the words, by the help of writers, both antient and modern, is explained. By N. Byfield. London, 1615, folio.

67. A Familiar Exposition and Application of the Epistle of Saint Paul to the Colossians, in a course of Eight Sermons; including an Examination of the General Nature and Use of the Epistles of the New Testament, &c. By Thomas Gisborne, M. A. London, 1816, 8vo.

For an analysis of this very useful little work see the *Christian Observer* for 1816, vol. xv. p. 524—534.

68. An Exposition upon the Two Epistles of the apostle St. Paul to the Thessalonians. By the Reverend Father John Jewell, Bishop of Salisbury. Reprinted from the original edition, London, 1811, 8vo.

This valuable Commentary on the Epistles to the Thessalonians is printed in the folio edition of Bp. Jewell's works, (London, 1609), and also in the seventh volume of the compilation, intitled the 'Fathers of the English Church.'

69. Joannis Alphonsi Turretini Commentarius Theoretico-practicus in Epistolas Divi Pauli ad Thessalonicenses. Basileæ, 1739, 8vo.

PHILEMON.

70. Pauli ad Philemonem Epistola, Græce et Latine, illustrata a Lebr. Gottl. Schmidio. Lipsiæ, 1786, 8vo.

HEBREWS.

71. An Exposition of the Epistle to the Hebrews, with preliminary Exercitations. By John Owen, D.D. folio, 4 vols. London 1668—1674. 8vo, 7 vols.

This work is particularly valuable for its illustration of the Epistle to the Hebrews by the aid of Rabbinical learning: a well executed abridgment of it was published in 4 vols. 8vo. 1790, by the late Dr. Edward Williams, of which a new edition was printed in 1815, 4 vols. 8vo.

72. Joannis Braunii Commentarius in Epistolam ad Hebræos, cum indicibus locupletissimis et quibusdam tabulis æneis elegantissimis. Amstel. 1705, 4to.

Professor Braun or Braunius is well known for several valuable pieces, elucidating

sacred antiquities; his commentary on the Epistle to the Hebrews, in the opinion of J. B. Carpzov, is one of the best ever edited. It is indeed truly valuable for its illustrations by the aid of Rabbinical learning; and the author is particularly able, in refuting the perverse interpretations of the celebrated Socinian teacher, Schlichtingius.

73. Joannis Benedicti Carpzovii Exercitationes in Pauli Epistolam ad Hebræos ex Philone Alexandrino. Helmstadt, 1750, 8vo.

A work of singular utility in explaining the phraseology of Saint Paul's Epistle to the Hebrews.

74. A Paraphrase and Notes on the Epistle to the Hebrews. To which is prefixed an Inquiry into—the Author of this Epistle; when it was written; the manner of citing the Old Testament; and the method of reasoning in it, &c. By Arthur Ashley Sykes, D.D. London, 1755, 4to.

“This production cannot fail to throw much useful light on that part of divine revelation which it is intended to illustrate.” (Monthly Review, O. S. vol. xiii. p. 225.)

75. Joannis Augusti Ernesti Lectiones Academicæ in Epistolam ad Hebræos ab ipso revisæ, cum ejusdem excursibus theologicis edidit; commentarium, in quo multa ad recentissimorum imprimis interpretum sententias pertinentia uberius illustrantur, adjecit Gotlib Immanuel Dindorf. Lipsic, 1815, royal 8vo.

These *Academic Lectures* of Ernesti were delivered by that eminent scholar and divine while he was Professor of Divinity at Lipsic. They have been re-edited from his corrected copy, with various important additions by Professor Dindorf, who succeeded him in the Hebrew chair at Lipsic. These are included between brackets, with the initial letter D. On some of the earlier chapters there are also some marginal observations of an anonymous pupil of Ernesti's, which are distinctly marked. Altogether this may be pronounced the most complete critical commentary on the Epistle to the Hebrews that is extant.

76. Adr. Leon. Van der Mesch, Specimen Hermeneuticum, in locum ad Hebræos ix. 14. Lugd. Bat. 1819, 8vo.

77. A Paraphrase and Commentary on the Epistle to the Hebrews. By Archibald Maclean. London, 1819, 2 vols. 8vo.

“We are acquainted with no expository work in our language, which, within so small a compass, contains so much valuable matter, and truly scriptural illustration. It is not a work of imagination, but of judgment. It deals not in conjectures or random interpretations; but in solid, judicious investigation. It discovers no fondness for novelty, nor any silly attachment to the suffrage of antiquity. It is uniformly calm, serious, and scriptural. The illustrations of the divinity, the sacrifice, the priesthood, and the covenant of our Lord Jesus Christ, are most excellent, though on some points he differs from expositors of established reputation. Some of the subjects on which he rather dissents from very generally received opinions, are taken up in an appendix to the second volume. It contains an essay on the double sense of prophecy; one on the administration of angels, previous to Christ's resurrection and exaltation; and another on the commencement of the exercise of Christ's office as high-priest (London Christian Instructor, July 1819.)

78. F. A. Seyffarth, De epistolæ, quæ dicitur ad Hebræos, indole maximè peculiari, Dissertatio. Lipsiæ, 1821, 8vo.

THE SEVEN CATHOLIC EPISTLES .

79. Epistolarum Catholicarum Septenarius, Græce, cum nova versione Latina, ac scholiis grammaticis atque criticis, opera Jo. Ben. Carpzovii. Halæ, 1790, 8vo.

¹ The Paraphrases of Dr. Benson have already been noticed in p. 99 of this Appendix.

SAINT JAMES, AND 1 AND 2 PETER.

80. Sam. Frid. Nathan Mori Prælectiones in Jacobi et Petri Epistolas. Edidit C. A. Donat. Lipsiæ, 1794, 8vo.

81. A Commentary on the First Epistle of Peter, by Robert Leighton, D. D. Archbishop of Glasgow. 2 vols. 8vo.

This admirable commentary, which fills the two first volumes of Archbishop Leighton's works, is wholly practical, and has long been admired for its piety. Dr. Doddridge, in his paraphrase on this Epistle, has acknowledged himself deeply indebted to Archbishop Leighton for many important hints. Dr. Storr, in his "Opuscula Academica," has a valuable dissertation on the occasion and design of writing the Catholic Epistles, as they are called. See vol. ii. pp. 367—415.

1, 2, AND 3 JOHN.

82. Sam. Frid. Nath. Mori Prælectiones Exegeticæ in tres Joannis Epistolas, cum nova earundem paraphrasi Latinâ. Cura C. A. Hempel. Leipsic, 1797, 8vo.

This work contains a free Latin version of Saint John's three Epistles, as it was dictated by the late celebrated Professor Morus in his Divinity Lectures, together with his observations on it, and two critical *Excursus*, one of which relates to the celebrated passage in 1 John v. 7, 8.

83. A Commentary upon the First, Second, and Third Epistles of Saint John. By Thomas Hawkins. London, 1808, 8vo.

84. Joh. Jac. Rambonnet, Specimen Academicum de Secunda Epistola Johannea. Trajecti ad Rhenum, 1819, 8vo.

85. Versio Latina Epistolarum et Libri Visorum Joannis Novi Testamenti, perpetua adnotatione illustrata a M. Godofr. Sigismund. Jaspis. Editio altera novis curis emendata & aucta. Lipsiæ, 1821, 8vo.

JUDE.

86. Hermanni Witsii Commentarius in Epistolam Judæ, 4to, Lug. Bat. 1703.

A learned, elegant, and perspicuous illustration of the Epistle of Jude.

87. Epistola Judæ, Græce, commentario critico et annotatione perpetua illustrata, a Henr. Carl. Alex. Haenlein. Erlang, 1799, 8vo.

88. Collectanea, sive Notæ Criticæ et Commentarius in Epistolam Judæ. Accedunt De fonte Doctrinæ, et Dictionis Judæ genere et colore, Dissertationes duæ. Auctore M. T. Laurman. Groningæ, 1818, 8vo.

89. A. Jessien, de *αὐθεντεία* Epistolæ Judæ Commentatio Critica. Lipsiæ, 1820, 8vo.

THE REVELATION OF SAINT JOHN.

90. In the second tome or part of Mr. Hugh Broughton's works, (pp. 408—522.) there is an exposition or interpretation of the Revelation of Saint John, intitled 'A Revelation of the Holy Apocalyp.' The learned writer expounds it chiefly of the corruptions of the Church of Rome.

91. *Clavis Apocalyptica ex innatis et insitis Visionum Characteribus eruta et demonstrata a Josepho Mede.—Ejusdem Commentarius in Apocalypsin, et Appendix ad Clavem Apocalypticam.*

These excellent treatises 'of the pious and profoundly learned' Joseph Mede (as he is justly styled in the title-page to the collective edition of his works) were originally published in 4to, but now form, together with some other disquisitions on prophecy, the second volume of the folio edition of his works. Mede is universally allowed to have led the way to a correct and rational interpretation of the Apocalypse: the examination of his *Clavis* occupies the chief part of Bishop Hurd's tenth sermon on the study of the prophecies; and that eminent prelate, after adverting to the numerous and abortive attempts to explain this mysterious book, which were made soon after the Reformation, has the following striking remark concerning Mede.—"The issue of much elaborate inquiry was, that the book itself was disgraced by the fruitless efforts of its commentators, and on the point of being given up as utterly impenetrable, when a *sublime genius* arose in the beginning of the last century, and surprised the learned world with that great desideratum—a key to the *Revelations*." (Works, vol. v. p. 270.) The tenth of Bishop Hurd's sermons on the prophecies discusses, after Mede, the interpretation of the Apocalypse.

92. *Anacrisis Apocalypseos Joannis Apostoli, quâ in veras interpretandæ ejus hypotheses diligenter inquiritur, et ex iisdem interpretatio facta, certis historiarum monumentis confirmatur et illustraturum quoque quæ Meldensis Præsul Bossuetus hujus libri commentario supposuit, et exegetico Protestantium systemati in visis de Bestia ac Babylone Mystica objecit, sedulo examinantur. Auctore Campegio Vitringa. Amsterdam, 1719, 4to.*

93. *A Perpetual Commentary on the Revelation of Saint John, with a Preliminary Discourse concerning the Principles upon which the said Revelation is to be understood. By Charles Daubuz, M. A. New modelled, abridged, and rendered plain to the meanest capacity, by Peter Lancaster, A. M. London, 1730, 4to.*

The best edition of an elaborate and very useful work, of which later writers have not failed to avail themselves. Daubuz's work was first printed in folio, 1720.

94. *A Paraphrase and Notes on the Revelation of Saint John. By Moses Lowman, 2d edit. London, 1745, 4to. London, 1807, 8vo, 4th edition.*

Bishop Tomline includes this work in his list of books for clergymen and biblical students: Dr. Doddridge has said of it, that he "has received more satisfaction from it, with respect to many difficulties" in the book of Revelation, than he "ever found elsewhere, or expected to have found at all." (Works, vol. ii. Leeds edit. p. 37.) He has given an abstract of Mr. Lowman's scheme of interpretation in his 229th lecture. (Works, vol. v. pp. 410—414.) Lowman's scheme of the seven seals is also approved by the late Rev. David Simpson in his "Key to the Prophecies," (p. 582, a useful digest of preceding writers) as more consistent with history than that of Bishop Newton, printed in the second volume of his dissertations on the prophecies.

95. *Bengelius's Introduction to his Exposition of the Apocalypse; with his preface, and the greatest part of the conclusion of it; and also his marginal notes on the text, which are a summary of the whole exposition. Translated from the High Dutch, by John Robertson, M. D. London, 1757, 8vo.*

See an account of this work in the *Monthly Review*, O. S. vol. xviii. pp. 25—28. The substance of Bengel's expository writings on the Apocalypse is given in the Rev. John Wesley's notes, mentioned in p. 58 of this Appendix.

96. The Revelations translated, and explained throughout, with keys, illustrations, notes, and comments; a copious introduction, argument, and conclusion. By W. Cooke, Greek Professor at Cambridge, &c. 1789, 8vo.

“A writer who can discover” (as Mr. Cooke has done) “the Jewish church in the Iliad, and Christianity in the Odyssey, may certainly find whatever he pleases in the Book of Revelations; but it is not equally certain that he is qualified to detect the fallacies of Joseph Mede, and to prove him mistaken, false, and erroneous. Though the author professes to ‘have lighted the taper of God’s truth from the kindled incense of prayers,’ and though he may expect that it will ‘flame like a fire-brand, fling and bounce, and run, singeing and scorching wherever it touches,’ we have been so unfortunate as not to receive from this flaming taper a single ray to guide us through this region of darkness.” (Monthly Review, N. S. vol. iii. p. 148.)

97. Commentarius in Apocalypsin Joannis. Scripsit Jo. Gothofr. Eichhorn. Gottingen, 1791, 2 vols. small 8vo.

The hypothesis of the celebrated Professor Eichhorn is, that the Revelation of Saint John is a prophetic drama, the true subject of which is the spiritual victory of Christianity over Judaism and Paganism. His eccentric scheme of interpretation has found but few supporters even in Germany. As this commentary on the Apocalypse is not of very frequent occurrence in this country, the following abstract of his scheme may not be unacceptable to the reader. He divides the Apocalypse into four parts, viz. 1. The Title;—2. The Prologue;—3. The Drama itself;—and 4. The Epilogue.

1. The Title (i. 1—3.)

2. The Prologue (i. 4.—iii. 22.), in which it is stated that the argument of the drama belongs to the Christians; Epistles to the churches being added, which in the symbolic style of the poem are represented by the number seven.

3. The drama itself (iv. 1.—xxii. 5.), which consists of a prelude and three acts!!!

In the *Prelude* (iv. 1.—viii. 5.), the scenery is prepared and adorned.

ACT I. Jerusalem is taken; i. e. Judaism is conquered by the Christian religion. (viii. 6.—xii. 17.)

ACT II. Rome is captured; i. e. Paganism is subdued by the Christian religion. (xi. 18.—xx. 10.)

ACT III. The New Jerusalem descends from heaven; or the happiness of the life to come, which is to endure for ever, is described. (xx. 11.—xxii. 5.)

4. The Epilogue, (xxii. 6—21.)

a. Of the Angel. (xxii. 6.)

b. Of Jesus Christ. (xxii. 7—16.)

c. Of Saint John, who denounces a curse against those who shall add to or diminish the predictions contained in this book (xxii. 16—20.), and concludes with an apostolical benediction, (21.)

The hypothesis of Eichhorn (we understand) was attacked and refuted by M. Lange, in his German translation of the Apocalypse.

98. A Commentary on the Revelations. By Bryce Johnstone, D. D. Edinburgh, 1794, 2 vols. 8vo.

This work we have not had an opportunity of seeing: it is stated by the late Dr. E. Williams to be “well calculated for general use, being written with great perspicuity, and in a popular practical strain.” (Christian Preacher, Appendix, p. 437.)

99. Reflections sur l’Apocalypse. Par E. Gibert, Ministre de la Chapelle Royale, et Recteur de St. André dans l’Isle de Guernsey. Guernsey, 1796, 8vo.

Plain, pious, and practical. The learned author has chiefly followed the exposition given by Bishop Newton in the second volume of his Dissertations on the Prophecies.

100. Practical Observations on the Revelation of Saint John, written in the year 1775. By the late Mrs. Bowdler. 2d edit. Bath, 1800, 12mo.

This work is expressly designed for those who have not leisure or inclination to examine the prophetic meaning of the apocalypse. “Many such readers will doubtless

be found : and whoever takes up the book with a serious mind, will be edified by the good sense, piety, and modesty of the writer." (British Critic, O. S. vol. xvi. p. 561.)

101. A Commentary on the Revelation of Saint John, accompanied with historical testimony of its accomplishment to the present day. By the Rev. E. W. Whitaker. London, 1802, 8vo.

The present work is an enlarged edition of a small work on the prophecies, originally printed in 1795. The author "has the peculiar merit of compelling the historian Gibbon to give testimony, in almost every instance that falls within the limits of his chronology, to the fulfilment of the prophecies." The points insisted on by Mr. Whitaker, "he has succinctly handled, and reasoned upon each in such a manner as to render his work, if not decisive upon the subject, yet too important not to become a book of reference and authority to future commentators." (British Critic, vol. xxiii. O. S. pref. p. iv. and p. 252.)

102. Brief Commentaries upon such parts of the Revelation and other Prophecies as immediately refer to the present times; in which the several allegorical types and expressions of those prophecies are translated into their literal meanings, and applied to their appropriate events, &c. &c. By Joseph Galloway, Esq. London, 1802, 8vo.

"In the work before us, much ingenuity is displayed, as to the explanation of some of the apocalyptic visions; though in other parts solutions are offered, which appear to us to be but very weakly supported." "Mr. Galloway deserts many of the old interpretations for applications invented by himself; and, though we often dissent from his comments, we are pleased by the spirit of his admonitions." (British Critic, vol. xxiii. p. 537. and Pref. p. iv.)

103. The Apocalypse, or Revelation of Saint John, translated, with Notes critical and explanatory. To which is prefixed a Dissertation on the divine origin of the book, in answer to the objections of the late Professor Michaelis; with a biographical chart of writers in the early Christian church, who appear to have afforded evidence in favour of the Apocalypse. By John Chappel Woodhouse, D.D. London, 1806, royal 8vo.

"This," said the late Bishop Hurd, "is the best book of the kind I have seen. It owes its superiority to two things,—the author's understanding, for the most part, the apocalyptic symbols in a *spiritual*, not a literal sense; Secondly, to the care he has taken to fix the precise import of those symbols, from the use made of them by the old prophetic and other writers of the Old and New Testament. Still, many difficulties remain and will remain to the time of the end." (*Manuscript note of the late Bishop Hurd, on a blank leaf of a presentation copy of this work, in the library of Hartlebury.* (See Gentleman's Magazine, vol. lxxviii. part ii. p. 702.) After such commendation any further observation is unnecessary. The text of the Apocalypse is handsomely printed in three columns, containing the text of Griesbach's second edition of the New Testament, Dr. W.'s own translation from it, and the authorised version, from which he never departs but when the sense requires it. The reader who is desirous of seeing analyses of this most excellent work, may consult the British Critic, (O. S.) vol. xxix. pp. 190—200; and the Eclectic Review, (O. S.) vol. ii. part ii. pp. 914—922.

104. England Safe and Triumphant: or Researches into the Apocalyptic Little Book, and Prophecies, connected and synchronical. By the Rev. Francis Thruston, M.A. Coventry and London, 1812, 2 vols. 8vo.

"Among many interpretations of the Divine Book of the Revelation, here is one which expressly views in it the permanency of the church of England, and its prevalence over all other denominations of the Christian world! Much as we are inclined to believe that there is a strong foundation of truth in what this author urges, in conformity with other sound interpreters, or built on their positions, we cannot but think in many places,

particularly towards the latter end of his work, he is rather too rapid in forming his deductions and conclusions; in some of which we confess ourselves unable to follow him." (British Critic, O. S. vol. xxxiii. p. 593. 595.) It may be proper to remark, that Mr. Thruston has followed the line marked out by Mr. Faber in his works on prophecy already noticed.

105. A Dissertation on the Dragon, Beast, and False Prophet of the Apocalypse; in which the Number 666 is satisfactorily explained: and also a full illustration of Daniel's Vision of the Ram and He-Goat. By James Edward Clarke. London, 1814, 8vo.

"We cannot agree with the author in many of his explanations; yet we have read his work with some degree of satisfaction, and think he has succeeded in throwing additional light on some of the obscure subjects which he undertakes to illustrate." (Eclectic Review, N. S. vol. iv. p. 289.)

106. Expository Discourses on the Apocalypse, interspersed with Practical Reflections. By the late Rev. Andrew Fuller. London, 1815. 8vo.

This posthumous publication, consisting of thirty-one discourses delivered in the years 1809 and 1810, after undergoing several revisions, was finished by the learned author, a short time only before his decease. "There is however but little novelty in the work, but little to gratify the anxious curiosity of the age, or to elucidate the unfulfilled and more difficult parts of the Revelation. The general outline of the prophetic scheme is boldly sketched, and its various ramifications are marked with that precision which was common to the writer: but in general there is an extreme of modesty and diffidence, with scarcely any attempts to pass the usual boundaries of thought on these subjects, or any adventurous flight of speculation." (Morris's Memoirs of Mr. Fuller, p. 249.) An abstract of Mr. F.'s scheme of the Apocalypse is given in the same work, (pp. 250—260.), and in Mr. Jones's Biblical Cyclopædia, article *Apocalypse*.

107. The Prophetic History of the Christian Revelation Explained: or a Brief Exposition of the Revelation of Saint John. By the Rev. George Schmucker, Pastor of the Evangelical Lutheran Church, York Town, Pennsylvania. Vol. I. Baltimore, 1817, 8vo.

108. An Exposition of the Book of Revelation. Being the substance of forty-four Discourses preached in the Parish Church of Olney, Bucks. By the Rev. Henry Gauntlett. London, 1821, 8vo.

SECTION VII.

PRINCIPAL COLLECTIONS OF OBSERVATIONS ON THE SCRIPTURES, GRAMMATICAL, PHILOLOGICAL, AND MISCELLANEOUS.

Fr. Lud. Abresch, Animadversiones ad Æschylum; accedunt annotationes ad quædam Loca Novi Testamenti, 8vo.

Joannis Alberti Observationes Philologicæ in Sacros Novi Fœderis Libros. Lugd. Bat. 1725, 8vo.

Caroli Aurivillii Dissertationes ad Sacras Literas et Philologiam Orientalem Pertinentes. Gottingen, 1790, 8vo.

Miscellanea Sacra: containing an Abstract of the Scripture History of the Apostles in a new method. With Four Critical Essays—1. On the Witness of the Holy Spirit: 2. On the Distinction between Apostles, Elders, and Brethren: 3. On the Time when Paul and Barnabas became Apostles: 4. On the Apostolical Decree, &c. &c. (By Lord

Barrington.) A new edition, with large additions and corrections. London, 1782, 3 vols. 8vo.

The merit of this work is generally acknowledged. Dr. Benson acknowledged himself much indebted to it in his history of the first planting of Christianity, and in some other of his works.

The Sacred Classics defended and illustrated, by Anthony Blackwall. London, 1737, 2 vols. 8vo.

This work "gives many well chosen instances of passages in the classics, which may justify many of those in Scripture that have been accounted solecisms. They illustrate the beauty of many others, and contain good observations on the divisions of chapters and verses, by which the sense of Scripture is often obscured." (Dr. Doddridge.)

Zachariæ Bogan Homerus *Ἑβραϊζων*; sive comparatio Homeri cum Scriptoribus sacris, quoad normam loquendi. Oxonii, 1658, 8vo.

In the preface to this learned work the author states that it is not his intention to institute any comparison between the sacred writers and their opinions, and Homer, but simply between their idioms and ways of speaking. The author added to his book Hesiodus *Ἑβραϊζων*; in which he shows how Hesiod expresses himself nearly after the same manner as Homer.

De Constanti et Æquabili Jesu Christi Indole, Doctrina, ac Docendi Ratione, sive Commentationes de Evangelio Joannis cum Matthæi, Marci, et Lucæ Evangelii Comparato. Scripsit E. A. Borger. Lugd. Bat. 1816. 8vo.

A work of deep research. Its design is to demonstrate the credibility of the four evangelists by internal arguments, deduced from the mutual comparison of their writings.

Lamberti Bos Exercitationes Philologicæ, in quibus Novi Fœderis loca nonnulla ex auctoribus Græcis illustrantur, aliorumque versiones et interpretationes examinantur. Franequeræ, 1713, 8vo.

Lamberti Bos Observationes Miscellanæ ad loca quædam Novi Fœderis. Franequeræ, 1707, 8vo.

Lamberti Bos Ellipses Græcæ, editæ a Schæfer. Lipsiæ, 1808, or Glasgow, 1813, 8vo.

Critical Conjectures and Observations on the New Testament, collected from various Authors, as well in regard to Words as Pointing, with the reason on which both are founded. By William Bowyer, F. S. A., Bishop Barrington, Mr. Markland, Professor Schultz, Professor Michaelis, Dr. Owen, Dr. Woide, Dr. Gosset, and Mr. Weston. A series of conjectures from Michaelis, and a specimen of Notes on the Old Testament, by Mr. Weston, are added in an Appendix. London, 1812, 4to, 4th edition.

For an account of the former impressions of this valuable work, see Monthly Review, O. S. vols. xlvi. p. 555, and lxvii. p. 113; and for an account of the present edition, see the British Critic, O. S. vol. xl. pp. 507 *et seq.* In the preface to which journal (p. vi.) it is truly observed, that Mr. Bowyer's work "is for the learned only, and for those among the learned who can discriminate and judge for themselves. Conjectures on the sacred text are at best extremely hazardous; hence it is that the work, though valuable, can deserve only a partial recommendation."

Observations upon the Plagues inflicted upon the Egyptians; in which is shown the peculiarity of those judgments, and their correspondence with the rites and idolatry of that people, &c. &c. By Jacob Bryant. London, 1794; 2d edition, 1810, 8vo.

“The same depth of thought, the same brilliancy of fancy, and the same extent of erudition, are proportionably conspicuous in this smaller production, as in the larger work of the analysis” of ancient mythology. (*British Critic*, O. S. vol. iv. p. 35.)

Observations upon some Passages of Scripture which the Enemies to Religion have thought most obnoxious, and attended with Difficulties not to be surmounted. By Jacob Bryant. London, 1803, 4to.

“On the whole, we have discovered in this work much learning, much ingenuity, and an uniform good intention; but truth compels us to add, that it displays a defect in judgment, and a too evident propensity to support a favourite hypothesis.” (*British Critic*, O. S. vol. xxv. p. 58.)

Joannis Buxtorfii *Dissertationes Philologico-Theologicæ et Abaranelis aliquot Dissertationes*. Basil, 1662, 4to.

Dav. Renaldi Bullerii *Dissertationum Sacrarum Sylloge*. Amstelodami, 1750, 8vo.

The *Classical Journal*, 8vo. London, 1810, and following years.

Twenty-four volumes of this much esteemed literary journal have been published; though principally devoted to classical literature, biblical criticism forms an important article in its contents; and many valuable elucidations of the Scriptures will be found in its pages.

Historical and Familiar Essays on the Scriptures of the New Testament. By John Collier, Author of *Essays on the Jewish History and Old Testament*. London, 1797, 2 vols. 8vo.

Of this writer's former work we have not been able to meet with any account, or to obtain a sight of it. He “appears to be animated by a very laudable desire of extending the knowledge of Scripture. This he conceives will be most effectually done, by presenting the Gospel history under the most simple and familiar forms. His essays are only chapters of a continued work, and serve by their distribution to answer the same ends.” These scriptural essays “are not written quite in an unexceptionable style; nor are they altogether free from blemishes and defects. We do not, however, think the inaccuracies such, as to detract materially from the general merits of the performance, or to disqualify it from becoming a useful and engaging guide to the attainment of religious knowledge.” (*British Critic*, O. S. vol. xii. pp. 628. 632.)

Four hundred texts of Holy Scripture, with their corresponding Passages, explained to the understanding of common people, and arranged under the following heads:—1. Texts which appear contradictory. 2. Not to be understood literally. 3. Improperly translated. 4. Better translated otherwise. 5. Requiring explanation. 6. Wrested or perverted. 7. The parables.—The whole compiled with a view to promote religious knowledge, and facilitate the reading of the Divine Writings. By Oliver St. John Cooper, A. M. London, 1791, small 8vo.

The *Practical Expositor* of the more difficult texts that are contained in the Holy Bible: wherein the dreams in Daniel, and the visions of all the Prophets, and the two mystical Books of the Canticles and the Revelation are all clearly opened. By Richard Coore, D.D. London, 1683. 8vo.

Salomonis Deylingii *Observationes Sacræ*. 4to, 5 vols. Lipsiæ, 1735.

Joannis Doughtæi *Analecta Sacra, et Nortoni Knatchbullii Animadversiones in Libros Novi Testamenti*. Amstelodami, 1694, 8vo.

Jo. Aug. Ernesti *Opuscula Theologica*. 8vo. 2d edit. Lipsiæ, 1792.

H. F. Elsner, *Paulus Apostolus et Jesaias Propheta inter se comparati*. Vratislaviæ, 1821, 4to.

D. G. Goetzii *Variæ Celebriorum Medicorum, Observationes, quibus multa loca Novi Testamenti docte illustrantur*. Altdorf, 1740, 8vo.

Questions of considerable difficulty are in this work briefly but judiciously illustrated.

Theodori Hackspanii *Notæ philologico-theologicæ in varia et difficilia Veteris Testamenti*. Altdorf, 1664, 3 vols. 8vo.

A free and impartial Study of the Holy Scriptures recommended; being notes on some particular texts, with discourses and observations on various subjects. By Jos. Hallet junior. London, 1729, 1732, 1736. 3 vols. 8vo.

Many important topics of Scripture criticism and interpretation are discussed in these volumes. If the reader is not always convinced by the arguments of the learned author, he cannot fail of being pleased with the ingenuity and spirit of candour and piety which pervade them. Those discourses, which treat on the evidences of Christianity, are peculiarly valuable, for the lucid and forcible reasoning displayed in them. The nature of personal identity, in particular, with its application to the resurrection of Jesus Christ, is admirably illustrated in two discourses contained in the second volume.

Danielis Heinsii *Exercitationes Sacræ ad Novum Testamentum*. Cantab. 1640, 4to.

Jo. Jac. Hottingeri *Opuscula, philologica, critica, atque hermeneutica*. Lipsiæ, 1817, 8vo,

Biblical Criticism on the first fourteen Historical Books of the Old Testament; also on the first nine Prophetical Books. By Samuel Horsley, LL.D. late Lord Bishop of St. Asaph. London, 1820, 4 vols. 8vo.

Besides the critical pieces mentioned in the title page, these volumes (which are edited by the author's son, the Rev. Heneage Horsley) contain three valuable disquisitions, published in the Bishop's life-time, viz. 1. A general view of the first three chapters of Genesis, together with an inquiry into the etymology and import of the Divine Names of Eloah, Elohim, El, Jehovah, and Jah; which originally appeared in the *British Critic*, for 1802, in a review of the late Dr. Geddes's remarks on the Hebrew Scriptures. 2. A Critical Disquisition on the Eighteenth Chapter of Isaiah; and, 3. The Translation of the prophecy of Hosea (noticed p. 85 *supra*.) These are inserted as revised by their author. At the end of the fourth volume are translations of several Sacred Songs, with Critical Notes on them, and on a few other Sacred Pieces of which the Bishop has not given versions.

Conradi Ikenii *Dissertationes philologico-theologicæ in diversa Sacri Codicis utriusque Testamenti loca*. Ludg. Bat. 1749, 1770, 2 vols. 4to.

C. A. T. Keilii *Opuscula Academica ad Novi Testamenti Interpretationem grammatico-historicam, et Theologiæ Christianæ origines, pertinentia*. Edidit J. D. Goldhorn. Lipsiæ, 1821, 8vo.

Remarks on Select Passages in the Old Testament; to which are added eight sermons. By the late Benjamin Kennicott, D. D. London, 1777, 8vo.

For an account of this work, see *Monthly Review*, O. S. vol. lxxviii. pp. 477—489.

Petri Keuchenii Annotata in Novum Testamentum, cum præfatione Alberti. Lugd. Bat. 1755, 8vo. best edition.

Morsels of Criticism, tending to illustrate some few Passages in the Holy Scripture upon Philosophical Principles and an enlarged View of Things. By Edward King, Esq. F. R. S. and F. S. A. 4to. London, part i. 1784, part ii. 1800; also a second edition, 8vo. in three vols. London, 1800.

“ Mr. King’s particular aim is, to provide answers to the more subtle opponents of Christianity, and to trace the completion of the sacred oracles.” “ We cannot take our leave of this valuable work, without expressing our admiration of the singular union of ingenuity and piety which appears in every page. Few readers perhaps will follow the author’s steps with the same alacrity with which he proceeds through the most curious and subtle enquiries; but all must readily grant, that such an application of ingenuity, diligence, learning, and philosophical knowledge, is in a high degree praise-worthy.” (British Critic, O. S. vol. xvi. preface, p. iv. and p. 667.)

Geo. Chr. Knappii Scripta varii Argumenti, maximam partem exegeticam. Halæ, 1805, 2 vols. 8vo.

Jo. Bern. Koehleri Observationes philologicæ in loca selecta codicis sacri. Lugd. Bat. 1766, 8vo.

C. G. Küttneri Hypomnemata in Novum Testamentum. Lipsiæ, 1780, 8vo.

Geo. Dav. Kypke Observationes Sacræ in Novi Fœderis Libros. Vratislaviæ, 1755, 2 vols. 8vo.

The Complete Works of Dr. Lardner. London, 1789, 11 vols. 8vo. London, 1817, 5 vols. 4to.

In the applause of Dr. Lardner all parties of Christians are united, regarding him as the champion of their common and holy faith. Archbishop Secker, Bishops Porteus, Watson, and Tomline, and Doctors Jortin, Hey, and Paley, of the Anglican church;—Doctors Doddridge, Kippis, and Priestley, amongst the Dissenters, and all foreign Protestant biblical critics, have rendered public homage to his learning, his fairness, and his great merits as a Christian apologist. The candid of the literati of the Roman Catholic communion have extolled his labours. And even Morgan and Gibbon, professed unbelievers, have awarded to him the meed of faithfulness and impartiality. With his name is associated the praise of deep erudition, accurate research, sound and impartial judgment, and unblemished candour. The publication of his works constituted a new æra in the annals of Christianity; for, by collecting a mass of scattered evidences in favour of the authenticity of the evangelical history, he established a bulwark on the side of truth which infidelity has never presumed to attack. His “Credibility,” and his “Collection of Jewish and Heathen Testimonies,” may be said to have given the deistical controversy a new turn, and to have driven the assailants of the Gospel from the field of Christian antiquity, in which they esteemed themselves securely entrenched, into the by-paths of sarcasm and irony. How amply we are indebted to the elaborate researches of the learned and accurate Dr. Lardner, the numerous references to his writings in the course of the present work, will sufficiently attest. The quarto edition, recently completed, is handsomely executed, and has the additional merit of being a cheap publication.

Jo. Dav. Michaelis Syntagma Commentationum. Gottingen, 1759, 1767, 4to.

Jo. Georg. Michaelis Observationes Sacræ, 2d edition, Arnheim, 1752. Ejusdem Exercitationes theologico-philologicæ. Lug. Bat. 1757, 8vo.

Observationes selectæ in varia loca Novi Testamenti: sive Laur. Ramiresii de Prado Pentecontarchus, Alexandri Mori in Novum Fœdus

Notæ, et Petri Possini Societatis Jesu Spicilegium Evangelicum ; cum præfatione Jo. Alberti Fabricii et tab. æn. Hamburg, 1712, 8vo.

One of the rarest little books of sacred criticism. Dr. Harwood calls this a very useful collection, containing many excellent notes on particular passages of the New Testament.

Sam. Frid. Nathan Mori Dissertationes Theologicæ et Philologicæ, vol. i. Lipsiæ, 1787, vol. ii. *ibid.* 1794. 2d edition, *ibid.* 1798, 8vo.

Casp. Frid. Munthii Observationes philologicæ in Sacros Novi Testamenti Libros, ex Diodoro Siculo collectæ. Hafniæ et Lipsiæ, 1755, 8vo.

H. Muntinghe Sylloge Opusculorum ad doctrinam sacram pertinentium. Lugd. Bat. 1791, 1794, 2 vols. 8vo.

Jo. Aug. Noesselti Opusculorum ad interpretationem sacrarum Scripturarum, Fasciculus, I. 8vo, Halæ, 1785, Fasciculus II. *ibid.* 1787. Ejusdem, Exercitationes ad sacræ Scripturæ interpretationem. Halæ, 1808, 8vo.

Geo. Lud. Cæderi Observationum Sacrarum Syntagma, 8vo. Weisenburg, 1729. Ejusdem, Conjecturarum de difficilioribus SS. locos centuria, 8vo. Lipsiæ, 1738. Ejusdem, Animadversiones sacræ, Brunswick, 1747, 8vo.

Eliæ Palairèt Observationes philologico-criticæ in sacros Novi Fœderis Libros, Lugd. Bat. 1752, 8vo. Ejusdem Specimen Exercitationum philologico-criticarum in Sacros Novi Fœderis Libros, 1755, 8vo.

Augusti Pfeifferi Opera Omnia, 4to. 2 vols. Amst. 1704.

The first volume contains his *Dubia Vexata Scripturæ*, 400 notes on difficult passages of Scripture, *Ebraica atque exotica Novi Testamenti e suis fontibus derivata*, an explanation of Hebrew and other foreign words occurring in the New Testament, and ten dissertations on passages of peculiar difficulty in the sacred writings. The second volume consists of treatises on the criticism, interpretation, antiquities, &c. of the Bible.

Remarks on several Passages of Scripture, rectifying some errors in the printed Hebrew Text, pointing out several mistakes in the version, &c. By Matthew Pilkington, L. L. B. London, 1759, 8vo.

Extracts from the Pentateuch compared with similar passages from Greek and Latin authors, with notes. By Edward Popham, D. D. Oxford, 1802, 8vo.

Of this learned and ingenious work, the reader will find an analysis in the *British Critic*, (O. S.) vol. xx. pp. 289—294.

Corrections of various passages in the English version of the Old Testament, upon the authority of antient manuscripts, and antient versions, by the late W. H. Roberts, D. D. Provost of Eton College. Published by his son, W. Roberts, M. A. London, 1794, 8vo.

“The biblical scholar will infallibly receive with pleasure these remarks, from a man of undoubted learning and ingenuity. The chief intention of Dr. Roberts seems to have been that of lessening the number of words supplied in Italic in our public version, as not answering literally to any words in the Hebrew, by showing that in some cases they are necessary, and that in some, the sense may be filled up by other means. There are also many remarks of a more general kind.” In these observations, “can-

dour, modesty, and ingenuity will be found adorning learning." (British Critic, O. S. vol. iv. p. 648, and pref. p. vi.)

Discours Historiques, Critiques, Theologiques, et Moraux, sur les Evenemens les plus memorables du vieux et du nouveau Testament. Par M. Saurin. Avec des planches, 6 vols. A la Haye, 1735—1739, folio.

Mr. Vander Marck formed a design of representing on copperplates the most memorable events in sacred history; and he engaged Mr. Saurin to write an explanation of the plates; this gave rise to the discourses here published. There is an edition of them in 11 vols. 8vo. They are deservedly held in the highest esteem.

The Scripture Testimony to the Messiah: an Inquiry with a view to a satisfactory determination of the Doctrine taught in the Holy Scriptures concerning the Person of Christ. By John Pye Smith, D. D. London, 1818—1821, 3 vols. 8vo.

Though this admirable work was published as a reply to Mr. Belsham's *Calm Inquiry* concerning the person of Jesus Christ (of which it is a most satisfactory refutation), yet it claims a distinct notice in this place, on account of the very numerous philological explanations of difficult passages of Scripture which it contains. It is one of those biblical works of which the student will never regret the purchase; and is unquestionably the most elaborate defence and proof of the deity of Jesus Christ extant in our language.

Opuscula Exegetica, Critica, Dogmatica, scripsit, recognovit, variisque additamentis locupletavit H. A. Schott, Theol. Doctor et Prof. Ordin. Academiae Jenensis. Jena, 1817, 1818, 2 vols. 8vo.

Jo. Schulthessii, De Charismatibus spiritus Sancti. Pars prima. De vi et natura, ratione et utilitate Dotis Linguarum, in primos Discipulos Christi collatae, atque in posteros omnes deinceps ad finem usque sec. peren. Lipsiae, 1818, 8vo.

Gottlob Christiani Storr Dissertationes in librorum Novi Testamenti Historicorum aliquot locos, parts i.—iii. Tubingen, 1790—91—94, 4to.

Gottlob Christiani Storr Opuscula Academica ad interpretationem Librorum Sacrorum pertinentia. Tubingen, 1796, 1799, 1803. 3 vols. 8vo.

Besides various critical disquisitions of great merit, this work contains several commentaries on detached books of the New Testament.

Observations upon the expediency of revising the present English version of the four Gospels, and of the Acts of the Apostles. By John Symonds, LL.D. Professor of Modern History in the University of Cambridge, 1789, 4to.

Observations on the expediency of revising the present English version of the Epistles in the New Testament. By John Symonds, LL.D. 1794, 4to.

The same method of classification is pursued in both these publications. "Of the observations themselves it must be said, that many are just and useful; but many also are minute and over-refined." (British Critic, O. S. vol. iii. p. 552.)

Car. Chr. Titmanni Opuscula Theologica. Lipsiae, 1803, 8vo.

Various questions of sacred criticism are illustrated in this work, with singular ability.

Commentationes Theologicae, editae a Jo. Casp. Velthusen, C. Theoph. Kuinöel et Geo. Alex. Ruperti. Lipsiae, 1794, 1799, 6 vols. 8vo.

The first volume of this capital collection of critical tracts (in which various passages of the Old Testament are particularly illustrated) is now exceedingly scarce on the continent. A supplement to it was published by Messieurs Pott and Ruperti, at Helmsstadt, entitled *Sylloge Commentationum Theologicarum*, in 8 vols. 8vo, 1800—1807.

Campegii Vitringæ, *patris*, observationum sacrarum libri iv. Franequeræ, 1700, libri v. et vi. 1708, 4to.

Campegii Vitringæ, *fili*, Dissertationes Sacræ, cum animadversionibus Hermanni Venemæ. Franequeræ, 1731, 4to.

Silva Critica, sive in auctores sacros profanosque Commentarius philologus; concinnavit Gilbertus Wakefield, B. A. Cantabrigiæ, 1789—1795, 5 parts, 8vo.

The design of that eminent scholar Mr. Wakefield, in the plan of this work, was the union of theological and classical learning,—the illustration of the Scriptures by light borrowed from the philology of Greece and Rome, as a probable method of recommending the books of revelation to scholars. How ably this design was executed, the reader may see in the different critical journals of that time¹, where Mr. W.'s peculiar notions on some points are considered. An *Examen* of his work was published by H. C. A. Haenlein, in four small tracts, printed at Erlang, in 4to. 1798—1801.

Biblical Gleanings; or a Collection of Passages of Scripture, that have generally been considered to be mistranslated in the received English version, with proposed corrections; also the important various readings in both Testaments, and occasional notes interspersed, with a view to the illustration of obscure and ambiguous texts, with several other matters tending to the general elucidation of the Sacred Writings. By Thomas Wemyss, York, 8vo.

The ample title-page of this work sufficiently indicates the design of the industrious compiler; in the compass of little more than 250 pages, it presents a variety of important corrections of a multitude of obscure or ambiguous passages in the sacred writings, compiled from the biblical labours of upwards of fifty of the most distinguished critics, both British and foreign. In the event of a new translation or revision of our authorised version of the Holy Scriptures, this little book cannot fail of being eminently useful. Its value would have been enhanced if the compiler had specified the sources or authors of each emendation.

An Illustration of the Method of explaining the New Testament by the early opinions of Jews and Christians concerning Christ. By W. Wilson, B.D. Cambridge, at the University Press, 1797, 8vo.

“Though not expressly presented to the public as a refutation of Dr. Priestley’s ‘History of Early Opinions,’ and other works concerning the person of Christ, this performance is unquestionably to be received in this light. The author constantly keeps in view the arguments of this work just mentioned, and nearly passes over the same ground, in order to prove that the historical fact, relating to the opinions of the first Christians, is the reverse of that which the Doctor has represented, and consequently that the inference respecting the true meaning of the New Testament is directly contrary to that of the Unitarian hypothesis.—It would be injustice to the ingenious writer of this reply” to Dr. Priestley, “not to allow him, unequivocally, the praise of having written, in a perspicuous and correct style, a learned and well-digested tract, and of having conducted his part of the controversy with urbanity and candour.” (*Analytical Review*, vol. xxvi. pp. 568, 572.)

Petri Zornii *Opuscula Sacra*; hoc est, *Programmatum, Dissertationum, Orationum, Epistolarum, et Schediasmatum, in quibus præter selectissima Historiæ Ecclesiasticæ et Literariæ capita etiam plusquam*

¹ See particularly the *Monthly Review*, N. S. vol. v. pp. 54, *et seq.* vol. viii. p. 571 and vol. xvi. p. 235.

sexcenta Scripturæ loca, partim ex utriusque linguæ sanctoris genio, partim ex antiquitatum Hebraicarum Græcarum et Romanarum apparatu illustrantur ac vindicantur. Altonaviæ, 1731, 2 vols. 8vo.

In the present as well as in the preceding sections of this number of the Appendix, the author has endeavoured to bring forward the *principal commentators* and *biblical critics*, both British and foreign. Many of them indeed are too costly to be purchased by the generality of biblical students; but a considerable portion, if not the whole of them, is to be found in our public libraries, and it is desirable to know in what works the best information is to be procured, even though we may not in every instance be able to purchase them, as well as to be on our guard lest we should be misled (as the author has frequently been) in buying *cheap* books which are of comparatively little utility. Ample as these lists are, they might have easily been enlarged, if the limits of the present volume would have permitted it. The reader, however, who is curious in seeing what has been written in the nature of commentaries, may, (besides the authorities already referred to in p. 41. of this Appendix) consult the first volume of Mr Radcliffe's Catalogue of the Chetham Public Library at Manchester (Bibliotheca Chethamensis), pp. 14—60; and Bibliotheca Piersoniana, or Catalogue of the Rev. Dr. Pierson's Library (sold by auction in May 1815). The *Sale Catalogues* of Messrs. RIVINGTON and COCHRANE, and of Messrs. OGLE, DUNCAN, and Co. for 1821—2, are particularly valuable in a bibliographical point of view, for the numerous commentaries and other works on sacred criticism which they contain, both British and Foreign, especially the latter.

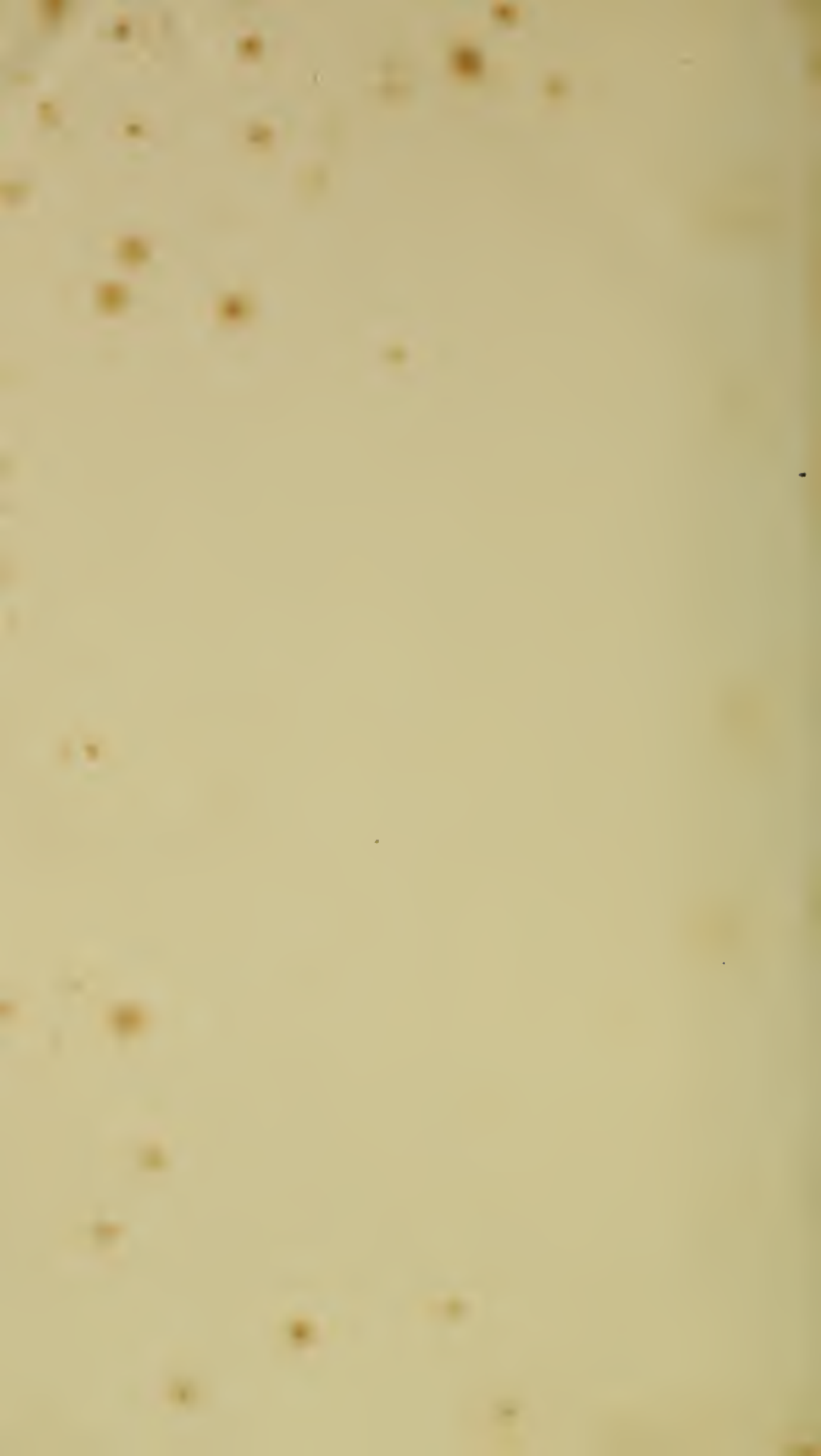
On the choice of commentators, it would be presumptuous in the author of this work to offer an opinion; the student will doubtless be regulated by the judgment of judicious friends or theological tutors. The Bishops of Durham, Chester (Cleaver), and Lincoln, have respectively published lists of such as they recommend to those who are preparing for the sacred office; and the Rev. Dr. Hales, in his *Analysis of Sacred Chronology*, (vol. ii. pp. xiii.—xx.) has given a useful list of the best biblical works *generally*, including editions of the Scriptures, Commentators, Lexicons, &c. &c, which are most deserving of attention. Nor, should the list be passed in silence which the late Rev. Dr. Edward Williams has inserted in the "Preacher's Library," (pp. 400—438.) appended to his useful collection of discourses by Bishop Wilkins, M. Claude, Professor Franck, Drs. Watts, Doddridge, &c. relative to the pastoral office, intitled "The Christian Preacher," 12mo, 2d edition, London, 1809.

THE END OF VOLUME II.

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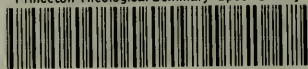






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