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THE NEW TESTAMENT QUOTATIONS,

COLLATED WITH THE

Scriptures of the Old Testament,

IN THE

ORIGINAL HEBREW AND THE VERSION OF THE LXX.;
AND WITH THE OTHER WRITINGS,
APOCRYPHAL, TALMUDIC, AND CLASSICAL,
CITED OR ALLEGED SO TO BE.

With Notes,

AND A COMPLETE INDEX.

BY HENRY GOUGH.

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PREFACE.

Although the subject of the present volume has attracted the attention of the church in a greater or less degree even from the time of the apostles, it seems in the earlier ages to have been treated but incidentally; nor does it appear to have been systematically discussed until after the Reformation. Since that period many lists of the quotations have been compiled,* and collections of the more obvious and direct citations have been, in several instances, printed at full length. Still it is believed that no arrangement of all, or nearly all, the passages of the New Testament which in a wide sense are entitled to be regarded as quotations, whether from Moses and the prophets or from writers not inspired, has hitherto appeared. A list of all known preceding works specifically devoted to the subject, and of some referring to it but in part, is appended to this Preface. Most of them have been used in the preparation of this volume.

The value of an arrangement of the New Testament quotations must be proportionate to the facility afforded by it for the study of the important class of scripture parallels in question. To facilitate this study is the end which I propose: others must judge how far I have accomplished it.

On the peculiar value and importance of the New Testament quotations, it is needless to enlarge. Some of their leading uses may however be briefly alluded to.

1. They afford conclusive evidence of the genuineness and inspiration of the ancient Scriptures. Far would I be from undervaluing *any* evidence which God has been pleased to grant us, that the Scriptures are indeed a revelation from Himself, and that their very letter has come down to us in all needful integrity. Such evidence is happily abundant and indisputable—it is in some respects increasing day by day—but the crowning evidence of the Old Testament to us as Christians is the fact of its constant recognition *as a whole* by Him in whom its promises, types, and prophecies all centre.

* The earliest seems to be that of Robert Stephens, prefixed to his Greek Testament, Paris, 1550. It has often been reprinted without acknowledgment.

2. The quotations illustrate the condition of the original text, and, through the medium of the Septuagint, form a most important link of connection between the Hebrew Scriptures and the Greek Testament. By them evidence is afforded as to the state of the Hebrew copies in the time of our Lord and His apostles, and as to the value of the masoretic points. The study of the citations may lead to the conclusion that the Hebrew text has not descended to us in perfect purity, and that the masoretic pointing, valuable as it doubtless is for many purposes, is a human commentary, not the word of God.* After all allowances for modes of quotation and the like, it is evident that the Hebrew copies followed, not only by the LXX., but by the inspired writers of the New Testament, sometimes varied from the modern Hebrew Bible. All this may be conceded, and more than this; yet shall the Word of God in its integrity be the heritage of the church, even to the end. *Copies* may exhibit some slight marks of man's infirmity; but the *archetype*, existing in the mind of God, and by His special providence reflected, as to all essential particulars, in our copies and even in our versions, shall stand unchanged and unchangeable. *Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.*†

3. The quotations are of the utmost value in the explanation of ancient types, histories, and predictions. Thus, in the Epistle to the Hebrews—to a great extent by means of quotations—we learn the meaning of the legal types. From citations we perceive that the histories of Genesis imply far more than we might have supposed from the mere narratives; and we are led to the conclusion that the principle of interpretation thus recognised is applicable, within certain limits, to other histories. Again, from the recorded literal fulfilment of the prophecies respecting Messiah's incarnation, passion, and resurrection, we are led to believe that a like fulfilment awaits the predictions of His glorious kingdom.

4. The comparison of a quotation with the original passage and its context, not unfrequently supplies a demonstration of the truth of some great article of faith, such as no reasoning can subvert. This is particularly apparent with respect to the fundamental doctrines of a Trinity of Persons in the Unity of the Godhead, and of the Divinity of the Son and of the Holy Ghost—themes not for speculation, but for adoration.

* Its invention is assigned, by the best authorities, to about A.D. 500.

† Matt. v. 18.

5. Lastly, the quotations form a most important link between the Old Testament and the New, not in the letter only, but in the spirit. They aid us in the contemplation of the marvellous and perfect *unity of design* which pervades the Word of God.

The present volume is intended to comprise all the quotations which occur in the New Testament; understanding by the term "quotations," not only the direct and formal extracts from pre-existing writings, but likewise those passages which are substantially quotations from such writings, though not so in form; or which may be regarded as distinct verbal allusions to particular passages of pre-existing writings. The quotations are distributed under the following heads.

I. *Quotations from the Old Testament.* These are given in the original Hebrew, without points; the version of the LXX., from the Vatican text; and the Greek of the New Testament, from the *textus receptus;* various readings being added, so far as they tend to the reconciliation or illustration of the several copies. The original Hebrew and the Greek of the New Testament, are accompanied by the Authorised English version; and the LXX., by an original translation, as nearly conformable to our English version as a close rendering would permit. The distinction between direct quotations and verbal allusions being (when the original passages and the citations are placed in juxta-position) self-apparent, the texts in this division are disposed in one unbroken series, in the order of the Old Testament: an arrangement which has the advantage of displaying all the citations of any given passage at one view. This division of the work includes the sections numbered from 1 to 614, besides a few quotations from doubtful places, numbered from 615 to 627.

II. *Alleged Quotations from Apocryphal Books;* in the original languages and in English. Though it cannot be denied that this division comprises some striking coincidences of expression, I am satisfied that not one of them is really a quotation; and it is worthy of remark, that although Romanists frequently assert that some of the Apocryphal Books are cited in the New Testament, not one single example is adduced in the list of quotations commonly appended to the Vulgate Bible.* This division comprises the sections numbered from i. to xxiii.

* Index Testimoniorum a Christo et Apostolis in Novo Testamento citatorum ex Veteri.

III. *Supposed Quotations from Ancient Jewish Writings;* together with some examples of the use of *Jewish Proverbs and Forms of Speech.* Here, again, there is not one undoubted instance of a quotation from writings now existing: proverbial usage is nearly, if not quite, sufficient to account for all. The sections in this division are reckoned from A to Ll.

IV. *Quotations from Greek Poets, etc.* This division contains a greater number of passages regarded as quotations from classic sources, than any former volume; but the fact of quotation is, in many cases, very disputable. The sections are numbered from α′ to ια′.

The volume concludes with a few *Notes,* and an *Index* of texts in the order of the New Testament.

Into the subject of modes of quotation, and the application of the cited passages, whether for proof or illustration, I do not conceive it necessary to enter further than I have done already in the Notes. As to the copies quoted, it is sufficiently apparent that the vast majority of citations are taken from the Septuagint, often though it differs from the Hebrew, and that citations differing from the Septuagint are comparatively few. Occasionally the Hebrew is followed where it differs from the Septuagint: in other cases, quotations give the sense rather than the words. Some difficulties that occur are referred to in the concluding Notes.

Large as this collection is, it must not for a moment be supposed that it comprehends all the verbal similarities to the Old Testament, and especially to the Septuagint version of it, which the New Testament contains. In truth, "the version of the LXX. is not to be regarded merely as the first and most important of all versions of the Old Testament, whether ancient or modern; but as constituting a great historical fact or epoch in the plan of the Christian dispensation."* It was made in the wonderful providence of God in order to prepare the way for the calling of the Gentiles. The whole New Testament is founded on it: most, if not all, of the doctrinal terms of the Gospel are derived from it:† and, had not such a translation

* Grinfield, Apology for the Septuagint, p. 80.

† Κύριος, for example, which, as applied to our Saviour, is certainly in many cases the equivalent of יהוה. Ἐγώ εἰμι and ὁ ὤν are both incommunicable names of Deity. Χριστὸς is the Sept. rendering of משיח, and Πνεῦμα of רוח. Πιστὸς means, in classic Greek, *one who adheres to truth:* in Hellenistic Greek, it

been published and received a proper time before our Saviour's advent, the composition of the New Testament in Greek would, humanly speaking, have been impossible. An idea of the vast extent to which Septuagintal phraseology is employed in the New Testament may be gained from the immense mass of citations, allusions, and parallels of thought and expression — "thousands and tens of thousands of incidental resemblances"—collected in the learned and most valuable works of the Rev. E. W. Grinfield, M.A.;* to which, and still more to whose personal kindness and courtesy, it is my pleasing duty to record my obligations.

I have also to acknowledge the valuable assistance of Thomas Ellis, Esq., F.R.A.S., in several important particulars, especially in the third division of the work, and with regard to the Ethiopic passage from the book of Enoch.

In conclusion, I would express my earnest desire, that it may please God favourably to accept this attempt to promote the study of His holy Word, to pardon all that is or has been amiss in connection with it, and to use it as it shall seem good to Himself.

H. G.

London, *Sept.* 1855.

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ordinarily signifies, *one who believes* or *trusts*. Δικαιοῦν, in its classic acceptation, is *to adjudge*, even *to punish*; scripturally, it is *to justify*. The list might be indefinitely extended.

* Η Καινη Διαθηκη ... Novum Testamentum Græcum editio Hellenistica. 2 tomi. *Lond.* 1843. 8vo.

Scholia Hellenistica in Novum Testamentum, etc. 2 partes. *Lond.* 1848. 8vo.

An Apology for the Septuagint. *Lond.* 1850. 8vo.

List of Treatises on the New Testament Quotations.

(*Chiefly from* Horne's *Introd. 9th ed. vol.* v. *p.* 200.)

1. Sacrorum Parallelorum Libri Tres (Latine). Per Fra. Junium. *Heidelb.* 1588. 4to.
2. Jo. Drusii Parallela Sacra: hoc est, Locorum Veteris Testamenti cum iis quae in Novo citantur conjuncta Commemoratio, Ebraice et Graece, cum Notis. *Franeck.* 1588. 4to.
   Republished 1616. 4to. Also in the Critici Sacri.
3. Βιβλος Καταλλαγης, in quo secundum veterum Theologorum Hebraeorum Formulas allegandi, et Modos interpretandi, conciliantur Loca ex V. in N.T. allegata. Auctore Gul. Surenhusio. *Amst.* 1713. 4to.
4. Imm. Hoffmanni Demonstratio Evangelica per ipsum Scripturarum consensum, in oraculis ex Vet. Testamento in Novo allegatis declarata. Edidit ... T. G. Hegelmaier. 3 vol. *Tub.* 1773, 79, 81. 4to.
5. 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 Tho. Randolph, D.D. *Oxford* (1782). 4to.
6. The Modes of Quotation used by the Evangelical Writers explained and vindicated. By the Rev. Dr. Hen. Owen. *Lond.* 1789. 4to.
7. A Collation of the Quotations from the Old Testament in the New, with the Septuagint. (In the 9th and 10th volumes of the Christian Observer, 1810, 1811. By T. S., i.e. the Rev. Tho. Scott.) 8vo.
8. Passages cited from the Old Testament by the writers of the New Testament, compared with the original Hebrew and the Septuagint version. Arranged by the Junior Class in the Theological Seminary, Andover [United States]; and published at their request, under the superintendence of M. Stuart. *Andover, Mass.* 1827. 4to.
9. Quotations from the Old Testament in the New. (In Sacred Hermeneutics, by Sam. Davidson, LL.D., pp. 334—515. *Edinb.* 1843.) 8vo.
10. Tables of the Quotations, etc. (In the Rev. T. H. Horne's Introduction, 9th ed. vol. ii. pp. 282—323. *Lond.* 1846.) 8vo.
11. Citata et Parallela (Graece. In the Rev. E. W. Grinfield's Novum Testamentum Graecum, editio Hellenistica; tom. ii. pp. 1447—93. *Lond.* 1843. And (prioribus addenda) in his Scholia Hellenistica; pars altera, pp. 859—944. *Lond.* 1848). 8vo.

ABBREVIATIONS EXPLAINED.

... These marks denote the omission of three or more words in the same verse.

— This mark placed at the beginning or end of a verse, implies an abrupt commencement or conclusion. It does not signify that any words are omitted in the same verse, but that the verse is a portion of a sentence.

‖ and §. These marks denote parallel places in the gospels. The Harmony adopted is that of Dr. Robinson.

¶ Notes with this mark prefixed are the marginal readings of our English Bible.

The various readings of the LXX. are taken from the great work of Holmes and Parsons. The numbers annexed to many of them denote the MSS. in which they occur. Roman numerals denote *uncial* MSS. (as III. which is the Codex Alexandrinus): Arabic numerals refer to *cursive* copies. Readings not distinguished by numbers exist only in MSS. of the latter class.

M. G. and S. appended to various readings of the New Testament, denote Mill, Griesbach, and Scholz.

It is believed that all other abbreviations will be self-apparent.

I. QUOTATIONS FROM THE OLD TESTAMENT.

GEN. 1:1. (1)[a] GEN. 1:1.

בראשית ברא אלהים את השמים ואת הארץ׃

IN THE BEGINNING God created the heaven and the earth.

Ἐν ἀρχῇ ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν.

IN THE BEGINNING God made the heaven and the earth.

JOHN 1:1, 2. Ἐν ἀρχῇ ἦν [b]ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεὸν, καὶ Θεὸς ἦν ὁ Λόγος. [2] οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν.

IN THE BEGINNING was the Word, and the Word was with God, and the Word was God. [2] The same was in the beginning with God.

[a] Compare 1 John 1:1. Ὃ ἦν ἀπ' ἀρχῆς· *That which was from the beginning;* and the N.T. texts in No. 3. Comp. also Exod. 20:11, inf. [b] ὁ Λόγος· see Psa. 33:6, inf.

GEN. 1:26, 27. (2) GEN. 1:26, 27.

ויאמר אלהים נעשה אדם בצלמנו כדמותנו[a] ... [27] ויברא אלהים את האדם בצלם אלהים ברא אתו...

And God said, Let Us make man in Our image, after Our likeness... [27] So God created man in His *own* image, in the image of God created He him ...

Καὶ εἶπεν ὁ Θεὸς, Ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν καὶ καθ' ὁμοίωσιν ... [27] καὶ ἐποίησεν ὁ Θεὸς τὸν ἄνθρωπον· κατ' εἰκόνα Θεοῦ ἐποίησεν αὐτόν ...

And God said, Let Us make man after Our image and after *Our* likeness... [27] And God made man; according to the image of God made He him ...

(GEN. 5:1.)

... ביום ברא אלהים אדם בדמות אלהים עשה אתו׃

... In the day that God created man, in the likeness of God made He him.

(GEN. 5:1.)

... ᾗ ἡμέρᾳ ἐποίησεν ὁ Θεὸς τὸν [b]Ἀδὰμ, κατ' εἰκόνα Θεοῦ ἐποίησεν αὐτόν.

... In the day that God made Adam, according to the image of God made He him.

(Gen. 9:6.)

... כי בצלם אלהים עשה את האדם :

... for in the image of God made He man.

(Gen. 9:6.)

... ὅτι ἐν εἰκόνι Θεοῦ ἐποίησα τὸν ἄνθρωπον.

... for in the image of God made He man.

1 Cor. 11:7. Ἀνὴρ μὲν γὰρ οὐκ ὀφείλει κατακαλύπτεσθαι τὴν κεφαλήν, εἰκὼν καὶ δόξα Θεοῦ ὑπάρχων ...

For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God ...

2 Cor. 4:4. ... τοῦ Χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ Θεοῦ.

... of Christ, who is the image of God ...

Eph. 4:24. — καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον, τὸν κατὰ Θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι [c] τῆς ἀληθείας.

— and that ye put on the new man, which after God is created in righteousness and [d] true holiness.

Col. 3:10. — καὶ ἐνδυσάμενοι τὸν νέον, τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν.

— and have put on the new *man*, which is renewed in knowledge after the image of Him that created him.

Jas. 3:9. ... καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους τοὺς καθ' ὁμοίωσιν Θεοῦ γεγονότας.

... and therewith curse we men, which are made after the similitude of God.

[a] Sam. ובדמיתי, like the LXX. [b] ἄνθρωπον. [c] καὶ ἀληθείᾳ. [d] ¶ Or, *holiness of truth.*

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(3)

Gen. 1:27.

... זכר ונקבה ברא אתם :

... male and female created He them.

Gen. 1:27.

... ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς.

... male and female made He them.

(Gen. 5:2.)

... זכר ונקבה בראם

Male and female created He them ...

(Gen. 5:2.)

Ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς ...

Male and female made He them ...

Matt. 19:4. ... Οὐκ ἀνέγνωτε ὅτι ὁ ποιήσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς ; ...

... Have ye not read, that He which made *them* at the beginning made them male and female? ...

Mark 10:6. Ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς ὁ Θεός.

But from the beginning of the creation God made them male and female.

GEN. 2:2. (4) GEN. 2:2.

... וישבת ביום השביעי מכל מלאכתו אשר עשה :

... καὶ κατέπαυσε [a] τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ, ὧν ἐποίησε.

... and He rested on the seventh day from all His work which He had made.

... and He rested on the seventh day from all His works which He made.

HEB. 4:4. *Εἴρηκε γάρ που περὶ τῆς ἑβδόμης οὕτω· Καὶ κατέπαυσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ.*

For He spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all His works.[b]

[a] Many MSS. read, *κατέπαυσεν ὁ Θεὸς*, and still more insert *ἐν*. [b] See also ver. 10.

GEN. 2:7. (5) GEN. 2:7.

... ויהי האדם לנפש חיה :

... καὶ ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν.

... and man became a living soul.

... and the man [a] became a living soul.

1 COR. 15:45. *Οὕτω καὶ γέγραπται, Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν ...*

And so it is written, The first man Adam was made a living soul ...

[a] Or, *was made.*

GEN. 2:9,10. (6)[a] GEN. 2:9,10.

... ועץ החיים בתוך הגן ... [10] ונהר יצא מעדן להשקות את הגן ...

... καὶ τὸ ξύλον τῆς ζωῆς ἐν μέσῳ [b] τοῦ παραδείσου ... [10] ποταμὸς δὲ ἐκπορεύσεται ἐξ [c] Ἐδὲμ ποτίζειν τὸν παράδεισον ...

... the tree of life also in the midst of the garden ... [10] And a river went out of Eden to water the garden ...

... and the tree of life in the midst of the paradise ... [10] And a river proceedeth out of Edem to water the paradise ...

REV. 2:7. [d] *... Τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὅ ἐστιν ἐν* [e] *μέσῳ τοῦ παραδείσου τοῦ Θεοῦ.*

... To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

REV. 22:1, 2, 14, 19. *Καὶ ἔδειξέ μοι* [f] *καθαρὸν ποταμὸν ὕδατος ζωῆς ... ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ Θεοῦ καὶ τοῦ Ἀρνίου.* [2] *ἐν μέσῳ τῆς πλατείας αὐτῆς, καὶ τοῦ ποταμοῦ, ἐντεῦθεν καὶ ἐντεῦθεν, ξύλον ζωῆς ...* --- [14] *... ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς ...* --- [19] *... ἀφαιρήσει ὁ Θεὸς τὸ μέρος αὐτοῦ ἀπὸ* [g] *βίβλου τῆς ζωῆς ...*

And he shewed me a pure river of water of life ... proceeding out of the throne of God and of the Lamb. [2] In the midst of the street of it, and on either side of the river, *was there* the tree of life ... ---[14] ... that they may have right to the tree of life ... ---[19] ... God shall take away his part [b] out of the book of life ...

[a] Comp. Isaiah 65:22 (LXX. and Chaldee), and Prov. 3:18. [b] *τῷ παραδείσῳ.* Alex. [c] 'Εδέν, Compl. [d] Comp. Gen. 3:22. ... *lest he ... take also of the tree of life, and eat, and live for ever.* [e] *τῷ παραδείσῳ τοῦ Θεοῦ μου.* G. and S. Comp. Gen. 3:3 (LXX.), 'Απὸ δὲ τοῦ καρποῦ τοῦ ξύλου, [the tree of knowledge.] *ὅ ἐστιν ἐν μέσῳ τοῦ παραδείσου, κ.τ.λ.* [f] Om. *καθαρὸν.* G. and S. [g] *τοῦ ξύλου.* G. and S. [h] ¶ Or, *from the tree of life.*

Gen. 2:23. (7)[a] Gen. 2:23.

ויאמר האדם זאת הפעם עצם מעצמי ובשר מבשרי ...

Καὶ εἶπεν Ἀδὰμ, Τοῦτο νῦν ὀστοῦν ἐκ τῶν ὀστέων μου, καὶ σὰρξ ἐκ τῆς σαρκός μου ...

And Adam said, This *is* now bone of my bones, and flesh of my flesh ...

And Adam said, This *is* now bone [b] of my bones and flesh of my flesh ...

Eph. 5:30. *Ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ, [c] ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων αὐτοῦ.*

For we are members of His body, of His flesh, and of His bones.

[a] Compare Gen. 29:14. Jud. 9:2. 2 Sam. (alias 2 Kings) 5:1. 19:12, 13. [b] Or, *out of.* [c] *ἐκ τῆς σαρκὸς* and the words following are omitted in some MSS.

Gen. 2:24. (8) Gen. 2:24.

על כן יעזב איש את אביו ואת אמו ודבק באשתו והיו [a] לבשר אחד :

[b] *Ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα,* [c] *καὶ προσκολληθήσεται* [d] *πρὸς τὴν γυναῖκα αὐτοῦ· καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.*

Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.

Therefore shall a man leave his father and *his* mother, and [c] shall be joined unto his wife; and they twain shall be one flesh.

Matt. 19:5, 6. — *καὶ εἶπεν, Ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα, καὶ* [f] *προσκολληθήσεται τῇ γυναικὶ αὐτοῦ· καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.* [6] *ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ σὰρξ μία ...*

— and said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh. [6] Wherefore they are no more twain, but one flesh ...

MARK 10:7, 8. Ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται [g] πρὸς τὴν γυναῖκα αὐτοῦ· [8] καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ [h] μία σάρξ.

For this cause shall a man leave his father and mother, and cleave to his wife; [8] and they twain shall be one flesh: so they are no more twain, but one flesh.

1 COR. 6:16. ... Ἔσονται γάρ, φησὶν, οἱ δύο εἰς σάρκα μίαν.

... for, Two, saith He, shall be one flesh.

EPH. 5:31. Ἀντὶ τούτου καταλείψει ἄνθρωπος τὸν πατέρα [i] αὐτοῦ καὶ τὴν μητέρα, [k] καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ· καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.

For this cause shall a man leave his father and mother, and shall be joined unto his wife; and they two shall be one flesh.

[a] Sam. כישניהם, like the LXX., Syr., Vulg., and Arabic. [b] Ἀντὶ. one MSS. and many Fathers. [c] Ad. αὐτοῦ. Alex. and many others. [d] τῇ γυναικὶ αὐτοῦ. Alex. [e] Gr. *shall be cemented.* [f] κολληθήσεται. S. [g] τῇ γυναικὶ αὐτοῦ. [h] σὰρξ μία. [i] Om. αὐτοῦ. [k] καὶ κολληθήσεται τῇ γυναικὶ αὐτοῦ· others, καὶ προσκ. τῇ γ. αὐτοῦ.

GEN. 3:13. (9) GEN. 3:13.

... ותאמר האשה הנחש השיאני ... καὶ εἶπεν ἡ γυνή, Ὁ ὄφις ἠπάτησέ με ...

... And the woman said, The serpent beguiled me ... ... And the woman said, The serpent beguiled me ...

2 COR. 11:3.[a] ... ὡς ὁ ὄφις Εὔαν ἐξηπάτησεν ...

... as the serpent beguiled Eve ...

[a] Compare 1 Tim. 2:14, Καὶ Ἀδὰμ οὐκ ἠπατήθη· ἡ δὲ γυνὴ ἀπατηθεῖσα· also Rev. 12:9, and 20:2, ὁ ὄφις ὁ ἀρχαῖος, *that old serpent,* [or, *the serpent of the beginning*; referring to Gen. 3:13 in connection with Gen. 1:1.]

GEN. 3:17, 18. (10) GEN. 3:17, 18.

[18] וקוץ ... ארורה האדמה בעבורך ודרדר תצמיח לך ... ... ἐπικατάρατος ἡ γῆ ... [18] ἀκάνθας καὶ τριβόλους ἀνατελεῖ σοι ...

... cursed *is* the ground ... [18] thorns also and thistles shall it [a] bring forth to thee ... ... cursed *is* the ground ... [18] thorns and thistles shall it bring forth to thee ...

HEB. 6:8. — ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους, ἀδόκιμος καὶ κατάρας ἐγγὺς ...

— but that [b] which beareth thorns and briars *is* rejected, and *is* nigh unto cursing ...

[a] ¶ Heb. *cause to bud,* [or, *to spring up*; and so the LXX.] [b] Sc. γῆ, *earth,* ver. 7.

Gen. 4:4.	(11)	Gen. 4:4.
וישע יהוה אל הבל ואל מנחתו : ...		... καὶ ἐπεῖδεν ὁ Θεὸς ἐπὶ Ἄβελ καὶ ἐπὶ τοῖς δώροις αὐτοῦ.
... And the Lord had respect unto Abel and to his offering.		... and God looked upon Abel and upon his gifts.

Heb. 11:4. ... μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ [a] τοῦ Θεοῦ ...
... God testifying of his gifts ...

[a] τῷ Θεῷ.

Gen. 4:24.	(12)	Gen. 4:24.
כי שבעתים יקם קין ולמך שבעים ושבעה :		Ὅτι ἑπτάκις ἐκδεδίκηται ἐκ Κάϊν ἐκ δὲ Λάμεχ, ἑβδομηκοντάκις ἑπτά.
If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.		Because vengeance has been exacted of Cain seven times, *it shall be exacted* of Lamech seventy times seven.

Matt. 18:22. ... Οὐ, λέγω σοι, ἕως ἑπτάκις, ἀλλ' ἕως ἑβδομηκοντάκις ἑπτά.
... I say not unto thee, until seven times, but until seventy times seven.

Gen. 5:1.	see	Gen. 1:27 (No. 2).

Gen. 5:2.	see	Gen. 1:27 (No. 3).

Gen. 5:24.	(13)[a]	Gen. 5:24.
ויתהלך חנוך את האלהים ואיננו כי לקח אתו אלהים :		Καὶ εὐηρέστησεν Ἐνὼχ τῷ Θεῷ· [b]καὶ οὐχ εὑρίσκετο, [c]ὅτι μετέθηκεν αὐτὸν ὁ Θεός.
And Enoch walked with God: and he *was* not; for God took him.		And Enoch pleased God: and he was not found, for God translated him.

Heb. 11:5, 6. Πίστει Ἐνὼχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον· καὶ οὐχ εὑρίσκετο, διότι μετέθηκεν αὐτὸν ὁ Θεός· πρὸ γὰρ τῆς μεταθέσεως [d]αὐτοῦ μεμαρτύρηται εὐηρεστηκέναι τῷ Θεῷ· [6] χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστῆσαι ...

By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. [6] But without faith *it is* impossible to please *Him* ...

[a] Comp. Sirach 44:16, Ἐνὼχ εὐηρέστησε Κυρίῳ, καὶ μετετέθη. *Enoch pleased the Lord, and was translated.* [b] Om. καὶ οὐχ εὑρ. [c] διότι, Alex. [d] Om. αὐτοῦ.

GEN. 8:21.

וירח יהוה את ריח הניחח ...

And the LORD smelled [a] a sweet savour ...

(EXOD. 29:18.)

... עלה הוא ליהוה ריח ניחוח ...

... it *is* a burnt-offering unto the LORD: it *is* a sweet savour ...

(LEV. 1:9.)

... עלה אשה ריח ניחוח ליהוה:

... a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

(LEV. 4:31.)

... והקטיר הכהן המזבחה לריח ניחח ליהוה...

... and the priest shall burn *it* upon the altar for a sweet savour unto the LORD ...

(LEV. 17:4.)

Not in the Hebrew.

(NUM. 15:3.)[d]

... ריח ניחח ליהוה ...

... a sweet savour unto the LORD ...

(EZE. 20:41.)

בריח ניחח ארצה אתכם ...

I will accept you with your sweet savour ...

(14)

GEN. 8:21.

Καὶ ὠσφράνθη Κύριος ὁ Θεὸς ὀσμὴν εὐωδίας ...

And the Lord God smelled [b] a sweet savour ...

(EXOD. 29:18.)

...ὁλοκαύτωμα τῷ Κυρίῳ εἰς ὀσμὴν εὐωδίας ...

... a whole burnt-offering to the Lord for a sweet savour ...

(LEV. 1:9.)

... κάρπωμά ἐστι θυσία ὀσμὴ εὐωδίας τῷ Κυρίῳ.

... it is a burnt-offering, a sacrifice, a sweet savour unto the Lord.

(LEV. 4:31.)

... καὶ ἀνοίσει ὁ ἱερεὺς ἐπὶ τὸ θυσιαστήριον εἰς ὀσμὴν εὐωδίας Κυρίῳ ...

... and the priest shall offer *it* upon the altar for a sweet savour unto the Lord ...

(LEV. 17:4.)

... ὥστε ποιῆσαι αὐτὸ εἰς ὁλοκαύτωμα ἢ σωτήριον Κυρίῳ δεκτὸν εἰς ὀσμὴν εὐωδίας ...

... so as to [c] sacrifice it for a whole burnt-offering or a peace-offering acceptable unto the Lord for a sweet savour ...

(NUM. 15:3).

... ὀσμὴν εὐωδίας τῷ Κυρίῳ ...

... a sweet savour unto the Lord ...

(IEZE. 20:41.)

Ἐν ὀσμῇ εὐωδίας προσδέξομαι ὑμᾶς ...

I will accept you with a sweet savour ...

[c] EPH. 5:2. ... *καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς, καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ Θεῷ εἰς ὀσμὴν εὐωδίας.*

... as Christ also hath loved us, and hath given Himself for us, an offering and a sacrifice to God for a sweet-smelling savour.

PHIL. 4:18. ... *δεξάμενος παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὀσμὴν εὐωδίας, θυσίαν δεκτὴν, εὐάρεστον τῷ Θεῷ.*

... having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.

[a] ¶ Heb. *a savour of rest.* [b] Gr. *a savour of sweetness.* [c] Gr. *make.* [d] See also verses 7, 10, 13, 14. [e] Compare 2 Cor. 2:15, 16, "Οτι Χριστοῦ εὐωδία ἐσμὲν τῷ Θεῷ ... ὀσμὴ θανάτου ... ὀσμὴ ζωῆς, κ.τ.λ.

GEN. 9:6. see GEN. 1:27 (No. 2).

GEN. 12:1. (15) GEN. 12:1.

וַיֹּאמֶר יְהוָה אֶל אַבְרָם לֶךְ לְךָ מֵאַרְצְךָ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ אֶל הָאָרֶץ אֲשֶׁר אַרְאֶךָּ׃

Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee.

Καὶ εἶπε Κύριος τῷ Ἄβραμ, Ἔξελθε ἐκ τῆς γῆς σου, καὶ ἐκ τῆς συγγενείας σου, καὶ ἐκ τοῦ οἴκου τοῦ πατρός σου· [a] *καὶ δεῦρο εἰς* [b] *τὴν γῆν ἣν ἄν σοι δείξω.*

And the Lord said to Abram, Get thee out of thy country, and out of thy kindred, and out of thy father's house; and come into the land that I will shew thee.

ACTS 7:3. — *καὶ εἶπε πρὸς αὐτὸν, Ἔξελθε ἐκ τῆς γῆς σου, καὶ ἐκ τῆς συγγενείας σου,* [c] *καὶ δεῦρο εἰς* [d] *γῆν ἣν ἄν σοι δείξω.*

— and said unto him, Get thee out of thy country, and from thy kindred, and come into the land that I shall shew thee.

[a] Om. *καὶ δεῦρο.* Alex. [b] Many MSS. om. *τὴν.* [c] Ad. *καὶ ἐκ τοῦ οἴκου τοῦ πατρός σου.* Cod. Laud. [d] Ad. *τὴν.*

GEN. 12:3. (16)[a] GEN. 12:3.

... וַאֲבָרְכָה מְבָרְכֶיךָ וּמְקַלֶּלְךָ אָאֹר

And I will bless them that bless thee, and curse him that curseth thee ...

Καὶ εὐλογήσω τοὺς εὐλογοῦντάς σε, καὶ τοὺς καταρωμένους σε καταράσομαι ...

And I will bless them that bless thee, and curse them that curse thee ...

‖MATT. 5:44. ... *εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς ...*

... bless them that curse you ...

‖Luke 6:28. *Εὐλογεῖτε τοὺς καταρωμένους* [b] *ὑμῖν* ...
Bless them that curse you ...

Rom. 12:14. *Εὐλογεῖτε τοὺς διώκοντας ὑμᾶς· εὐλογεῖτε καὶ μὴ καταρᾶσθε.*
Bless them which persecute you: bless and curse not.

[a] Compare Gen. 27:29. Num. 24:9. 1 Cor. 4:12. 1 Pet. 2:23, and 3:9.
[b] *ὑμᾶς.* G. and S.

Gen. 12:3. (17)[a] Gen. 12:3.

ונברכו בך כל משפחת ... האדמה׃

... καὶ [b] *ἐνευλογηθήσονται ἐν σοὶ πᾶσαι αἱ φυλαὶ τῆς γῆς.*

... and in thee shall all families of the earth be blessed.

... and in thee shall all the tribes of the earth be blessed.

(Gen. 22:18.) (Gen. 22:18.)

והתברכו בזרעך כל [c] גויי הארץ...

Καὶ [d] *ἐνευλογηθήσονται ἐν τῷ σπέρματί σου πάντα τὰ ἔθνη* [e] *τῆς γῆς* ...

And in thy seed shall all the nations of the earth be blessed ...

And in thy seed shall all the nations of the earth be blessed ...

Acts 3:25. ... *καὶ τῆς διαθήκης ἧς διέθετο ὁ Θεὸς πρὸς τοὺς πατέρας ἡμῶν, λέγων πρὸς Ἀβραάμ, Καὶ* [f] *τῷ σπέρματί σου ἐνευλογηθήσονται πᾶσαι αἱ πατριαὶ τῆς γῆς.*
... and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

Gal. 3:8. *Προϊδοῦσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοῖ τὰ ἔθνη ὁ Θεὸς, προευηγγελίσατο τῷ Ἀβραὰμ, ὅτι* [g] *Εὐλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη.*
And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying,* In thee shall all nations be blessed.

[a] Comp. Gen. 18:18, ... *and all the nations of the earth shall be blessed in him.* See also the renewal of the promise to *Isaac*, Gen. 26:4; and to *Jacob*, Gen. 28:14. [b] *εὐλογηθήσονται.* Alex. Compl. [c] Sam. גוי *nation* [d] *εὐλογηθήσονται.* Alex. Compl. [e] Om. *τῆς γῆς.* Alex. [f] Ad. *ἐν.* G. and S. [g] *Ἐνευλογηθήσονται.* M. G. and S.

Gen. 13:15. (18)[a] Gen. 13:15.

כי את כל הארץ אשר אתה ראה לך אתננה ולזרעך עד עולם׃

Ὅτι πᾶσαν τὴν γῆν ἣν σὺ ὁρᾷς, σοὶ δώσω αὐτὴν, καὶ τῷ σπέρματί σου ἕως [b] *αἰῶνος.*

For all the land which thou seest, to thee will I give it, and to thy seed for ever.

For all the land which thou seest, to thee will I give it, and to thy seed for ever.

(Gen. 17:8.)[c]

ונתתי לך ולזרעך אחריך את ארץ מגריך ...

And I will give unto thee, and to thy seed after thee, the land [d] wherein thou art a stranger ...

(Gen. 17:8.)[c]

Καὶ δώσω σοι καὶ τῷ σπέρματί σου μετὰ σὲ τὴν γῆν ἣν παροικεῖς ...

And I will give unto thee, and to thy seed after thee, the land which thou sojournest in ...

(Gen. 24:7.)

... ואשר נשבע לי לאמר לזרעך אתן את הארץ הזאת ...

... and that sware unto me, saying, Unto thy seed will I give this land ...

(Gen. 24:7.)

... καὶ [e] ὃς ὤμοσε μοι, λέγων, Σοὶ δώσω τὴν γῆν ταύτην καὶ τῷ σπέρματί σου ...

... and that sware unto me, saying, Unto thee will I give this land, and to thy seed ...

Luke 1:55. *... τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ [f] εἰς τὸν αἰῶνα.*

... to Abraham and to his seed for ever.

Gal. 3:16,19. *Τῷ [g] δὲ Ἀβραὰμ ἐρρήθησαν αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι αὐτοῦ· οὐ λέγει, Καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἑνός, Καὶ τῷ σπέρματί σου, ὅς ἐστι Χριστός. --- [19] ... ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπήγγελται ...*

Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. --- [19] ... till the seed should come to whom the promise was made ...

[a] See also Gen. 12:7. 17:7, and the texts in the last preceding section; likewise the promise to *Isaac*, Gen. 26:3. [b] Ad. *τοῦ*. Alex. [c] See this text in No 26. [d] ¶ Heb. *of thy sojournings*. [e] *ὤμοσεν μοι*. Alex. [f] *ἕως αἰῶνος*. G. and S. (see Gen. 13:15, supra; and comp. Psa. 18(17):50). LXX. [g] Om. *δὲ*.

Gen. 14:17—20. (19) Gen. 14:17—20.

ויצא מלך סדם לקראתו אחרי שובו מהכות את כדרלעמר ואת המלכים אשר אתו ... [18] ומלכי צדק מלך שלם הוציא לחם ויין והוא כהן לאל עליון : [19] ויברכהו ... [20] ... ויתן לו מעשר מכל :

And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that *were* with

Ἐξῆλθε δὲ βασιλεὺς Σοδόμων εἰς συνάντησιν αὐτῷ, μετὰ τὸ ὑποστρέψαι αὐτὸν ἀπὸ τῆς κοπῆς τοῦ Χοδολλογομὸρ, καὶ τῶν βασιλέων τῶν μετ' αὐτοῦ ... [18] Καὶ Μελχισεδὲκ βασιλεὺς Σαλὴμ ἐξήνεγκε ἄρτους καὶ οἶνον· ἦν δὲ ἱερεὺς τοῦ Θεοῦ τοῦ ὑψίστου. [19] καὶ εὐλόγησε τὸν [a] Ἄβραμ ... [20] ... καὶ ἔδωκεν αὐτῷ [a] Ἄβραμ δεκάτην ἀπὸ πάντων.

And the king of Sodom went out to meet him after he returned from the slaughter of Chodollogomor and of the kings that *were*

him ... [18] And Melchizedek king of Salem brought forth bread and wine: and he *was* the priest of the most high God. [19] And he blessed him ... [20] ... And he gave him tithes of all.

with him ... [18] And Melchisedec king of Salem brought forth bread and wine: and he was a priest of the most high God. [19] And he blessed Abram ... [20] ... And Abram gave him a tenth *part* of all.

HEB. 7:1, 2, 4, 10. *Οὗτος γὰρ ὁ Μελχισεδέκ, βασιλεὺς Σαλὴμ, ἱερεὺς τοῦ Θεοῦ* [b] *ὑψίστου, (ὁ συναντήσας Ἀβραὰμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων, καὶ εὐλογήσας αὐτόν·* [2] *ᾧ καὶ δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραάμ·) πρῶτον μὲν ἑρμηνευόμενος βασιλεὺς δικαιοσύνης, ἔπειτα δὲ καὶ βασιλεὺς Σαλὴμ, ὅ ἐστι βασιλεὺς εἰρήνης. ---* [4] *... ᾧ καὶ δεκάτην Ἀβραὰμ ἔδωκεν ἐκ τῶν ἀκροθινίων ὁ πατριάρχης. ---* [10] *... ὅτε συνήντησεν αὐτῷ* [c] *ὁ Μελχισεδέκ.*

For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; [2] to whom also Abraham gave a tenth part of all; first being by interpretation king of righteousness, and after that also king of Salem, which is, king of peace. --- [4] ... unto whom even the patriarch Abraham gave the tenth of the spoils. --- [10] ... when Melchisedec met him.

[a] Om. Ἀβραμ. Alex. [b] Ad. τοῦ. M. G. and S. [c] Om. ὁ.

GEN. 15:1. (20) GEN. 15:1.

שכרך הרבה מאד : ... ... *ὁ μισθός σου πολὺς* [a] *ἔσται σφόδρα.*

... thy exceeding great reward. ... thy reward shall be very great.

‖MATT. 5:12. ... *ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς* ...
... for great *is* your reward in heaven ...

‖LUKE 6:23, 35. ... *ἰδοὺ γὰρ, ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ* ... --- [35] ... *καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς* ...
... for, behold, your reward *is* great in heaven ... --- [35] ... and your reward shall be great ...

[a] ἔστι.

GEN. 15:5. (21) GEN. 15:5.

ויאמר לו כה יהיה זרעך : ... ... *καὶ εἶπεν, Οὕτως ἔσται τὸ σπέρμα σου.*

... and He said unto him, So shall thy seed be. ... and He said, So shall thy seed be.

ROM. 4:18. ... *κατὰ τὸ εἰρημένον, Οὕτως ἔσται τὸ σπέρμα σου.*
... according to that which was spoken, So shall thy seed be.

GEN. 15:6. (22) GEN. 15:6.

והאמן ביהוה ויחשבה לו צדקה׃

And he believed in the LORD; and He counted it to him for righteousness.

[a] *Καὶ ἐπίστευσεν Ἄβραμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.*

And Abram believed God, and it was counted unto him for righteousness.

ROM. 4:3, &c. *Τί γὰρ ἡ γραφὴ λέγει; Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.* --- [5] ... *πιστεύοντι δὲ... λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην.* --- [9] ... *λέγομεν γὰρ ὅτι ἐλογίσθη τῷ Ἀβραὰμ ἡ πίστις εἰς δικαιοσύνην.* [10] *πῶς οὖν ἐλογίσθη;* ... [11] ... *εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιοσύνην.* --- [22] *Διὸ* [b] *καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.* [23] *Οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον, ὅτι ἐλογίσθη αὐτῷ·* [24] *ἀλλὰ καὶ δι' ἡμᾶς, οἷς μέλλει λογίζεσθαι, τοῖς πιστεύουσιν, κ.τ.λ.*

For what saith the scripture? Abraham believed God, and [c] it was counted unto him for righteousness. --- [5] ... but (to him that) believeth ... his faith is counted for righteousness. --- [9] ... for we say that faith was reckoned to Abraham for righteousness. [10] How was it then reckoned? ... [11] ... that righteousness might be imputed unto [d] them also. --- [22] And therefore it was imputed to him for righteousness. [23] Now it was not written for his sake alone, that it was imputed to him; [24] but for us also, to whom it shall be imputed, if we believe, etc.

GAL. 3:6. *Καθὼς Ἀβραὰμ ἐπίστευσε τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.*

Even as Abraham believed God, and it was [c] accounted to him for righteousness.

JAMES 2:23. *Καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα, Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην ...*

And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness ...

[a] Ἐπίστευσε δέ, two MSS. Compl. Iren., Clem., Just. M., and others. [b] Om. *καί*. [c] Comp. Psa. 106:31 (*Phinehas*); also Lev. 17:4, *blood shall be imputed*; Psa. 32:2, *sin*. [d] Sc. the uncircumcised. [e] ¶ Or, *imputed*.

GEN. 15:13, 14. (23) GEN. 15:13, 14.

ויאמר לאברם ידע תדע כי גר יהיה זרעך בארץ לא להם ועבדום וענו אתם ארבע מאות שנה׃ [14] וגם את הגוי אשר יעבדו דן אנכי ואחרי כן יצאו ברכש גדול׃

Καὶ ἐρρέθη πρὸς Ἄβραμ, Γινώσκων γνώσῃ ὅτι πάροικον ἔσται τὸ σπέρμα σου ἐν γῇ [a] *οὐκ ἰδίᾳ·* [b] *καὶ δουλώσουσιν αὐτούς, καὶ κακώσουσιν* [c] *αὐτούς, καὶ ταπεινώσουσιν* [d] *αὐτοὺς* [e] *τετρακόσια ἔτη.* [14] [f] *τὸ δὲ ἔθνος, ᾧ ἐὰν δουλεύσωσι, κρινῶ ἐγώ*[g]. *μετὰ δὲ ταῦτα, ἐξελεύσονται ὧδε μετὰ ἀποσκευῆς πολλῆς.*

And He said unto Abram, Know of a surety 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; [14] and also that nation, whom they shall serve, will I judge: and afterward they shall come out with great substance.

And it was said to Abram, [h] Thou shalt surely know that thy seed shall be a sojourner in a land *that is* not their own; and they shall bring them into bondage, and entreat them evil and humble them four hundred years; [14] and the nation to whom they shall be in bondage will I judge: and after these things they shall come forth hither, with great substance.

Acts 7:6,7.[i] *Ἐλάλησε δὲ οὕτως ὁ Θεὸς, Ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν γῇ ἀλλοτρίᾳ, καὶ δουλώσουσιν αὐτὸ καὶ κακώσουσιν, ἔτη τετρακόσια. [7] καὶ τὸ ἔθνος, ᾧ ἐὰν [k] δουλεύσωσι, κρινῶ ἐγὼ, εἶπεν ὁ Θεός· καὶ μετὰ ταῦτα ἐξελεύσονται [l] καὶ λατρεύσουσί μοι ἐν τῷ τόπῳ τούτῳ.*

And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil four hundred years. [7] And the nation to whom they shall be in bondage will I judge, saith God: and after that they shall come forth, [l] and serve Me in this place.

[a] ἀλλοτρίᾳ, one MS. and some Fathers. [b] καὶ κακώσουσιν αὐτὸ, καὶ δουλῶσουσιν αὐτοὺς, καὶ ταπεινώσουσιν, κ.τ.λ. Alex. [c] Om. αὐτοὺς. Compl. [d] Om. αὐτοὺς. Compl. [e] ἔτη τετρ. Compl. [f] καὶ τὸ ἔθ. Compl. [g] Ad. λέγει Κύριος. Compl. [h] Gr. *Knowing thou shalt know*, as the Heb. [i] Comp. similar words in Heb. 11:9: *παρῴκησεν εἰς τὴν γῆν τῆς ἐπαγγελίας ὡς ἀλλοτρίαν.* (Abraham) *sojourned in the land of promise, as* in *a strange country.* [k] δουλεύσουσι. [l] See Exod. 3:12, infra.

Gen. 16:11. (24)[a] Gen. 16:11.

ויאמר לה מלאך יהוה הנך הרה וילדת בן וקראת שמו ישמעאל...

Καὶ εἶπεν αυτῇ ὁ ἄγγελος Κυρίου, Ἰδοὺ σὺ ἐν γαστρὶ ἔχεις, καὶ τέξῃ υἱὸν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰσμαήλ...

And the angel of the Lord said unto her, Behold thou *art* with child, and shalt bear a son, and shalt call his name Ishmael...

And the angel of the Lord said unto her, Behold thou art with child, and shalt bear a son, and shalt call his name Ismael...

Luke 1:30,31. *Καὶ εἶπεν ὁ ἄγγελος αὐτῇ... [31] καὶ ἰδοὺ, συλλήψῃ ἐν γαστρὶ, καὶ τέξῃ Υἱὸν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν.*

And the angel said unto her... [31] And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name Jesus.

[a] Compare Gen. 17:19 (*Isaac*); and Isa. 7:14 (*Emmanuel*): the latter text quoted in Matt. 1:23. See also Jud. 13:7 (*Samson*), and Luke 1:13 (*John*).

GEN. 17:5. (25) GEN. 17:5.

... כי אב המון גוים נתתיך :

... ὅτι πατέρα πολλῶν ἐθνῶν τέθεικά σε.

... for a father of many nations have I made thee.

... for a father of many nations have I made thee.

ROM. 4:17.[a] — καθὼς γέγραπται, Ὅτι πατέρα πολλῶν ἐθνῶν τέθεικά σε ...
— as it is written, I have made thee a father of many nations ...

[a] See also verse 18.

GEN. 17:8. (26)[a] GEN. 17:8.

ונתתי לך ולזרעך אחריך את ארץ מגריך את כל ארץ כנען לאחזת עולם ...

Καὶ δώσω σοι καὶ τῷ σπέρματί σου μετὰ σὲ τὴν γῆν ἣν παροικεῖς, πᾶσαν τὴν γῆν Χαναὰν εἰς κατάσχεσιν αἰώνιον ...

And I will give unto thee, and to thy seed after thee, the land [b] wherein thou art a stranger, all the land of Canaan, for an everlasting possession ...

And I will give unto thee, and to thy seed after thee, the land which thou sojournest in, all the land of Chanaan, for an everlasting possession ...

ACTS 7:5. ... καὶ ἐπηγγείλατο [c] αὐτῷ δοῦναι εἰς κατάσχεσιν αὐτὴν, καὶ τῷ σπέρματι αὐτοῦ μετ' αὐτὸν, οὐκ ὄντος αὐτῷ τέκνου.
... yet He promised that He would give it to him for a possession, and to his seed after him, [d] when *as yet* he had no child.

[a] See this text also in No. 18. [b] ¶ Heb. *of thy sojournings.* [c] δοῦναι αὐτὴν εἰς κατάσχεσιν αὐτῷ. [d] The promise is first recorded in Gen. 12:7.

GEN. 18:10, 14. (27) GEN. 18:10, 14.

ויאמר שוב אשוב אליך כעת חיה והנה בן לשרה אשתך ... --- [14] ... למועד אשוב אליך כעת חיה ולשרה בן :

Εἶπε δέ, Ἐπαναστρέφων ἥξω πρὸς σὲ κατὰ τὸν καιρὸν τοῦτον εἰς ὥρας, καὶ ἕξει υἱὸν Σάῤῥα ἡ γυνή σου ... --- [14] ... εἰς τὸν καιρὸν τοῦτον ἀναστρέψω πρὸς σὲ εἰς ὥρας, καὶ ἔσται τῇ Σάῤῥᾳ υἱός.

And He said, I will certainly return again unto thee [a] according to the time of life; and, lo, Sarah thy wife shall have a son ... --- [14] ... At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

And He said, I will return and come unto thee [a] according to this time seasonably, and Sarah thy wife shall have a son ... --- [14] ... At this time I will return unto thee seasonably, and Sarah shall have a son.

ROM. 9:9. Ἐπαγγελίας γὰρ ὁ λόγος οὗτος, Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι, καὶ ἔσται τῇ Σάῤῥᾳ υἱός.
For [b] this *is* the word of promise, At this time will I come, and Sarah shall have a son.

[a] Compare 2 Kings 4:16. [b] Or, *this word* is *of promise.*

GEN. 18:12. (28) GEN. 18:12.

ואדני זקן : ... ... ὁ δὲ κύριός μου πρεσβύτερος.

... my lord being old also? ... and my lord *is* old.

1 PET. 3:6. — ὡς Σάρρα ὑπήκουσε τῷ Ἀβραὰμ, κύριον αὐτὸν καλοῦσα ...
— even as Sara obeyed Abraham, calling him lord ...

GEN. 18:14. (29)[a] GEN. 18:14.

היפלא מיהוה דבר ... Μὴ [b] ἀδυνατήσει παρὰ τῷ Θεῷ ῥῆμα; ...

Is any thing too hard for the LORD?... Shall *any* thing be impossible with God? ...

‖MATT. 19:26. ... Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστι, παρὰ δὲ Θεῷ πάντα δυνατά [c] ἐστι.
... With men this is impossible; but with God all things are possible.

‖MARK 10:27. ... Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ' οὐ παρὰ [d] τῷ Θεῷ· [e] πάντα γὰρ δυνατά ἐστι παρὰ τῷ Θεῷ.
... With men *it is* impossible, but not with God: for with God all things are possible.

MARK 14:36. ... Ἀββᾶ ὁ Πατὴρ, παντά δυνατά σοι ...
... Abba Father, all things *are* possible unto Thee ...

LUKE 1:37. — ὅτι οὐκ ἀδυνατήσει παρὰ τῷ Θεῷ πᾶν ῥῆμα.
— for with God nothing shall be impossible.

‖LUKE 18:27. ... Τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατά ἐστι παρὰ τῷ Θεῷ.
... The things which are impossible with men are possible with God.

[a] See the remainder of the verse in No. 27. Comp. Job 42:2. Jer. 32:17, 27. Zech. 8:6. [b] ἀδυνατεῖ. Alex. [c] Om. ἐστι. G. and S. [d] Om. τῷ. [e] Some MSS. omit πάντα—Θεῷ.

GEN. 19:24. (30)[a] GEN. 19:24.

ויהוה המטיר על סדם ועל עמרה גפרית ואש מאת יהוה מן השמים :

Καὶ Κύριος ἔβρεξεν ἐπὶ Σόδομα καὶ Γόμορρα θεῖον καὶ πῦρ παρὰ Κυρίου [b] ἐξ οὐρανοῦ.

Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven. And the Lord rained upon Sodom and Gomorrha brimstone and fire from the Lord out of heaven.

LUKE 17:29. — ᾗ δὲ ἡμέρᾳ [c] ἐξῆλθε Λὼτ ἀπὸ Σοδόμων, ἔβρεξε πῦρ καὶ θεῖον ἀπ' οὐρανοῦ ...
— but the same day that Lot went out of Sodom it rained fire and brimstone from heaven ...

[a] Compare Lev. 10:2, and 2 Ki. 1:10, infra. [b] ἀπὸ, one MS.; ἐκ τοῦ, Alex. [c] See Gen. 19:14, Ἐξῆλθε δὲ Λὼτ, κ.τ.λ.

GEN. 19:25. (31) GEN. 19:25.

ויהפך את הערים האל ... — *Καὶ κατέστρεψε τὰς πόλεις ταύτας ...*

And He overthrew those cities ... — And He overthrew those cities ...

(DEUT. 29:23.) (DEUT. 29:23.)

כמהפכת סדם ועמרה אדמה וצביים אשר הפך יהוה באפו ובחמתו: ... — *... ὥσπερ κατεστράφη Σόδομα καὶ Γόμορρα, Ἀδαμὰ καὶ Σεβωΐμ, ἃς κατέστρεψε Κύριος ἐν θυμῷ καὶ ὀργῇ.*

... like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in His anger, and in His wrath. — ... as Sodom and Gomorrha, Adama and Seboim, were overthrown, which the Lord overthrew in wrath and anger.

2 PET. 2:6.[a] — *καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας* [b] *καταστροφῇ κατέκρινεν ...*

— and turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow ...

[a] Comp. Matt. 10:15. 11:24. Mark 6:11. Luke 10:12. Jude 7. [b] Om. *καταστροφῇ*.

GEN. 19:26. (32) GEN. 19:26.

ותבט אשתו מאחריו ... — *Καὶ ἐπέβλεψεν ἡ γυνὴ αὐτοῦ εἰς τὰ ὀπίσω ...*

But his wife looked back from behind him ... — And his wife looked [a] back ...

LUKE 17:31,32. — *... καὶ ὁ ἐν τῷ ἀγρῷ ὁλοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω.* 32 *μνημονεύετε τῆς γυναικὸς Λώτ.*

... and he that is in the field, let him likewise not return back. 32 Remember Lot's wife.

[b] Gr. *to the things behind*; and so the N.T. Compare Phil. 3:13.

GEN. 21:4. (33) GEN. 21:4.

וימל אברהם את יצחק בנו בן שמנת ימים ... — *Περιέτεμε δὲ Ἀβραὰμ τὸν Ἰσαὰκ τῇ ἡμέρᾳ τῇ ὀγδόῃ ...*

And Abraham circumcised his son Isaac being eight days old ... — And Abraham circumcised Isaac the eighth day ...

ACTS 7:8. — *... καὶ οὕτως* [a] *ἐγέννησε τὸν Ἰσαάκ, καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδόῃ ...*

... and so *Abraham* begat Isaac, and circumcised him the eighth day ...

[a] See No. 40.

GEN. 21:10. (34) GEN. 21:10.

ותאמר לאברהם גרש האמה הזאת ואת בנה כי לא יירש בן האמה הזאת עם בני עם יצחק׃

Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, *even* with Isaac.

Καὶ εἶπε τῷ Ἀβραάμ, Ἔκβαλε τὴν παιδίσκην [a] *ταύτην καὶ τὸν υἱὸν αὐτῆς· οὐ γὰρ μὴ* [b] *κληρονομήσει ὁ υἱὸς τῆς παιδίσκης* [c] *ταύτης μετὰ τοῦ υἱοῦ μου Ἰσαάκ.*

And she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not inherit with my son Isaac.

GAL. 4:30. *Ἀλλὰ τί λέγει ἡ γραφή; Ἔκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς, οὐ γὰρ μὴ κληρονομήσῃ ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ* [d] *τῆς ἐλευθέρας.*

Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

[a] Om. *ταύτην.* [b] *κληρονομήσῃ.* [c] Om. *ταύτης* Alex. [d] *μου Ἰσαάκ.*

GEN. 21:12. (35) GEN. 21:12.

... כי ביצחק יקרא לך זרע׃

... for in Isaac shall thy seed be called.

... ὅτι ἐν Ἰσαὰκ κληθήσεταί σοι σπέρμα.

... for in Isaac shall thy seed be called.

ROM. 9:7. — *οὐδ' ὅτι εἰσὶ σπέρμα Ἀβραάμ, πάντες τέκνα, ἀλλ' Ἐν Ἰσαὰκ κληθήσεταί σοι σπέρμα.*

— neither because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called.

HEB. 11:18. — *πρὸς ὃν ἐλαλήθη, Ὅτι ἐν Ἰσαὰκ κληθήσεταί σοι σπέρμα.*

— of whom it was said, That in Isaac shall thy seed be called.

GEN. 22:2, 9. (36) GEN. 22:2, 9.

... והעלהו שם ... [9] --- ויעקד את יצחק בנו וישם אתו על המזבח ממעל לעצים׃

... and offer him there ... --- [9] ... and (he) bound Isaac his son, and laid him on the altar upon the wood.

... καὶ ἀνένεγκε αὐτὸν ἐκεῖ ... --- [9] *... καὶ συμποδίσας Ἰσαὰκ τὸν υἱὸν αὐτοῦ, ἐπέθηκεν αὐτὸν ἐπὶ τὸ θυσιαστήριον* [a] *ἐπάνω τῶν ξύλων.*

... and offer him there ... --- [9] ... and having bound together the feet *of* Isaac his son, he laid him on the altar upon the wood.

JAS. 2:21.[b] *Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνενέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον;*

Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

[a] Some MSS. om. *ἐπάνω τῶν ξύλων.* [b] Comp. Heb. 11:17.

GEN. 22:16, 17. (37) GEN. 22:16, 17.

... כי נשבעתי נאם יהוה ... [17] כי ברך אברכך והרבה ארבה את זרעך ...

... By Myself have I sworn, saith the LORD ... [17] that in blessing I will bless thee, and in multiplying I will multiply thy seed ...

Κατ' ἐμαυτοῦ ὤμοσα, λέγει Κύριος ... [17] *ἢ μὴν εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθυνῶ*[a] *τὸ σπέρμα σου ...*

By Myself have I sworn, saith the Lord ... [17] Surely blessing I will bless thee, and multiplying I will multiply thy seed ...

HEB. 6:13, 14. *Τῷ γὰρ Ἀβραὰμ ἐπαγγειλάμενος ὁ Θεὸς, ἐπεὶ κατ' οὐδενὸς εἶχε μείζονος ὀμόσαι, ὤμοσε καθ' ἑαυτοῦ,* [14] *λέγων,* [b] *Ἢ μὴν εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθυνῶ σε.*

For when God made promise to Abraham, because He could swear by no greater, He sware by Himself, [14] saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

[a] One MS. inserts *σε καὶ*. [b] *Εἰ μὴν*.

GEN. 22:17. (38) GEN. 22:17.

... ככוכבי השמים וכחול אשר על שפת הים :

... as the stars of the heaven, and as the sand which *is* upon the sea [a] shore.

... ὡς [b] *τοὺς ἀστέρας τοῦ οὐρανοῦ, καὶ ὡς τὴν ἄμμον τὴν παρὰ τὸ χεῖλος τῆς θαλάσσης.*

... as the stars of the heaven, and as the sand that *is* by the shore of the sea.

HEB. 11:12. *Διὸ καὶ ἀφ' ἑνὸς ἐγεννήθησαν, καὶ ταῦτα νενεκρωμένου,* [c] *καθὼς τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει, καὶ* [d] *ὡσεὶ ἄμμος ἡ παρὰ τὸ χεῖλος τῆς θαλάσσης* [e] *ἡ ἀνάριθμητος.*

Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

[a] [c] Heb. *lip.* [b] *τὰ ἄστρα.* [c] Comp. Deut. 1:10 (also 10:22, and 28:62), ככוכבי השמים לרב, *ὡσεὶ τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει, as the stars of heaven for multitude.* [d] *ὡς ἡ*, G. and S. Comp. 1 Ki. (LXX.) 13:5. [e] See Gen. 32:12 : אשר לא יספר מרב, *which cannot be numbered for multitude : ἡ οὐκ ἀριθμηθήσεται ὑπὸ τοῦ πλήθους, which shall not be numbered for multitude.* Comp. Gen. 15:5.

GEN. 22:18. see GEN. 12:3.

GEN. 23:4. (39)[a] GEN. 23:4.

גר ותושב אנכי עמכם ...

I *am* a stranger and a sojourner with you ...

Πάροικος καὶ παρεπίδημος ἐγώ εἰμι μεθ' ὑμῶν ...

I am a sojourner and a [b] stranger with you ...

(1 Chron. 29:15.)

כי גרים אנחנו לפניך ותושבים ככל אבותינו ...

For we *are* strangers before Thee, and sojourners, as *were* all our fathers ...

(1 Chron. 29:15.)

Ὅτι πάροικοι ἐσμὲν ἐναντίον σου, καὶ παροικοῦντες, ὡς πάντες οἱ πατέρες ἡμῶν ...

For we are sojourners before Thee, and strangers, as *were* all our fathers ...

(Psa. 39:12.)

כי גר אנכי עמך תושב ככל אבותי :

... for I *am* a stranger with Thee, *and* a sojourner, as all my fathers *were*.

(Psa. 38:12.)

... ὅτι πάροικος ἐγώ εἰμι ἐν τῇ γῇ καὶ παρεπίδημος, καθὼς πάντες οἱ πατέρες μου.

... for I am a sojourner in the land, and a stranger, as all my fathers *were*.

Heb. 11:13. ... καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοι εἰσιν ἐπὶ τῆς γῆς.
... and confessed that they were strangers and pilgrims [c] on the earth.

1 Pet. 2:11. Ἀγαπητοὶ, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους ...
Dearly beloved, I beseech *you* as strangers and pilgrims ...

[a] Comp. Gen. 47:9. Lev. 25:23. Psa. 105:12. 119:19. [b] Or, *foreigner*. [c] Or, *in the land*.

Gen. 24:7. see Gen. 13:15.

Gen. 25:19. (40) [a] Gen. 25:19.

אברהם הוליד את יצחק : ... ... Ἀβραὰμ ἐγέννησε τὸν Ἰσαάκ.

... Abraham begat Isaac. ... Abraham begat Isaac.

Matt. 1:2. Ἀβραὰμ ἐγέννησε τὸν Ἰσαάκ ...
Abraham begat Isaac ...

Acts 7:8. ... καὶ οὕτως ἐγέννησε τὸν Ἰσαὰκ ...
... and so *Abraham* begat Isaac ...

[a] See also 1 Chron. 1:34.

Gen. 25:23. (41) Gen. 25:23.

ורב יעבד צעיר : ... ... καὶ ὁ μείζων δουλεύσει τῷ ἐλάσσονι.

... and the elder shall serve the younger. ... and the [a] elder shall serve the [a] younger.

Rom. 9:12. — ἐρρήθη αὐτῇ, ὅτι Ὁ μείζων δουλεύσει τῷ ἐλάσσονι.
— it was said unto her, The [b] elder shall serve the [c] younger.

[a] Gr. *greater* and *lesser*. [b] ¶ Or, *greater*. [c] ¶ Or, *lesser*.

GEN. 25:33. (42) GEN. 25:33.

... וימכר את בכרתו ליעקב :

... ἀπέδοτο δὲ Ἠσαῦ τὰ πρωτοτόκια [a] τῷ Ἰακώβ.

... and he sold his birthright unto Jacob.

... and Esau sold *his* birthright unto Jacob.

HEB. 12:16. ... ἡ βέβηλος, ὡς Ἠσαῦ, ὃς ἀντὶ βρώσεως μιᾶς ἀπέδοτο τὰ πρωτοτόκια αὐτοῦ.

... or profane person, as Esau, who for one morsel of meat sold his birthright.

[a] Ad. αὐτοῦ, and om. τῷ Ἰακώβ. Compl.

GEN. 28:12. (43) GEN. 28:12.

ויהלם והנה סלם מצב ארצה וראשו מגיע השמימה והנה מלאכי אלהים עלים וירדים בו :

Καὶ ἐνυπνιάσθη· καὶ ἰδοὺ κλίμαξ ἐστηριγμένη ἐν τῇ γῇ, ἧς ἡ κεφαλὴ ἀφικνεῖτο εἰς τὸν οὐρανόν· καὶ οἱ ἄγγελοι τοῦ Θεοῦ ἀνέβαινον καὶ κατέβαινον ἐπ' [a] αὐτῇ.

And he dreamed; and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

And he dreamed; and behold a ladder fixed on the earth, whose top reached to heaven: and the angels of God ascended and descended on it.

JOHN 1:52(51). ... Ἀμὴν ἀμὴν λέγω ὑμῖν, [b] ἀπ' ἄρτι ὄψεσθε [c] τὸν οὐρανὸν ἀνεῳγότα, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν Υἱὸν τοῦ ἀνθρώπου.

[51] ... Verily, verily, I say unto you, Hereafter ye shall see [c] heaven open, and the angels of God ascending and descending upon the Son of man.

[a] αὐτῆς. Alex. [b] Om. ἀπ' ἄρτι. (Compare Matt. 26:64). [c] See Eze. 1:1, infra.

GEN. 30:23. (44) GEN. 30:23.

... ותאמר אסף אלהים את חרפתי :

... εἶπε δὲ Ῥαχήλ, Ἀφεῖλεν ὁ Θεός μου τὸ ὄνειδος.

... and (she) said, God hath taken away my reproach.

... and Rachel said, [a] My God hath taken away *my* reproach.

(ISA. 4:1.) [b] (ESA. 4:1.) [b]

... רק יקרא שמך עלינו אסף חרפתנו :

... πλὴν τὸ ὄνομα τὸ σὸν κεκλήσθω ἐφ' ἡμᾶς· ἄφελε τὸν ὀνειδισμὸν ἡμῶν.

... only [c] let us be called by thy name, [d] to take away our reproach.

... only let thy name be called upon us; take away our reproach.

LUKE 1:25. Ὅτι οὕτω μοι πεποίηκεν ὁ Κύριος ἐν ἡμέραις αἷς ἐπεῖδεν ἀφελεῖν τὸ ὄνειδός μου ἐν ἀνθρώποις.

Thus hath the Lord dealt with [e] me in the days wherein He looked on *me*, to take away my reproach among men.

[a] Or, *God hath taken away my reproach.* (There are many slight variations in the Greek MSS.). [b] See also Isa. 54:4. [c] ¶ Heb. *let thy name be called upon us.* [d] ¶ Or, *take thou away.* [e] Elisabeth.

GEN. 31:50. (45) GEN. 31:50.

... אלהים עד ביני וביניך :

... Θεὸς μάρτυς μεταξὺ ἐμοῦ καὶ μεταξὺ σοῦ.

... God *is* witness betwixt me and thee.

... God *is* witness betwixt me and [a] thee.

1 THESS. 2:5. ... Θεὸς μάρτυς.

... God *is* witness.

[a] Gr. *betwixt thee*, as the Heb.

GEN. 32:30. (46) GEN. 32:30.

ויקרא יעקב שם המקום פניאל כי ראיתי אלהים פנים אל פנים...

Καὶ ἐκάλεσεν Ἰακὼβ τὸ ὄνομα τοῦ τόπου ἐκείνου, Εἶδος Θεοῦ. εἶδον γὰρ Θεὸν, πρόσωπον πρὸς πρόσωπον ...

And Jacob called the name of the place [a] Peniel: for I have seen God face to face ...

And Jacob called the name of that place, The face of God: for I have seen God face to face...

(JUDGES 6:22.) (JUDGES 6:22.)

... ראיתי מלאך יהוה פנים אל פנים :

... εἶδον τὸν ἄγγελον Κυρίου πρόσωπον πρὸς πρόσωπον.

... I have seen an angel of the LORD face to face.

... I have seen the angel of the Lord face to face.

1 COR. 13:12.[b] ... τότε δὲ πρόσωπον πρὸς πρόσωπον ...

... but then face to face ...

[a] ¶ That is, *The face of God.* [In verse 31, פנואל *Penuel.*] [b] Compare 2 John 12 (and 3 John 13), στόμα πρὸς στόμα λαλῆσαι, *to speak face to face*; lit. *mouth to mouth.*

GEN. 38:8. (47) GEN. 38:8.

... בא אל אשת אחיך ויבם אתה והקם זרע לאחיך :

... Εἴσελθε πρὸς τὴν γυναῖκα τοῦ ἀδελφοῦ σου, καὶ ἐπιγάμβρευσαι αὐτὴν, καὶ [a] ἀνάστησον σπέρμα τῷ ἀδελφῷ σου.

... Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.

... Go in unto thy brother's wife, and marry her (as a brother-in-law), and raise up seed unto thy brother.

(Deut. 25:5.)

כי ישבו אחים יחדו ומת אחד מהם ובן אין לו לא תהיה אשת המת החוצה לאיש זר יבמה יבא עליה ולקחה לו לאשה ויבמה׃

If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her [b] husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

(Deut. 25:5.)

Ἐὰν δὲ κατοικῶσιν ἀδελφοὶ ἐπὶ τὸ αὐτὸ, καὶ ἀποθάνῃ εἷς ἐξ αὐτῶν, σπέρμα δὲ μὴ ᾖ αὐτῷ, οὐκ ἔσται ἡ γυνὴ τοῦ [c] τεθνηκότος ἔξω ἀνδρὶ μὴ ἐγγίζοντι· ὁ ἀδελφὸς τοῦ ἀνδρὸς αὐτῆς εἰσελεύσεται πρὸς αὐτὴν, καὶ λήψεται αὐτὴν ἑαυτῷ γυναῖκα, καὶ συνοικήσει αὐτῇ.

And if brethren should dwell together, and one of them should die and should not have seed, the wife of the dead shall not marry without unto a man not related: her husband's brother shall go in unto her, and take her to him *to* wife, and dwell with her.

‖Matt. 22:24. ... Διδάσκαλε, Μωσῆς εἶπεν, Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσι ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.

... Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

‖Mark 12:19. Διδάσκαλε, Μωσῆς ἔγραψεν ἡμῖν, ὅτι Ἐάν τινος ἀδελφὸς ἀποθάνῃ, καὶ καταλίπῃ γυναῖκα, καὶ τέκνα μὴ ἀφῇ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα [d] αὐτοῦ, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.

Master, Moses wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

‖Luke 20:28. ... Διδάσκαλε, Μωσῆς ἔγραψεν ἡμῖν, Ἐάν τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος [e] ἄτεκνος ἀποθάνῃ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.

... Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

[a] ἀναστήσεις. [b] ¶ Or, *next kinsman*. [c] τετελευτηκότος. Alex. [d] Om. αὐτοῦ. [e] ἄτεκνος ᾖ ἵνα, κ.τ.λ.

Gen. 39:2, 3.

ויהי יהוה את יוסף ... [3] וירא אדניו כי יהוה אתו ...

And the Lord was with Joseph ... [3] And his master saw that the Lord *was* with him ...

Gen. 39:2, 3.

Καὶ ἦν Κύριος μετὰ Ἰωσήφ ... [3] ᾔδει δὲ ὁ κύριος αὐτοῦ, ὅτι [b] ὁ Κύριος ἦν μετ' αὐτοῦ ...

And the Lord was with Joseph ... [3] And his lord knew that the Lord was with him ...

Acts 7:9. ... καὶ ἦν ὁ Θεὸς μετ' αὐτοῦ.
... but God was with him.

[a] See also ver. 21, which precisely agrees with ver. 2, both in Heb. and Gr.
[b] Κύριος μετ'. Alex.

Gen. 41:40,41,43. (49) Gen. 41:40,41,43.

אתה תהיה על ביתי ... [41] ... ראה נתתי אתך על כל ארץ מצרים: --- ונתון אתו על כל ארץ מצרים: ... [43]

Σὺ ἔσῃ ἐπὶ τῷ οἴκῳ μου ... [41] ... Ἰδοὺ καθίστημί σε σήμερον ἐπὶ [a] πάσῃ γῇ Αἰγύπτου. --- [43] ... καὶ κατέστησεν αὐτὸν ἐφ' ὅλης γῆς Αἰγύπτου.

Thou shalt be over my house ... [41] ... See, I have set thee over all the land of Egypt. --- [43] ... and he made him *ruler* over all the land of Egypt.

Thou shalt be over my house ... [41] ... Lo, I set thee this day over all the land of Egypt. --- [43] ... and he set him over the whole land of Egypt.

(Psa. 105:21.)

שמו אדון לביתו ...

(Psa. 104:21.)

Κατέστησεν αὐτὸν κύριον τοῦ οἴκου αὐτοῦ ...

He made him lord of his house ...

He [b] made him lord of his house ...

Acts 7:10. ... καὶ κατέστησεν αὐτὸν ἡγούμενον ἐπ' Αἴγυπτον καὶ [c] ὅλον τὸν οἶκον αὐτοῦ.
... and he made him governor over Egypt and all his house.

[a] πάσης γῆς. Alex. [b] Gr. *set*, or *appointed*. [c] Ad. ἐφ'.

Gen. 42:2. (50) Gen. 42:2.

הנה שמעתי כי יש שבר במצרים ...

Ἰδοὺ ἀκήκοα, ὅτι ἐστὶ σῖτος ἐν Αἰγύπτῳ ...

... Behold, I have heard that there is corn in Egypt ...

Behold, I have heard that there is corn in Egypt ...

Acts 7:12. Ἀκούσας δὲ Ἰακὼβ ὄντα [a] σῖτα ἐν Αἰγύπτῳ ...
But when Jacob heard that there was corn in Egypt ...

[a] σιτία εἰς Αἴγυπτον.

Gen. 45:1. (51) Gen. 45:1.

בהתודע יוסף אל אחיו: ...

... ἡνίκα ἀνεγνωρίζετο [a] τοῖς ἀδελφοῖς αὐτοῦ.

... while Joseph made himself known unto his brethren.

... when he made himself known to his brethren.

Acts 7:13. Καὶ ἐν τῷ δευτέρῳ ἀνεγνωρίσθη Ἰωσὴφ τοῖς ἀδελφοῖς αὐτοῦ ...
And at the second *time* Joseph was made known to his brethren ...

[a] Ad. Ἰωσὴφ. Alex. One MS. adds τὸ δεύτερον, another τοῦ δευτέρου.

Gen. 45:4.	(52)	Gen. 45:4.
אשר מכרתם אתי מצרימה : ...		... ὃν ἀπέδοσθε εἰς Αἴγυπτον.
... whom ye sold into Egypt.		... whom ye sold into Egypt.

Acts 7:9. *Καὶ οἱ πατριάρχαι* [a] *ζηλώσαντες τὸν Ἰωσὴφ ἀπέδοντο εἰς Αἴγυπτον ...*

And the patriarchs, moved with envy, sold Joseph into Egypt ...

[a] See Gen. 37:11, *ἐζήλωσαν δὲ αὐτὸν, κ.τ.λ.*

Gen. 46:27.	(53)[a]	Gen. 46:27.
כל הנפש לבית יעקב הבאה מצרימה שבעים : ...		... *πᾶσαι ψυχαὶ οἴκου Ἰακὼβ αἱ εἰσελθοῦσαι* [b] *μετὰ Ἰακὼβ εἰς Αἴγυπτον, ψυχαὶ* [c] *ἑβδομηκονταπέντε.*
... all the souls of the house of Jacob, which came into Egypt, *were* threescore and ten.		... all the souls of the house of Jacob, which came with Jacob into Egypt, *were* seventy-five souls.

(Exod. 1:5.)	(Exod. 1:5.)
ויהי כל נפש יצאי ירך יעקב שבעים נפש ויוסף היה במצרים :	*Ἰωσὴφ δὲ ἦν ἐν Αἰγύπτῳ. ἦσαν δὲ πᾶσαι ψυχαὶ ἐξ Ἰακὼβ* [c] *πέντε καὶ ἑβδομήκοντα.*
And all the souls that came out of the [d] loins of Jacob were seventy souls: for Joseph was in Egypt *already.*	But Joseph was in Egypt. And all the souls *born* of Jacob were five and seventy.

Acts 7:14. *Ἀποστείλας δὲ Ἰωσὴφ μετεκαλέσατο τὸν πατέρα αὐτοῦ Ἰακὼβ, καὶ πᾶσαν τὴν συγγένειαν* [f] *αὐτοῦ, ἐν ψυχαῖς ἑβδομηκονταπέντε.*

Then sent Joseph, and called his father Jacob to *him*, and all his kindred, threescore and fifteen souls.

[a] Comp. Deut. 10:22, *Thy fathers went down into Egypt* בשבעים נפש *with threescore and ten persons*; *Ἐν ἑβδομήκοντα ψυχαῖς, κ.τ.λ.* [b] Om. *μετὰ Ἰακώβ.* [c] One MS. reads *οδ*, i.e. 74. [d] ¶ Heb. *thigh.* [e] *ἑβδομήκοντα πέντε*, one MS. [f] Om. *αὐτοῦ.* G. and S.

Gen. 47:9.	(54)	Gen. 47:9.
... מעט ורעים היו ימי שני חיי ...		... *μικραὶ καὶ πορνηραὶ γεγόνασιν αἱ ἡμέραι ...*
... few and evil have the days ... been ...		... few and evil have the days ... been ...

Eph. 5:16. *... ὅτι αἱ ἡμέραι πορνηραί εἰσι.*

... because the days are evil.

GEN. 47:31. (55) GEN. 47:31.

וישתחו ישראל על ראש ... ... Καὶ προσεκύνησεν Ἰσραὴλ ἐπὶ
המטה : [a] τὸ ἄκρον τῆς ῥάβδου αὐτοῦ.

... And Israel bowed himself upon the bed's head. ... And Israel worshipped, *leaning* upon the top of his staff.

HEB. 11:21. *Πίστει Ἰακὼβ ἀποθνήσκων ἕκαστον τῶν υἱῶν Ἰωσὴφ εὐλόγησε· καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ.*

By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff.

[a] The conventional reading is מִטָּה *bed*. By pointing it differently we have מַטֶּה *staff*, as in the LXX.

GEN. 49:1. (56) GEN. 49:1.

באחרית הימים : ... ... ἐπ' [a] ἐσχάτων τῶν ἡμερῶν.

... in the last days. ... in the last days.

(ISA. 2:2.) (ESA. 2:2.) [b]

באחרית הימים ... ... ἐν ταῖς ἐσχάταις ἡμέραις ...

... in the last days ... ... in the last days ...

2 TIM. 3:1. ... ἐν ἐσχάταις ἡμέραις ...
... in the last days ...

HEB. 1:2. ... ἐπ' [c] ἐσχάτων τῶν ἡμερῶν τούτων ...
... in these last days ...

JAMES 5:3. ... ἐν ἐσχάταις ἡμέραις.
... for the last days.

2 PET. 3:3. ... ἐπ' [d] ἐσχάτου τῶν ἡμερῶν ...
... in the last days ...

[a] Many MSS. have *ἐσχάτου*. The Hebrew phrase used in this place is of frequent occurrence; e.g.

Num. 24:14—in the LXX., *ἐπ' ἐσχάτου* (or *ἐσχάτῳ*, or *-ων*) *τῶν ἡμερῶν*.
Deut. 4:30 „ *ἐπ' ἐσχάτῳ* (or *ἐσχάτου*, or *-ων*) *τῶν ἡμερῶν*.
„ 31:29 „ *ἔσχατον* (or *ἐπ' ἐσχάτῳ -ου, -ων*) *τῶν ἡμερῶν*.

See also Deut. 32:20 (LXX.). Jer. 23:20. 30 (27):24. Eze. 38:16. Dan. 2:28. 10:14 Hos. 3:5. [b] In Mic. 4:1, strictly parallel with Isa. 2:2 in the Hebrew, the Septuagint phrase is, *ἐπ' ἐσχάτων τῶν ἡμερῶν*. [c] *ἐσχάτου*. G. and S. [d] *ἐσχάτων*.

GEN. 50:24. (57) [a] GEN. 50:24.

ואלהים פקד יפקד אתכם ... ... ἐπισκοπῇ δὲ ἐπισκέψεται ὁ
Θεὸς ὑμᾶς ...

... and God will surely visit you ... ... and God will [b] surely visit you ...

(EXOD. 3:16.) (EXOD. 3:16.)

פקד פקדתי אתכם ... ... Ἐπισκοπῇ ἐπέσκεμμαι ὑμᾶς ...

... I have surely visited you ... ... I have surely visited you ...

(Ruth 1:6.)	(Ruth 1:6.)
... כי פקד יהוה את עמו ...	... ὅτι ἐπέσκεπται Κύριος τὸν λαὸν αὐτοῦ ...
... how that the Lord had visited His people ...	... that the Lord *had* visited His people ...

Luke 1:68. ... ὅτι ἐπεσκέψατο καὶ ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ.
... for He hath [c] visited and [d] redeemed His people.

Luke 7:16. ... καὶ ὅτι ἐπεσκέψατο ὁ Θεὸς τὸν λαὸν αὐτοῦ.
... and that God hath visited His people.

[a] See also Exod. 4:31. 13:19. [b] Gr. *in visitation will visit;* a Hebraism.
[c] Comp. verse 78, ἐπεσκέψατο ἡμᾶς ἀνατολή. [d] See Psa. 111:9, infra.

Exod. 1:5. see Gen. 46:27.

Exod. 1:7, 8. (58)	Exod. 1:7, 8.
ובני ישראל פרו וישרצו ... [8] ויקם מלך חדש על מצרים אשר לא ידע את יוסף:	Οἱ δὲ υἱοὶ Ἰσραὴλ ηὐξήθησαν, καὶ ἐπληθύνθησαν ... [8] ἀνέστη δὲ βασιλεὺς ἕτερος ἐπ' Αἴγυπτον, ὃς οὐκ ᾔδει τὸν Ἰωσήφ.
And the children of Israel were fruitful, and increased abundantly ... [8] Now there arose up a new king over Egypt, which knew not Joseph.	And the children of Israel [a] grew, and multiplied ... [8] And there arose another king over Egypt, which knew not Joseph.

Acts 7:17,18. ... ηὔξησεν ὁ λαὸς καὶ ἐπληθύνθη ἐν Αἰγύπτῳ, [18] ἄχρις οὗ ἀνέστη βασιλεὺς ἕτερος, [b] ὃς οὐκ ᾔδει τὸν Ἰωσήφ.
... the people grew and multiplied in Egypt, [18] till another king arose, which knew not Joseph.

[a] Or, *increased.* [b] Ad. ἐπ' Αἴγυπτον.

Exod. 1:10, 11. (59)	Exod. 1:10, 11.
הבה נתחכמה לו ... [11] וישימו עליו שרי מסים למען ענתו בסבלתם ...	Δεῦτε οὖν κατασοφισώμεθα αὐτοὺς ... [11] Καὶ ἐπέστησεν αὐτοῖς ἐπιστάτας τῶν ἔργων, ἵνα [a] κακώσωσιν αὐτοὺς ἐν τοῖς ἔργοις ...
Come on, let us deal wisely with them ... [11] Therefore they did set over them task-masters, to afflict them with their burdens ...	Come then, let us deal subtilly with them ... [11] And he set over them task-masters, that they should [b] afflict them in *their* works ...

Acts 7:19. Οὗτος κατασοφισάμενος τὸ γένος ἡμῶν, ἐκάκωσε τοὺς πατέρας ἡμῶν ...
The same dealt subtilly with our kindred, and evil-intreated our fathers ...
[a] κακώσουσιν. Alex. [b] Or, *evil-intreat.*

Exod. 2:2. (60) Exod. 2:2.

... ותרא אתו כי טוב הוא ותצפנהו שלשה ירחים :
... and when she saw him that he *was a* goodly *child,* she hid him three months.

... ἰδόντες δὲ αὐτὸ ἀστεῖον, ἐσκέπασαν αὐτὸ μῆνας τρεῖς.
... and seeing that he *was a* [a] goodly *child,* they hid him three months.

Acts 7:20. Ἐν ᾧ καιρῷ ἐγεννήθη Μωσῆς, καὶ ἦν ἀστεῖος τῷ Θεῷ· ὃς ἀνετράφη μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρὸς [b] αὐτοῦ.
In which time Moses was born, and was [c] exceeding fair, and nourished up in his father's house three months.

Heb. 11:23. Πίστει Μωσῆς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ, διότι εἶδον ἀστεῖον τὸ παιδίον ...
By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child ...
[a] Or, *fair.* [b] Om. αὐτοῦ. G. and S. [c] ¶ Gr. *fair to God.*

Exod. 2:5,10,11. (61) Exod. 2:5,10,11.

ותרד בת פרעה לרחץ על היאר ... ותרא את התבה בתוך הסוף ותשלח את אמתה ותקחה : --- [10] ויגדל הילד ותבאהו לבת פרעה ויהי לה לבן ... [11] ויהי בימים ההם ויגדל משה ויצא אל אחיו ...

And the daughter of Pharaoh came down to wash *herself* at the river ... and when she saw the ark among the flags, she sent her maid to fetch it. --- [10] And the child grew, and [b] she brought him unto Pharaoh's daughter, and he became her son ... [11] And it came to pass in those days, when Moses was grown, that he went out unto his brethren ...

Κατέβη δὲ ἡ θυγάτηρ Φαραὼ λούσασθαι ἐπὶ τὸν ποταμόν ... καὶ ἰδοῦσα τὴν θίβιν ἐν τῷ ἕλει, ἀποστείλασα τὴν ἄβραν, [a] ἀνείλατο αὐτήν. --- [10] Ἀδρυνθέντος δὲ τοῦ παιδίου, εἰσήγαγεν αὐτὸ πρὸς τὴν θυγατέρα Φαραὼ, καὶ ἐγενήθη αὐτῇ εἰς υἱόν ... [11] Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταῖς πολλαῖς ἐκείναις μέγας γενόμενος Μωυσῆς, ἐξῆλθε πρὸς τοὺς ἀδελφοὺς αὐτοῦ τοὺς υἱοὺς Ἰσραήλ ...
And the daughter of Pharaoh came down to bathe at the river ... and when she had seen the ark in the sedge, *and* sent *her* maid, she took it up. --- [10] And when the child was grown, [b] she brought him unto Pharaoh's daughter, and he became her son ... [11] And it came to pass [c] after many days, *that* Moses [d] having come to years, went out unto his brethren, the children of Israel ...

Acts 7:21,23. ...[c] *ἀνείλετο αὐτὸν ἡ θυγάτηρ Φαραὼ, καὶ ἀνεθρέψατο αὐτὸν ἑαυτῇ εἰς υἱόν.* --- [23] *Ὡς δὲ ἐπληροῦτο αὐτῷ τεσσαρακονταετὴς χρόνος, ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ ἐπισκέψασθαι τοὺς ἀδελφοὺς αὐτοῦ τοὺς υἱοὺς Ἰσραήλ.*

... Pharaoh's daughter took him up, and nourished him for her own son. --- [24] And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

Heb. 11:24. *Πίστει Μωσῆς μέγας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραώ.*

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter.

[a] *ἀνείλετο.* [b] *The child's mother,* verse 8. [c] Gr. *in those many days.* [d] Gr. *having become great:* and so Heb. 11:24. [e] *ἀνείλατο.*

Exod. 2:12. (62) Exod. 2:12.

ויך את המצרי ויטמנהו בחול : ... *... καὶ πατάξας τὸν Αἰγύπτιον, ἔκρυψεν αὐτὸν ἐν τῇ ἄμμῳ.*

... he slew the Egyptian, and hid him in the sand. ... and having smitten the Egyptian, he hid him in the sand.

Acts 7:24. ... *πατάξας τὸν Αἰγύπτιον.*

... and (he) smote the Egyptian.

Exod. 2:14. (63) Exod. 2:14.

ויאמר מי שמך לאיש שר ושפט עלינו הלהרגני אתה אמר כאשר הרגת את המצרי ... *Ὁ δὲ εἶπε, Τίς σε κατέστησεν ἄρχοντα* [b] *καὶ δικαστὴν ἐφ'* [c] *ἡμῶν ; μὴ ἀνελεῖν με σὺ θέλεις, ὃν τρόπον ἀνεῖλες* [d] *χθὲς τὸν Αἰγύπτιον ; ...*

And he said, Who made thee [a] a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? ... And he said, Who made thee a ruler and a judge over us? wilt thou kill me, as thou killedst the Egyptian [e] yesterday? ...

Luke 12:14. ... *Ἄνθρωπε, τίς με κατέστησε* [f] *δικαστὴν ἢ μεριστὴν ἐφ' ὑμᾶς ;*

... Man, who made Me a judge or a divider over you?

Acts 7:27,28, 35. *Ὁ δὲ ἀδικῶν τὸν πλησίον, ἀπώσατο αὐτὸν, εἰπών, Τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ'* [g] *ἡμᾶς ; [28] μὴ ἀνελεῖν με σὺ θέλεις, ὃν τρόπον ἀνεῖλες χθὲς τὸν Αἰγύπτιον ; --- [35] Τοῦτον τὸν Μωϋσῆν ὃν ἠρνήσαντο εἰποντες, Τίς σε κατέστησεν ἄρχοντα καὶ δικαστήν*[h]*; τοῦτον ὁ Θεὸς ἄρχοντα καὶ λυτρωτὴν ἀπέστειλεν ...*

But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us? [28] Wilt thou kill me, as thou diddest the Egyptian yesterday? --- [35] This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send *to be* a ruler and a deliverer ...

[a] ¶ Heb. *a man, a prince.* [b] *ἤ.* [c] *ἡμᾶς.* Ald. and Compl. [d] *τὸν Αἰγ. χθές.* Alex. [e] So the Syr. See verse 13, Heb. *the second day.* [f] *κριτὴν.* [g] *ἡμῶν.* [h] Ad. *ἐφ' ἡμᾶς,* or *ἐφ' ἡμῶν.*

Exod. 2:15, 22. (64) Exod. 2:15, 22.

ויברח משה מפני פרעה וישב בארץ מדין ... --- [22] ... גר הייתי בארץ נכריה :

... but Moses fled from the face of Pharaoh, and dwelt in the land of Midian ... --- [22] ... I have been a stranger in a strange land.[a]

... ἀνεχώρησε δὲ Μωυσῆς ἀπὸ προσώπου Φαραὼ, καὶ ᾤκησεν ἐν γῇ Μαδιάμ ... --- [22] ... παροικός εἰμι ἐν γῇ ἀλλοτρίᾳ.

... but Moses fled from the face of Pharaoh, and dwelt in the land of [b] Madian ... --- [22] ... I am a stranger in a strange land.[a]

Acts 7:29. Ἔφυγε δὲ Μωσῆς ἐν τῷ λόγῳ τούτῳ, καὶ ἐγένετο πάροικος ἐν γῇ Μαδιὰμ ...

Then fled Moses at this saying, and was a stranger in the land of Madian ...

[a] Compare Exod. 18:3. [b] Gr. *Madiam*, and so the N. T.

Exod. 3:2. (65) Exod. 3:2.

וירא מלאך יהוה אליו בלבת אש מתוך הסנה ...

And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush ...

Ὤφθη δὲ αὐτῷ ἄγγελος Κυρίου [a] ἐν πυρὶ φλογὸς ἐκ τοῦ βάτου ...

And there appeared unto him an angel of the Lord in a flame of fire out of a bush ...

Acts 7:30, 35. ... ὤφθη αὐτῷ [b] ἐν τῇ ἐρήμῳ τοῦ ὄρους Σινᾶ ἄγγελος [c] Κυρίου ἐν [d] φλογὶ πυρὸς βάτου. --- [35] ... [e] ἐν χειρὶ ἀγγέλου τοῦ ὀφθέντος αὐτῷ ἐν τῇ βάτῳ.

... there appeared to him in [b] the wilderness of Mount Sina an angel of the Lord in a flame of fire in a bush. --- [35] ... by the hand of the angel which appeared to him in the bush.

[a] *ἐν φλογῆι πυρὸς.* MS. VII. *ἐν φλογὶ πυρὸς.* Compl. and many others. [b] See Exod. 3:1. [c] Om. Κυρίου. [d] *πυρὶ φλογὸς.* [e] *σὺν.*

Exod. 3:5. (66) Exod. 3:5.

ויאמר אל תקרב הלם של נעליך מעל רגליך כי המקום אשר אתה עומד עליו אדמת קדש הוא :

And He said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground.

Ὁ δὲ εἶπε, Μὴ ἐγγίσῃς ὧδε· [a] λύσαι τὸ ὑπόδημα [b] ἐκ τῶν ποδῶν σου· ὁ γὰρ τόπος, ἐν ᾧ σὺ ἕστηκας, γῆ ἁγία ἐστί.

And He said, Draw not nigh hither: [c] put off *thy* shoes from off thy feet, for the place whereon thou standest is holy ground.

Acts 7:33. Εἶπε δὲ αὐτῷ ὁ Κύριος, Λῦσον τὸ ὑπόδημα τῶν ποδῶν σου· ὁ γὰρ τόπος ἐν ᾧ ἕστηκας, γῆ ἁγία ἐστίν.

Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

[a] λῦσον. [b] Om. ἐκ. [c] Or, *loose the sandals.*

Exod. 3:6. (67) Exod. 3:6.

ויאמר אנכי אלהי אביך אלהי אברהם אלהי יצחק ואלהי יעקב ...

Moreover He said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob ...

Καὶ εἶπεν, Ἐγώ εἰμι ὁ Θεὸς [a] *τοῦ πατρός σου,* [b] *Θεὸς Ἀβραὰμ, καὶ Θεὸς Ἰσαὰκ, καὶ Θεὸς Ἰακώβ ...*

And He said, I am the God of thy father, the God of Abraham, and the God of Isaac, and the God of Jacob ...

‖Matt. 22:31, 32. *... οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ Θεοῦ, λέγοντος,* [32] *Ἐγώ εἰμι ὁ Θεὸς Ἀβραὰμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ; ...*

... have ye not read that which was spoken unto you by God, saying, [32] I am the God of Abraham, and the God of Isaac, and the God of Jacob? ...

‖Mark 12:26. *... οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωσέως, ἐπὶ* [c] *τῆς βάτου, ὡς εἶπεν αὐτῷ ὁ Θεὸς, λέγων, Ἐγὼ ὁ Θεὸς Ἀβραὰμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ;*

... have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?

‖Luke 20:37. *Ὅτι δὲ ἐγείρονται οἱ νεκροὶ, καὶ Μωσῆς ἐμήνυσεν ἐπὶ τῆς βάτου, ὡς λέγει Κύριον τὸν Θεὸν Ἀβραὰμ καὶ τὸν Θεὸν Ἰσαὰκ καὶ τὸν Θεὸν Ἰακώβ.*

Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

Acts 3:13. *Ὁ Θεὸς Ἀβραὰμ καὶ* [d] *Ἰσαὰκ καὶ Ἰακὼβ, ὁ Θεὸς τῶν πατέρων ἡμῶν, ἐδόξασε τὸν Παῖδα αὐτοῦ Ἰησοῦν ...*

The God of Abraham, and of Isaac, and of Jacob, [c] the God of our fathers, hath glorified His Son Jesus ...

Acts 7:31,32. *... ἐγένετο φωνὴ Κυρίου* [f] *πρὸς αὐτὸν,* [32] *Ἐγὼ ὁ Θεὸς τῶν πατέρων σου, ὁ Θεὸς Ἀβραὰμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ ...*

... the voice of the Lord came unto him, [32] *saying,* I *am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob ...

[a] *τῶν πατέρων σου.* [b] Many MSS. and editions have *ὁ Θεὸς* (in each place). [c] *τοῦ.* G. and S. [d] *Θεὸς* Ι. *καὶ Θεὸς* Ι. Others, *ὁ Θεὸς* (in each place). [e] Comp. Acts 5:30. 22:14. [f] Om. *πρὸς αὐτὸν.*

Exod. 3:7, 8, 10. (68) Exod. 3:7, 8, 10.

ויאמר יהוה ראה ראיתי את עני עמי אשר במצרים ואת צעקתם שמעתי מפני נגשיו כי ידעתי את מכאביו : [8] וארד להצילו מיד

Εἶπε δὲ Κύριος πρὸς Μωυσῆν, Ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τῆς κραυγῆς αὐτῶν ἀκήκοα ἀπὸ τῶν ἐργοδιωκτῶν· οἶδα γὰρ τὴν ὀδύνην αὐτῶν, [8] *καὶ κατέβην ἐξελέσθαι αὐτοὺς ἐκ χειρὸς τῶν Αἰγυπτίων ...*

מצרים ... --- [10] ועתה לכה ואשלחך אל פרעה ...

And the LORD said, I have surely seen the affliction of My people which *are* in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; [8] and I am come down to deliver them out of the hand of the Egyptians ... --- [10] Come now therefore, and I will send thee unto Pharaoh ...

--- [10] *καὶ νῦν δεῦρο,* [a] *ἀποστείλω σε* [b] *πρὸς Φαραὼ βασιλέα Αἰγύπτου ...*

And the Lord said unto Moses, I have seen, I have seen the affliction of My people which *are* in Egypt, and I have heard their cry by reason of *their* taskmasters, for I know their sorrow; [8] and I am come down to deliver them out of the hand of the Egyptians ... --- [10] And now come, I will send thee unto Pharaoh king of Egypt ...

ACTS 7:34. *Ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ στεναγμοῦ αὐτῶν ἤκουσα· καὶ κατέβην ἐξελέσθαι αὐτούς· καὶ νῦν δεῦρο, ἀποστελῶ σε εἰς Αἴγυπτον.*

I have seen, I have seen the affliction of My people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

[a] ἀποστελῶ. [b] εἰς.

EXOD. 3:12. (69) EXOD. 3:12.

בהוציאך את העם ממצרים ... תעבדון את האלהים על ההר הזה :

... When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

... *Ἐν τῷ ἐξαγαγεῖν σε τὸν λαόν μου ἐξ Αἰγύπτου, καὶ* [a] *λατρεύσετε τῷ Θεῷ ἐν τῷ ὄρει τούτῳ.*

... When thou bringest forth My people out of Egypt, then ye shall serve God in this mountain.

ACTS 7:7. ... [b] *καὶ μετὰ ταῦτα ἐξελεύσονται, καὶ λατρεύσουσί μοι ἐν τῷ τόπῳ τούτῳ.*

... and after that shall they come forth, and serve Me in this place.

[a] λατρεύσουσι· one MS. [b] See No. 23, supra.

EXOD. 3:14. (70)[a] EXOD. 3:14.

ויאמר אלהים אל משה אהיה אשר אהיה ויאמר כה תאמר לבני ישראל אהיה שלחני אליכם :

And God said unto Moses, I AM THAT I AM: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

Καὶ εἶπεν ὁ Θεὸς πρὸς Μωυσῆν, λέγων, ΕΓΩ ΕΙΜΙ ὁ ΩΝ· *καὶ εἶπεν, Οὕτως ἐρεῖς τοῖς υἱοῖς Ἰσραήλ,* ὁ ΩΝ *ἀπέσταλκέ με πρὸς ὑμᾶς.*

And God spake unto Moses, saying, I AM [b] HE WHO IS: and He said, Thus shalt thou say unto the children of Israel, [b] HE WHO IS hath sent me unto you.

(Isa. 45:19.)

... אני יהוה דבר צדק מגיד מישרים:

... I the LORD speak righteousness, I declare things that are right.

(Esa. 45:19.)

... ΕΓΩ ΕΙΜΙ, ΕΓΩ ΕΙΜΙ, *Κύριος ὁ λαλῶν δικαιοσύνην, καὶ ἀναγγέλλων ἀλήθειαν.*

... I AM, I AM, the Lord speaking righteousness, and proclaiming truth.

(Isa. 51:12.)

... אנכי אנכי הוא מנחמכם

I, *even* I, am He that comforteth you...

(Esa. 51:12.)

ΕΓΩ ΕΙΜΙ, ΕΓΩ ΕΙΜΙ, *ὁ παρακαλῶν σε* ...

I AM, I AM, He that comforteth thee...

(Jer. 14:13.)[c]

ואמר אהה אדני יהוה ...

Then said I, Ah, Lord GOD!...

(Jer. 14:13.)[c]

Καὶ εἶπα, Ὁ ΩΝ [d] *Κύριε* ...

And I said, O Lord [e] everlasting!...

John 3:13.[f] ... *ὁ Υἱὸς τοῦ ἀνθρώπου* [g] Ὁ ΩΝ *ἐν τῷ οὐρανῷ.*

... *even* the Son of man which is in heaven.

John 4:26. *Λέγει αὐτῇ ὁ Ἰησοῦς,* ΕΓΩ ΕΙΜΙ, *ὁ λαλῶν σοι.*

Jesus saith unto her, I that speak unto thee am *He.*

John 6:20. ... ΕΓΩ ΕΙΜΙ· *μὴ φοβεῖσθε.*

... [h] It is I; be not afraid.

John 8:58. ... *Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι,* ΕΓΩ ΕΙΜΙ.

... Verily, verily, I say unto you, Before Abraham was, I am.

Rom. 9:5. ... *καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα,* Ὁ ΩΝ *ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. ἀμήν.*

... and of whom as concerning the flesh Christ *came,* [i] who is over all, God [k] blessed for ever. Amen.

2 Cor. 11:31. *Ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ οἶδεν,* Ὁ ΩΝ *εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι.*

The God and Father of our Lord Jesus Christ, [l] which is blessed for evermore, knoweth that I lie not.

Rev. 1:4, 8.[m] ... *χάρις ὑμῖν καὶ εἰρήνη ἀπὸ* [n] *τοῦ* Ὁ ΩΝ ΚΑΙ Ὁ ΗΝ ΚΑΙ Ὁ ΕΡΧΟΜΕΝΟΣ ... --- [o] ΕΓΩ ΕΙΜΙ *τὸ* Α *καὶ τὸ* Ω, [p] *ἀρχὴ καὶ τέλος, λέγει* [p] *ὁ Κύριος,* Ὁ ΩΝ ΚΑΙ Ὁ ΗΝ ΚΑΙ Ὁ ΕΡΧΟΜΕΝΟΣ, *ὁ Παντοκράτωρ.*

... Grace *be* unto you, and peace, from Him which is, and which was, and which is to come ... --- [o] I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

Rev. 4:8. ... *Ἅγιος, ἅγιος, ἅγιος Κύριος ὁ Θεὸς ὁ Παντοκράτωρ,* Ὁ ΗΝ ΚΑΙ Ὁ ΩΝ ΚΑΙ Ὁ ΕΡΧΟΜΕΝΟΣ ...

... [q] Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

REV. 11:17. ... *Κύριε ὁ Θεὸς ὁ Παντοκράτωρ, ὁ ΩΝ ΚΑΙ ὁ ΗΝ [r]ΚΑΙ ὁ ΕΡΧΟΜΕΝΟΣ* ...

... O Lord God Almighty, which art, and wast, and art to come ...

REV. 16:5. ... *Δίκαιος, [s]Κύριε, εἶ, ὁ ΩΝ ΚΑΙ ὁ ΗΝ [t]ΚΑΙ ὁ ΕΣΟΜΕΝΟΣ* ...

... Thou art righteous, O Lord, which art, and wast, and shalt be ...

[a] See also Isa. 41:4, and Isa. 43:10, infra. [b] Or, *THE BEING.* [c] See also Jer. 32 (Sept. 39):17. [d] Ad. *Δέσποτα.* Alex. Comp. ch. 4:10. [e] Lit. *BEING.* [f] See Prov. 30:4, inf. [g] Some copies of inferior consideration omit *ὁ ὢν ἐν τῷ οὐρανῷ.* [h] Or, *I AM, fear not.* [i] Or, *THE BEING over all.* [k] See Psa. 89:52, infra. [l] Or, *THE BEING who is blessed,* etc. [m] See also verses 11, 17; and ch. 21:6. and 22:13; all under Isa. 41:4, infra. [n] Om. *τοῦ.* G. and S. [o] Om. *ἀρχὴ καὶ τέλος.* G. and S. [p] *Κύριος ὁ Θεὸς, ὁ ὢν, κ.τ.λ.* G. and S. [q] See Isa. 6:3, infra. [r] Om. *καὶ ὁ ἐρχόμενος.* G. and S. [s] Om. *Κύριε.* G. and S. [t] *καὶ ὁ ὅσιος.* M.; *ὁ ὅσιος.* G. and S.; *ὅσιος.* Others.

EXOD. 3:16. see GEN. 50:24.

EXOD. 4:19. (71) EXOD. 4:19.

... כי מתו כל האנשים המבקשים את נפשך :

... *τεθνήκασι γὰρ πάντες οἱ ζητοῦντες σου τὴν ψυχήν.*

... for all the men are dead which sought thy life.

... for all are dead which sought thy life.

MATT. 2:20. ... *τεθνήκασι γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου.*

... for they are dead which sought the young child's life.

EXOD. 4:21. (72)[a] EXOD. 4:21.

... ואני אחזק את לבו

... *ἐγὼ δὲ σκληρυνῶ τὴν καρδίαν αὐτοῦ* ...

... but I will harden his heart ...

... but I will harden his heart ...

ROM. 9:18. ... *ὃν δὲ θέλει, σκληρύνει.*

... and whom He will He hardeneth.

[a] See also chap. 7:3, 13. 9:12. 10:1. 14:4, 8 (*Pharaoh*); and Isa. 63:17 (*our heart*); and comp. Deut. 2:30 (*Sihon*); Jos. 11:20 (the enemies of Israel); and John 12:40.

EXOD. 6:6. (73)[a] EXOD. 6:6.

... והוצאתי אתכם מתחת סבלת מצרים ... וגאלתי אתכם בזרוע נטויה ...

... *καὶ ἐξάξω ὑμᾶς ἀπὸ τῆς δυναστείας τῶν Αἰγυπτίων ... καὶ λυτρώσομαι ὑμᾶς ἐν βραχίονι ὑψηλῷ* ...

... and I will bring you out from under the burdens of the Egyptians ... and I will redeem you with a stretched-out arm ...

... and I will lead you forth from the tyranny of the Egyptians ... and I will redeem you with a high arm ...

(Psa. 136:11, 12.)

— ויוצא ישראל מתוכם ... [12] ביד חזקה ובזרוע נטויה ...

— and (to Him that) brought out Israel from among them ... [12] with a strong hand, and with a stretched-out arm ...

(Psa. 135:11, 12.)

— *καὶ ἐξαγαγόντι τὸν Ἰσραὴλ ἐκ μέσου αὐτῶν ...* [12] *ἐν χειρὶ κραταιᾷ καὶ ἐν βραχίονι ὑψηλῷ ...*

— and (to Him that) led out Israel from the midst of them ... [12] with a strong hand and with a high arm ...

Acts 13:17. *... καὶ μετὰ βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς.*
... and with an high arm brought He them out of it.

[a] The phrase occurs frequently. See Exod. 13:9, 14. 32:11. Deut. 7:8. 9:29. Neh. 1:10. Jer. 32(39):21. Dan. 9:15.

Exod. 8:15 (19). (74) Exod. 8:19.

[15] ויאמרו החרטמם אל פרעה אצבע אלהים הוא ...

[19] Then the magicians said unto Pharaoh, This *is* the finger of God ...

Εἶπαν οὖν οἱ ἐπαοιδοὶ τῷ Φαραῷ, Δάκτυλος Θεοῦ ἐστι τοῦτο ...

Therefore the enchanters said unto Pharaoh, This is the finger of God ...

Luke 11:20.[a] *Εἰ δὲ ἐν δακτύλῳ Θεοῦ ἐκβάλλω τὰ δαιμόνια ...*
But if I with the finger of God cast out devils ...

[a] Comp. Matt. 12:28. *Εἰ δὲ ἐγὼ ἐν Πνεύματι Θεοῦ ἐκβάλλω τὰ δαιμόνια, But if I cast out devils* [rather, *demons*] *by the Spirit of God.* Also Ex. 31:18, infra; and 2 Cor. 3:3, there cited.

Exod. 9:10. (75) Exod. 9:10.

... ויהי שחין אבעבעת פרח באדם ובבהמה :

... and it became a boil breaking forth *with* blains upon man and upon beast.

... καὶ ἐγένετο ἕλκη φλυκτίδες ἀναζέουσαι ἔν τε τοῖς ἀνθρώποις, καὶ ἐν τοῖς τετράποσι.

... and it became sore boils breaking forth both upon man and upon beast.

Rev. 16:2. *... καὶ ἐγένετο ἕλκος κακὸν καὶ πονηρὸν εἰς τοὺς ἀνθρώπους, κ.τ.λ.*
... and there fell a noisome and grievous sore upon the men, etc.

Exod. 9:16. (76) Exod. 9:16.

ואולם בעבור זאת העמדתיך בעבור הראתך את כחי ולמען ספר שמי בכל הארץ :

And in very deed for this *cause* have I [a] raised thee up, for to shew *in* thee My power; and that My name may be declared throughout all the earth.

Καὶ ἕνεκεν τούτου διετηρήθης, ἵνα ἐνδείξωμαι ἐν σοὶ τὴν [b] *ἰσχύν μου, καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ.*

And [c] for this *cause* hast thou been preserved, that I might shew in thee my strength, and that My name might be declared in all the earth.

ROM. 9:17. *Λέγει γὰρ ἡ γραφὴ τῷ Φαραὼ, Ὅτι εἰς αὐτὸ τοῦτο ἐξήγειρά σε, ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου, καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ.*
For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew My power in thee, and that My name might be declared throughout all the earth.

[a] ¶ Heb. *made thee stand.* [b] Many copies read, *δύναμίν.* [c] Gr. *on account of this.*

EXOD. 9:24. (77) EXOD. 9:24.

ויהי ברד ואש מתלקחת בתוך הברד כבד מאד ...

So there was hail, and fire mingled with the hail, very grievous ...

Ἦν δὲ ἡ χάλαζα καὶ τὸ πῦρ φλογίζον ἐν τῇ χαλάζῃ· ἡ δὲ χάλαζα πολλὴ σφόδρα ...
And there was hail, and flaming fire with the hail; and the hail was very great ...

REV. 8:7. ... [a] *καὶ ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα αἵματι ...*
... and there followed hail and fire mingled with blood ...

REV. 11:19. ... *καὶ χάλαζα μεγάλη.*
... and great hail.

REV. 16:21. *Καὶ χάλαζα μεγάλη ... ἐκ τῆς πληγῆς τῆς χαλάζης· ὅτι* [b] *μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.*
And ... a great hail ... because of the plague of the hail; for the plague thereof was exceeding great.

[a] Comp. Psa. 18:12, 13. Eze. 38:22. [b] Comp. 1 Sa. (or 1 Ki.) 4:10, *and there was a very great slaughter: καὶ ἐγένετο πληγὴ μεγάλη σφόδρα.*

EXOD. 12:21. (78) EXOD. 12:21.

ושחטו הפסח : ... ... *καὶ θύσατε τὸ πάσχα.*

... and kill the passover. ... and sacrifice the passover.

1 COR. 5:7. ... *καὶ γὰρ τὸ πάσχα ἡμῶν* [a] *ὑπὲρ ἡμῶν* [b] *ἐθύθη Χριστός.*
... for even Christ our passover [c] is sacrificed for us.

[a] Om. *ὑπὲρ ἡμῶν.* [b] *ἐτύθη.* M. G. and S. [c] ¶ Or, *is slain.*

EXOD. 12:40.[a] (79) EXOD. 12:40.[a]

ומושב בני ישראל אשר ישבו במצרים שלשים שנה וארבע מאות שנה :

Now the sojourning of the children of Israel, who dwelt in Egypt, *was* four hundred and thirty years.

Ἡ δὲ κατοίκησις τῶν υἱῶν Ἰσραὴλ, ἣν κατῴκησαν ἐν γῇ Αἰγύπτῳ καὶ ἐν γῇ Χαναὰν, ἔτη τετρακόσια τριάκοντα.
Now the dwelling of the children of Israel which they dwelt in the land of Egypt and in the land of Canaan, *was* four hundred *and* thirty years.

GAL. 3:17. ... *ὁ μετὰ* [b] *ἔτη τετρακόσια καὶ τριάκοντα γεγονὼς νομός ...*
... the law, which was four hundred and thirty years after...

[a] See also verse 41. [b] *τετρ. κ. τριάκ. ἔτη.* G. and S.

Exod. 12:46. (80) Exod. 12:46.

... ועצם לא תשברו בו :

... neither shall ye break a bone thereof.

... [a] *καὶ ὀστοῦν οὐ* [b] *συντρίψετε* [c] *ἀπ' αὐτοῦ.*

... and ye shall not break a bone thereof.

(Num. 9:12.)

לא ישאירו ממנו עד בקר ועצם לא ישברו בו...

They shall leave none of it unto the morning, nor break any bone of it ...

(Num. 9:12.)

Οὐ καταλείψουσιν ἀπ' αὐτοῦ εἰς τὸ πρωΐ, καὶ ὀστοῦν οὐ [d] *συντρίψουσιν ἀπ' αὐτοῦ ...*

They shall not leave of it unto the morning, and they shall not break a bone of it ...

(Psa. 34:21 (20.)

[21] שמר כל עצמותיו אחת מהנה לא נשברה :

[20] He keepeth all his bones: not one of them is broken.

(Psa. 33:20.)

Φυλάσσει πάντα τὰ ὀστᾶ αὐτῶν, ἓν ἐξ αὐτῶν οὐ συντριβήσεται.

He keepeth all their bones: not one of them shall be broken.

John 19:36. *Ἐγένετο γὰρ ταῦτα, ἵνα ἡ γραφὴ πληρωθῇ, Ὀστοῦν οὐ συντριβήσεται* [e] *αὐτοῦ.*

For these things were done, that the scripture should be fulfilled, A bone of Him shall not be broken.

[a] Om. *καὶ*. (In the Vat. LXX. this sentence occurs verbatim in verse 10.) [b] *συντρίψεται, συντριβήσεται,* or *συντριβήσετε.* [c] Om. *ἀπ'*. [d] *συντρίψεται.* [e] *ἀπ' αὐτοῦ.*

Exod. 13:12.[a] (81) Exod. 13:12.[a]

— והעברת כל פטר רחם ליהוה וכל פטר שגר בהמה אשר יהיה לך הזכרים ליהוה :

— that thou shalt [b] set apart unto the Lord [c] all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males *shall be* the Lord's.

Καὶ ἀφελεῖς πᾶν διανοῖγον μήτραν, τὰ ἀρσενικὰ τῷ Κυρίῳ· πᾶν διανοῖγον μήτραν ἐκ βουκολίων ἢ ἐν τοῖς κτήνεσί σου, ὅσα ἐὰν γένηταί σοι, τὰ ἀρσενικὰ ἁγιάσεις τῷ Κυρίῳ.

And thou shalt set apart [c] everything that openeth the womb, the males unto the Lord: every one that openeth the matrix out of the herds or among the cattle, as many as thou shalt have, thou shalt sanctify the males unto the Lord.

(Exod. 34:19.)

כל פטר רחם לי ...

All that openeth the matrix *is* Mine ...

(Exod. 34:19.)

Πᾶν διανοῖγον μήτραν, ἐμοὶ τὰ ἀρσενικὰ ...

Everything that openeth the womb, the males *are* Mine ...

LUKE 2:23. — *καθὼς γέγραπται ἐν νόμῳ Κυρίου, ὅτι πᾶν ἄρσεν διανοῖγον μήτραν ἅγιον τῷ Κυρίῳ κληθήσεται.*

— as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord.

[a] See also the verses following, and Exod. 22:29. Num. 3:12, 13. 8:16, 17. 18:15.
[b] ¶ Heb. *cause to pass over.* [c] Comp. verse 2; both *of man and of beast.*

EXOD. 15:1. (82) EXOD. 15:1.

אז ישיר משה ובני ישראל את השירה הזאת ליהוה ...

Then sang Moses and the children of Israel this song unto the LORD...

Τότε ᾖσε Μωυσῆς καὶ οἱ υἱοὶ Ἰσραὴλ τὴν ᾠδὴν ταύτην τῷ Θεῷ ...

Then sang Moses and the children of Israel this song unto God...

(DEUT. 31:30.)

וידבר משה באזני כל קהל ישראל את דברי השירה הזאת עד תמם :

And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

(DEUT. 32:1.)

Καὶ ἐλάλησε Μωυσῆς εἰς τὰ ὦτα πάσης ἐκκλησίας τὰ ῥήματα τῆς ᾠδῆς ταύτης ἕως εἰς τέλος.

And Moses spake in the ears of all the congregation the words of this song, even unto the end.

REV. 15:3. *Καὶ ᾄδουσι τὴν ᾠδὴν Μωσέως δούλου τοῦ Θεοῦ, καὶ τὴν ᾠδὴν τοῦ Ἀρνίου ...*

And they sing the song of Moses the servant of God, and the song of the Lamb ...[a]

[a] See Deut. 32:4, infra.

EXOD. 15:26. (83) EXOD. 15:26.

... והישר בעיניו תעשה והאזנת למצותיו ...

... and (if thou) wilt do that which is right in His sight, and wilt give ear to His commandments ...

... *καὶ τὰ ἀρεστὰ* [a] *ἐναντίον αὐτοῦ ποιήσῃς, καὶ* [b] *ἐνωτίσῃ* [c] *ταῖς ἐντολαῖς αὐτοῦ ...*

... and (if thou) wilt do *those things that are* pleasing before Him, and wilt hearken to His commandments ...

(2 [or 4] KI. 20:3.)

והטוב בעיניך עשיתי ...

... and (I) have done *that which is* good in Thy sight ...

... *καὶ τὸ ἀγαθὸν ἐν ὀφθαλμοῖς σου ἐποίησα ...*

... and I have done *that which is* good in Thine eyes ...

(ISA. 38:3.)

והטוב בעיניך עשיתי ...

... and (I) have done *that which is* good in Thy sight ...

... *καὶ τὰ ἀρεστὰ ἐνώπιόν σου ἐποίησα ...*

... and I have done *those things that are* pleasing in Thy sight ...

John 8:29. ... ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.

... for I do always those things that please Him.

1 John 3:22. ... ὅτι τὰς ἐντολὰς αὐτοῦ τηροῦμεν, καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν.

... because we keep His commandments, and do those things that are pleasing in His sight.[d]

[a] ἐνώπιον. Ald. and many others. [b] ἠρετίσῃ. [c] τὰς ἐντολὰς.
[d] Comp. Phil. 4:18. Col. 3:20. Heb. 13:21.

Exod. 16:4, 15. (84)[a] Exod. 16:4, 15.

... הנני ממטיר לכם לחם מן השמים ... [15] --- ... הוא הלחם אשר נתן יהוה לכם לאכלה׃

... Behold, I will rain bread from heaven for you ... --- [15] ... This *is* the bread which the Lord hath given you to eat.

... Ἰδοὺ ἐγὼ [b] ὕω ὑμῖν ἄρτους ἐκ τοῦ οὐρανοῦ ... --- [15] ... Οὗτος ὁ ἄρτος ὃν ἔδωκε Κύριος ὑμῖν φαγεῖν.

... Behold, I rain [c] bread for you out of heaven ... --- [15] ... This *is* the bread which the Lord hath given you to eat.

(Psa. 78:24.)

וימטר עליהם מן לאכל ודגן שמים נתן למו׃

— and (He) had rained down manna upon them to eat, and had given them of the corn of heaven.

(Psa. 77:24.)

Καὶ ἔβρεξεν αὐτοῖς μάννα φαγεῖν, καὶ ἄρτον οὐρανοῦ ἔδωκεν αὐτοῖς.

And He rained down manna upon them to eat, and gave them bread of heaven.

John 6:31, &c. Οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθώς ἐστι γεγραμμένον, Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν. [32] ... Οὐ Μωσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ' ὁ Πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν. [33] ὁ γὰρ ἄρτος τοῦ Θεοῦ ἐστιν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ, κ.τ.λ. --- [41] ... ὅτι εἶπεν, Ἐγώ εἰμι ὁ ἄρτος ὁ καταβὰς ἐκ τοῦ οὐρανοῦ. --- [50] οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ. [51] ἐγώ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβάς, κ.τ.λ. --- [58] οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς, κ.τ.λ.[d]

Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. [32] ... Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven. [33] For the bread of God is He which cometh down from heaven, etc. --- [41] ... because He said, I am the bread which came down from heaven. --- [50] This is the bread which came down from heaven, that a man may eat thereof, and not die. [51] I am the living bread which came down

from heaven, etc. --- [53] This is [e] that bread which came down from heaven, etc.

[a] See also Neh. 9:15, and Psa. 105:40. [b] διδῶ or δίδωμι. [c] Gr. *breads*. [d] See the entire context, particularly (besides the verses above cited) verses 34, 35, 38, 42, 48, 49. [e] Rather, *the*.

Exod. 16:18. (85) Exod. 16:18.

וימדו בעמר ולא העדיף המרבה והממעיט לא החסיר ...

Καὶ μετρήσαντες γομὸρ, [a] οὐκ ἐπλεόνασεν ὁ τὸ πολὺ, καὶ ὁ τὸ ἔλαττον οὐκ ἠλαττόνησεν ...

And when they did mete *it* with an omer, he that gathered much had nothing over, and he that gathered little had no lack ...

And when they had measured the omer, he that *had gathered* much had nothing over, and he that *had gathered* less had no lack ...

2 Cor. 8:15. — *καθὼς γέγραπται, Ὁ τὸ πολὺ, οὐκ ἐπλεόνασε· καὶ ὁ τὸ ὀλίγον, οὐκ ἠλαττόνησε.*

— as it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

[a] *ὁ τὸ πολὺ οὐκ ἐπλ.*

Exod. 16:33. (86) Exod. 16:33.

... קח צנצנת אחת ותן שמה מלא העמר מן ...

... Λάβε στάμνον [a] χρυσοῦν ἕνα, καὶ ἔμβαλε εἰς αὐτὸν πλῆρες τὸ γομὸρ τοῦ [b] μὰν ...

... Take a pot, and put an omer full of manna therein ...

... Take [c] a golden pot, and cast into it a full omer of manna ...

Heb. 9:4. *... στάμνος χρυσῆ ἔχουσα τὸ μάννα ...*

... the golden pot that had manna ...

[a] *χρυσῆν.* [b] *μάννα.* [c] Gr. *one*, as in Heb.

Exod. 17:2. (87) Exod. 17:2.

... מה תנסון את יהוה :

... καὶ τί πειράζετε Κύριον ;

... wherefore do ye tempt the Lord?

... and why do ye tempt the Lord?

Acts 15:10. *Νῦν οὖν τί πειράζετε τὸν Θεὸν ... ;*

Now therefore why tempt ye God ...?

Exod. 19:5. (88) Exod. 19:5.

... והייתם לי סגלה מכל העמים ...

... ἔσεσθέ μοι λαὸς περιούσιος ἀπὸ πάντων τῶν ἐθνῶν ...

... then ye shall be a peculiar treasure unto Me above all people ...

... ye shall be unto Me a peculiar people above all nations ...

(Deut. 7:6.)

כי עם קדוש אתה ליהוה אלהיך בך בחר יהוה אלהיך להיות לו לעם סגלה מכל העמים ...

For thou *art* an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people ...

(Deut. 7:6.)

Ὅτι λαὸς ἅγιος εἶ Κυρίῳ τῷ Θεῷ σου· καὶ σὲ προείλετο Κύριος ὁ Θεός σου εἶναι αὐτῷ λαὸν περιούσιον παρὰ πάντα τὰ ἔθνη ...

For thou art a holy people unto the Lord thy God; and the Lord thy God did choose thee to be a peculiar people unto Himself above all the nations ...

(Deut. 14:2.)

כי עם קדוש אתה ליהוה אלהיך ובך בחר יהוה להיות לו לעם סגלה מכל העמים ...

For thou *art* an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto Himself, above all the nations ...

(Deut. 14:2.)

Ὅτι λαὸς ἅγιος εἶ Κυρίῳ τῷ Θεῷ σου, καὶ σε ἐξελέξατο Κύριος ὁ Θεός σου γενέσθαι σε λαὸν αὐτῷ περιούσιον ἀπὸ πάντων τῶν ἐθνῶν ...

For thou art a holy people unto the Lord thy God; and the Lord thy God hath chosen thee to be a peculiar people unto Himself above all the nations ...

(Deut. 26:18.)

ויהוה האמירך היום להיות לו לעם סגלה ...

And the Lord hath avouched thee this day to be His peculiar people ...

(Deut. 26:18.)

Καὶ Κύριος εἵλατο σε σήμερον γενέσθαι [a] *σε αὐτῷ λαὸν περιούσιον ...*

And the Lord hath chosen thee this day, that thou shouldest be unto Him a peculiar people ...

Titus 2:14. *... καὶ καθαρίσῃ ἑαυτῷ λαὸν περιούσιον ...*
... and (*that* He might) purify unto Himself a peculiar people ...

[a] *ἑαυτῷ.*

Exod. 19:6. (89) Exod. 19:6.

ואתם תהיו לי ממלכת כהנים וגוי קדוש ...

And ye shall be unto Me a kingdom of priests, and an holy nation ...

Ὑμεῖς δὲ ἔσεσθέ μοι βασίλειον ἱεράτευμα καὶ ἔθνος ἅγιον ...

And ye shall be unto Me a royal priesthood and a holy nation ...

1 Pet. 2:5,9. *... ἱεράτευμα ἅγιον ... ---* [g] *ὑμεῖς δὲ γένος ἐκλεκτόν, βασίλειον ἱεράτευμα, ἔθνος ἅγιον,* [a] *λαὸς εἰς περιποίησιν ...*
... an holy priesthood ... --- [g] But ye *are* a chosen generation, a royal priesthood, an holy nation, [b] a peculiar people ...

Rev. 1:6. *— καὶ ἐποίησεν ἡμᾶς* [c] *βασιλεῖς καὶ ἱερεῖς τῷ Θεῷ καὶ Πατρὶ αὐτοῦ ...*

— and hath made us kings and priests unto God and His Father ...

Rev. 5:10. — *καὶ ἐποίησας* [d] *ἡμᾶς τῷ Θεῷ ἡμῶν* [e] *βασιλεῖς καὶ ἱερεῖς· καὶ* [f] *βασιλεύσομεν ἐπὶ τῆς γῆς.*

— and (Thou) hast made us unto our God kings and priests: and we shall reign on the earth.

Rev. 20:6. ... *ἀλλ' ἔσονται ἱερεῖς τοῦ Θεοῦ καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσι* [g] *μετ' αὐτοῦ χίλια ἔτη.*

... but they shall be [h] priests of God and of Christ, and shall reign with Him a thousand years.

[a] Apparently referring to Isa. 43:21, and Mal. 3:17. Comp. the texts in the last preceding section. [b] ¶ Or, *a purchased people.* Comp. Psa. 74:2. Acts 20:28. Eph. 1:14; and see note ([a]). [c] *βασιλείαν, ἱερεῖς,* G. and S.; others, *βασίλειον ἱεράτευμα.* [d] *αὐτοὺς.* G. and S. [e] *βασιλείαν.* [f] *βασιλεύσουσιν.* G. and S. [g] *μετὰ ταῦτα.* [h] Comp. Isa. 61:6, *But ye shall be named the priests of the Lord,* etc.

Exod. 19:12, 13. (90) Exod. 19:12, 13.

... השמרו לכם עלות בהר ונגע בקצהו כל הנגע בהר מות יומת׃ [13] לא תגע בו יד כי סקול יסקל או ירה יירה אם בהמה אם איש לא יחיה ...

... *Προσέχετε ἑαυτοῖς τοῦ ἀναβῆναι εἰς τὸ ὄρος, καὶ θίγειν τι αὐτοῦ· πᾶς ὁ ἁψάμενος τοῦ ὄρους θανάτῳ τελευτήσει.* [13] *οὐχ ἅψεται αὐτοῦ χείρ· ἐν γὰρ λίθοις λιθοβοληθήσεται, ἢ βολίδι κατατοξευθήσεται· ἐάν τε κτῆνος ἐάν τε ἄνθρωπος, οὐ ζήσεται ...*

... Take heed to yourselves, *that ye* go *not* up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: [13] there shall not an hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast or man, it shall not live ...

... Take heed to yourselves, that ye go not up into the mount, nor touch any *part* of it: every one that toucheth the mount [a] shall surely die. [13] A hand shall not touch it; for *whatsoever toucheth it* shall be stoned with stones, or thrust through with a dart: whether *it be* beast or whether *it be* man, it shall not live ...

Heb. 12:18, 20. *Οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ ὄρει ...* --- [20] *— οὐκ ἔφερον γὰρ τὸ διαστελλόμενον, Κἂν θηρίον θίγῃ τοῦ ὄρους, λιθοβοληθήσεται,* [b] *ἢ βολίδι κατατοξευθήσεται.*

For ye are not come unto the mount that might be touched ... --- [20] — for [c] they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart.

[a] Gr. *shall die with death.* [b] Om. *ἢ βολ. κατ.* G. and S. [c] Or, *they endured not the thing commanded,* namely, *And if,* etc.

Exod. 19:16.[a] (91) Exod. 19:16.[a]

... ויהי קלת וברקים וענן כבד על ההר וקל שפר חזק מאד ...

... that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud ...

... καὶ ἐγένοντο φωναὶ καὶ ἀστραπαὶ καὶ νεφέλη γνοφώδης ἐπ' ὄρους Σινά· [b] φωνὴ τῆς σάλπιγγος ἤχει μέγα ...

... [c] that there were voices and lightnings, and a dark cloud upon mount Sina: the voice of the trumpet sounded loud ...

Heb. 12:19. — καὶ σάλπιγγος ἤχῳ ...
— and the sound of a trumpet ...

Rev. 1:10. ... καὶ ἤκουσα ὀπίσω μου φωνὴν μεγαλὴν ὡς σάλπιγγος.
... and (I) heard behind me a great voice, as of a trumpet.

Rev. 4:1, 5. ... καὶ ἡ φωνὴ ἡ πρώτη, ἣν ἤκουσα ὡς σάλπιγγος λαλούσης μετ' ἐμοῦ ... --- [5] καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ [d] βρονταὶ καὶ φωναί ...
... and the first voice which I heard *was* as it were of a trumpet talking with me ... --- [5] And out of the throne proceeded lightnings, and thunderings, and voices ...

Rev. 8:5. ... καὶ ἐγένοντο φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ καὶ σεισμός.
... and there were voices, and thunderings, and lightnings, and an earthquake.

Rev. 11:19. ... καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμὸς ...
... and there were lightnings, and voices, and thunderings, and an earthquake ...

Rev. 16:18. Καὶ ἐγένοντο [e] φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ, καὶ σεισμὸς [f] ἐγένετο μέγας ...
And there were voices, and thunders, and lightnings; and there was a great earthquake ...

[a] See also verse 19, and 20:18 (the true reading of which seems to be preserved in the Sam. Pent.). Comp. Zech. 9:14. [b] Ad. καὶ. MS. VII. [c] Gr. *and.* [d] φωναὶ καὶ βρονταὶ. G. and S. [e] ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ. G. and S. [f] Om. ἐγένετο.

Exod. 20:4. (92) Deut. 5:8.

לא תעשה לך פסל וכל תמונה אשר בשמים מימעל ואשר בארץ מיתחת ואשר במים מיתחת לארץ:

Thou shalt not make unto thee any graven image, or any likeness *of anything* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth.

Οὐ ποιήσεις σεαυτῷ [a] εἴδωλον, οὐδὲ παντὸς ὁμοίωμα, ὅσα ἐν τῷ οὐρανῷ ἄνω, καὶ ὅσα ἐν τῇ γῇ κάτω, καὶ ὅσα ἐν τοῖς ὕδασιν ὑποκάτω τῆς γῆς.

Thou shalt not make unto thyself an idol, nor the likeness of anything, whatever things *are* in the heaven above, and whatever *are* in the earth beneath, and whatever *are* in the waters under the earth.

לא תעשה לך פסל כל תמונה אשר בשמים מימעל ואשר בארץ מתחת ואשר במים מתחת לארץ:

Thou shalt not make thee *any* graven image, *or* any likeness *of anything* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth.

Οὐ ποιήσεις σεαυτῷ εἴδωλον, οὐδὲ παντὸς ὁμοίωμα, ὅσα ἐν τῷ οὐρανῷ ἄνω, καὶ ὅσα [b] ἐν τῇ γῇ κάτω, καὶ ὅσα ἐν τοῖς ὕδασιν ὑποκάτω τῆς γῆς.

Thou shalt not make unto thyself an idol, nor the likeness of anything, whatever things *are* in the heaven above, and whatever *are* in the earth beneath, and whatever *are* in the waters under the earth.

PHIL. 2:10. ... *ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων.*

... [c] of *things* in heaven, and *things* in earth, and *things* under the earth.

REV. 5:3,13. *Καὶ οὐδεὶς ἠδύνατο ἐν τῷ οὐρανῷ*[d], *οὐδὲ ἐπὶ τῆς γῆς, οὐδὲ ὑποκάτω τῆς γῆς, ἀνοῖξαι τὸ βιβλίον ...* --- [13] *καὶ πᾶν κτίσμα ὃ* [e] *ἐστιν ἐν τῷ οὐρανῷ, καὶ* [f] *ἐν τῇ γῇ, καὶ ὑποκάτω τῆς γῆς, καὶ ἐπὶ τῆς θαλάσσης ἅ ἐστι, καὶ* [g] *τὰ ἐν αὐτοῖς πάντα, ἤκουσα λέγοντας ...*

And no man in heaven, nor in earth, neither under the earth, was able to open the book ... --- [13] And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying ...

[a] Referred to in Rom. 2:22, *ὁ βδελυσσόμενος τὰ εἴδωλα, ἱεροσυλεῖς; Thou that abhorrest idols, dost thou commit sacrilege?* [b] *ἐπὶ τῆς γῆς.* [c] Rather, *of heavenly* beings, etc. [d] Ad. *ἄνω.* S. [e] Om. *ἐστιν.* [f] *ἐπὶ τῆς γῆς.* G. and S. [g] *τὰ ἐν αὐτοῖς, πάντας ἤκουσα.* (Compare Exod. 20:11, No. 95 infra.)

EXOD. 20:6. (93) DEUT. 5:10.

— ועשה חסד לאלפים לאהבי ולשמרי מצותי:	— *καὶ ποιῶν ἔλεος εἰς χιλιάδας τοῖς ἀγαπῶσί με, καὶ τοῖς φυλάσσουσι τὰ προστάγματά μου.*	— ועשה חסד לאלפים לאהבי ולשמרי מצותו:	— *καὶ ποιῶν ἔλεος εἰς χιλιάδας τοῖς ἀγαπῶσί με, καὶ τοῖς φυλάσσουσι* [c] *τὰ προστάγματά μου.*
— and shewing mercy unto thousands of them that love Me and keep My commandments.	— and [a] shewing mercy to them that love Me, [b] unto thousands *of them*, and to them that keep My precepts.	— and shewing mercy unto thousands of them that love Me and keep My commandments.	— and [a] shewing mercy to them that love Me, unto thousands *of them*, and to them that keep My precepts.

(DEUT. 7:9.) (DEUT. 7:9.)

... שמר הברית והחסד לאהביו ולשמרי מצותו ...	*... ὁ φυλάσσων διαθήκην καὶ ἔλεος τοῖς ἀγαπῶσιν αὐτὸν καὶ τοῖς φυλάσσουσι τὰς ἐντολὰς αὐτοῦ ...*
... which keepeth covenant and mercy with them that love Him and keep His commandments ...	... keeping [d] covenant and mercy unto them that love Him and keep His commandments ...

(NEH. 1:5.) (NEH. 1:5.)

... שמר הברית והחסד לאהביו ולשמרי מצותיו:	*... φυλάσσων τὴν διαθήκην καὶ τὸ ἔλεός σου τοῖς ἀγαπῶσιν αὐτὸν καὶ τοῖς φυλάσσουσι τὰς ἐντολὰς αὐτοῦ.*
... that keepeth covenant and mercy for them that love Him and observe His commandments.	... keeping the covenant and His mercy unto them that love Him and keep His commandments.

(Dan. 9:4.)

... שמר הברית והחסד לאהביו ולשמרי מצותיו :

... keeping the covenant and mercy to them that love Him, and to them that keep His commandments.

(Dan. 9:4.)

... τηρῶν τὴν διαθήκην καὶ τὸ ἔλεος τοῖς ἀγαπῶσί σε καὶ τοῖς φυλάσσουσι τὰ προστάγματά σου.

... keeping the covenant and mercy to them that love Thee, and to them that keep thy precepts.

John 14:15, 21.[c] *Ἐὰν ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε.* --- [21] *ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν με, κ.τ.λ.*

If ye love Me, keep My commandments. --- [21] He that hath My commandments, and keepeth them, he it is that loveth Me, etc.

John 15:10.[f] *Ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου· καθὼς ἐγὼ τὰς ἐντολὰς τοῦ Πατρός μου τετήρηκα, καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ.*

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.

1 John 5:2, 3.[g] *... ὅταν τὸν Θεὸν ἀγαπῶμεν, καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν.* [3] *αὕτη γάρ ἐστιν ἡ ἀγάπη τοῦ Θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν ...*

... when we love God, and keep His commandments. [3] For this is the love of God, that we keep His commandments ...

[a] Gr. *doing.* [b] Gr. *to* the extent of *thousands, unto them*, etc. [c] *τὰς ἐντολὰς.* [d] *Διαθήκη* is thus translated in compliance with usage only. *Covenant* is NOT the true meaning of the word. [e] See also verses 23, 24. [f] See also ver. 14. [g] See also chap. 2:5, and 2 John 6.

Exod. 20:8, 9.

זכור את יום השבת לקדשו : [9] ששת ימים תעבד ועשית כל מלאכתך :

Remember the sabbath day, to keep it holy. [9] Six days shalt thou labour, and do all thy work.

(94)[a]

Μνήσθητι τὴν ἡμέραν τῶν σαββάτων ἁγιάζειν αὐτήν. [9][e] *Ἐξ ἡμέρας ἐργᾷ, καὶ ποιήσεις πάντα τὰ ἔργα σου.*

Remember [b] the sabbath day to sanctify it. [9] Six days thou shalt labour, and do all thy works.

Deut. 5:12, 13.

שמור את יום השבת לקדשו כאשר צוך יהוה אלהיך: [13] ששת ימים תעבד ועשית כל מלאכתך :

Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee. [13] Six days thou shalt labour, and do all thy work.

Φύλαξαι τὴν ἡμέραν τῶν σαββάτων ἁγιάζειν αὐτήν, ὃν τρόπον ἐνετείλατό σοι Κύριος ὁ Θεός σου. [13][e] *Ἐξ ἡμέρας ἐργᾷ, καὶ ποιήσεις πάντα τὰ ἔργα σου.*

Keep the [b] sabbath day to sanctify it, as the Lord thy God commanded thee. [13] Six days thou shalt labour, and do all thy works.

LUKE 13:14. ...Ἓξ ἡμέραι εἰσὶν, ἐν αἷς δεῖ ἐργάζεσθαι· ἐν ταύταις οὖν ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου.

... There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

LUKE 23:56. ... καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν.

... and (they) rested the sabbath day according to the commandment.

[a] See also Exod. 31:15. 35:2. Lev. 23:3. [b] Gr. *the day of the sabbaths.*

EXOD. 20:11. (95)[a] EXOD. 20:11.

— כי ששת ימים עשה יהוה את השמים ואת הארץ את הים ואת כל אשר בם ...

— for *in* six days the LORD made heaven and earth, the sea, and all that in them *is* ...

— ἐν γὰρ ἓξ ἡμέραις ἐποίησε[b] Κύριος τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς ...

— for in six days the Lord made heaven and earth, and the sea, and all things that are in them ...

(PSA. 146:6.) (PSA. 145:6.)

— עשה שמים וארץ את הים ואת כל אשר בם ...

— which made heaven and earth, the sea, and all that therein *is* ...

— τὸν ποιήσαντα τὸν οὐρανὸν καὶ τὴν γῆν, τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς ...

— which made heaven and earth, the sea, and all things in them ...

ACTS 4:24. ... Δέσποτα, σὺ ὁ Θεὸς ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς.

... Lord, Thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is.

ACTS 14:15. ... ἐπὶ τὸν Θεὸν τὸν ζῶντα, ὃς ἐποίησε τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς.

... unto the living God, which made heaven, and earth, and the sea, and all things that are therein.

ACTS 17:24. Ὁ Θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος [c] οὐρανοῦ καὶ γῆς Κύριος ὑπάρχων ...

God that made the world and all things therein, seeing that He is Lord of heaven and earth ...

REV. 5:13.[d] ... καὶ τὰ ἐν αὐτοῖς πάντα ...

... and all that are in them ...

REV. 10:6.[e] ... ὃς ἔκτισε τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ, καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ ...

... who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that are therein ...

REV. 14:7. ... καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ [f] θάλασσαν καὶ [g] πηγὰς ὑδάτων.

... and worship Him that made heaven, and earth, and the sea, and the fountains of waters.

[a] There are no corresponding words in Deut. 5. [b] Κ. ὁ Θεὸς. One MS. ὁ Θεὸς. [c] Comp. Matt. 11:25, Πάτερ, Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς. [d] See this passage at length in No. 92, supra. [e] Comp. Neh. 9:6. [f] Ad. τὴν. G. and S. εἰς πηγὰς ὑδάτων, *into fountains of waters.*

EXOD. 20:12. (96) DEUT. 5:16.

כבד את אביך ואת אמך כאשר צוך יהוה אלהיך למען יאריכן ימיך ולמען ייטב לך על האדמה אשר יהוה אלהיך נתן לך :

Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου, ὃν τρόπον ἐνετείλατό σοι Κύριος ὁ Θεός σου, ἵνα εὖ σοι γένηται, καὶ ἵνα μακροχρόνιος γένῃ ἐπὶ τῆς γῆς, ἧς Κύριος ὁ Θεός σου δίδωσί σοι.

Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee in the land which the LORD thy God giveth thee.

כבד את אביך ואת אמך למען יארכון ימיך על האדמה אשר יהוה אלהיך נתן לך :

Τίμα τὸν πατέρα σου καὶ τὴν μητέρα [a] σου, [b] ἵνα εὖ σοι γένηται, καὶ ἵνα μακροχρόνιος γένῃ ἐπὶ τῆς γῆς τῆς ἀγαθῆς, ἧς Κύριος ὁ Θεός σου δίδωσί σοι.

Honour thy father and thy mother, that it may be well with thee, and that thou mayest live long upon the good land which the Lord thy God giveth thee.

כבד את אביך ואת ואמך למען יארכון ימיך על האדמה אשר יהוה אלהיך נתן לך :

Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου, ἵνα εὖ σοι γένηται, καὶ ἵνα μακροχρόνιος γένῃ ἐπὶ τῆς γῆς τῆς ἀγαθῆς, ἧς Κύριος ὁ Θεός σου δίδωσί σοι.

Honour thy father and thy mother, as the Lord thy God commanded thee ; that it may be well with thee, and that thou mayest live long upon the land which the Lord thy God giveth thee.

‖MATT. 15:4–6. Ὁ γὰρ Θεὸς [c] ἐνετείλατο, λέγων, Τίμα τὸν πατέρα [d] σου, καὶ τὴν μητέρα ... [5] ὑμεῖς δὲ λέγετε, Ὃς ἂν εἴπῃ ... [6] καὶ οὐ μὴ [e] τιμήσῃ τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ ...

For God commanded, saying, Honour thy father and mother ... [5] But ye say, Whosoever shall say ... [6] and honour not his father or his mother, *he shall be free* ...

§MATT. 19:19. Τίμα τὸν πατέρα [f] σου καὶ τὴν μητέρα ...

Honour thy father and *thy* mother ...

‖MARK 7:10. Μωσῆς γὰρ εἶπε, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου ...

For Moses said, Honour thy father and thy mother ...

§MARK 10:19. ... Τίμα τὸν πατέρα σου καὶ τὴν μητέρα.

... Honour thy father and mother.

§LUKE 18:20. ... Τίμα τὸν πατέρα σου καὶ τὴν μητέρα [g] σου.

... Honour thy father and thy mother.

EPH. 6:2, 3. *Τίμα τὸν πατέρα σου καὶ τὴν μητέρα· (ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ·) [3] ἵνα εὖ σοι γένηται καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς.*

Honour thy father and mother; which is the first commandment with promise; [3] that it may be well with thee, and thou mayest live long on the earth.

[a] Om. *σου.* Alex. and several Fathers. [b] Om. *ἵνα—ἵνα.* Alex. The MSS. and Fathers vary much as to the remainder of the commandment both here and in Deut. [c] *εἶπε, Τίμα.* [d] Om. *σου.* G. and S. [e] *τιμήσει.* [f] Om. *σου.* G. and S. [g] Om. *σου.*

EXOD. 20:13 (15). (97)[a] DEUT. 5:17.

לא תרצח: [13] [15] *Οὐ φονεύσεις.* לא תרצח: *Οὐ φονεύσεις.*

[13] Thou shalt not kill. [15] Thou shalt not kill. Thou shalt not kill. Thou shalt not kill.

MATT. 5:21. *Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐ φονεύσεις ...*

Ye have heard that it was said [b] by them of old time, Thou shalt not kill ...

‖MATT 19:18. *...Ὁ δὲ Ἰησοῦς εἶπε, Τό, Οὐ φονεύσεις ...*

... Jesus said, Thou shalt do no murder ...

‖MARK 10:19. ...[c]*Μὴ φονεύσῃς ...*

... Do not kill ...

‖LUKE 18:20. *... Μὴ φονεύσῃς ...*

... Do not kill ...

ROM. 13:9. *... Οὐ φονεύσεις ...*

... Thou shalt not kill ...

JAMES 2:11. *Ὁ γὰρ εἰπὼν, Μὴ μοιχεύσῃς, εἶπε καὶ, Μὴ φονεύσῃς· εἰ δὲ οὐ μοιχεύσεις, φονεύσεις δέ, γέγονας παραβάτης νόμου.*

For [d] He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

[a] In the Vatican LXX. this commandment is the *eighth* in Exodus; but the Alexandrine and other MSS., and the Compl. and Aldine editions agree with the Hebrew. [b] ¶ Or, *to them.* [c] Om. in some copies. [d] ¶ Or, *that* law *which said.*

EXOD. 20:13 (14). (98)[a] DEUT. 5:17 (18).

לא תנאף: [13] [13] *Οὐ μοιχεύσεις.* ולא תנאף: [17] [18] *Οὐ μοιχεύσεις.*

[14] Thou shalt not commit adultery. [13] Thou shalt not commit adultery. [18] Neither shalt thou commit adultery. [18] Thou shalt not commit adultery.

MATT. 5:27. *Ἠκούσατε ὅτι ἐρρέθη [b] τοῖς ἀρχαίοις, Οὐ μοιχεύσεις.*

Ye have heard that it was said [c] by them of old time, Thou shalt not commit adultery.

‖MATT. 19:18. *... Οὐ μοιχεύσεις ...*

... Thou shalt not commit adultery ...

‖Mark 10:19. *Τὰς ἐντολὰς οἶδας, Μὴ μοιχεύσῃς ...*
Thou knowest the commandments, Do not commit adultery ...

‖Luke 18:20. *Τὰς ἐντολὰς οἶδας, Μὴ μοιχεύσῃς ...*
Thou knowest the commandments, Do not commit adultery ...

Rom. 2:22.[d] *Ὁ λέγων μὴ μοιχεύειν, μοιχεύεις ; ...*
Thou that sayest a man should not commit adultery, dost thou commit adultery? ...

Rom. 13:9. *Τὸ γὰρ, Οὐ μοιχεύσεις ...*
For this, Thou shalt not commit adultery ...

James 2:11. *Ὁ γὰρ εἰπὼν, Μὴ μοιχεύσῃς, εἶπε καὶ, Μὴ φονεύσῃς· εἰ δὲ οὐ μοιχεύσεις, φονεύσεις δὲ, γέγονας παραβάτης νόμου.*
For [e] He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

[a] In the Vat. LXX. this commandment is the *sixth* in Exodus. [b] Om. *τοῖς ἀρχαίοις.* G. and S. [c] ¶ Or, *to them.* [d] Comp. Psa. 50:16—18. [e] ¶ Or, *that* law *which said.*

Exod. 20:13 (14,15). (99)[a] Deut. 5:17 (19).

לא תנגב : [13]	[14] Οὐ κλέψεις.	ולא תגנב : [17]	[19] Οὐ κλέψεις.
[15] Thou shalt not steal.	[14] Thou shalt not steal.	[19] Neither shalt thou steal.	[19] Thou shalt not steal.

‖Matt. 19:18. ... *Οὐ κλέψεις ...*
... Thou shalt not steal ...

‖Mark 10:19. ... *Μὴ κλέψῃς ...* [b] *Μὴ ἀποστερήσῃς ...*
... Do not steal ... Defraud not ...

‖Luke 18:20. ... *Μὴ κλέψῃς ...*
... Do not steal ...

Rom. 2:21.[c] ... *ὁ κηρύσσων μὴ κλέπτειν, κλέπτεις ;*
... thou that preachest a man should not steal, dost thou steal?

Rom. 13:9. ... *Οὐ κλέψεις ...*
... Thou shalt not steal ...

[a] In the Vat. LXX. this commandment is the *seventh* in Exodus. [b] Om. in some copies. Comp. Lev. 19:13. [c] See note ([d]) in No. 98.

Exod. 20:13 (16). (100) Deut. 5:17 (20).

לא תענה ברעך עד שקר : [13]	[16] Οὐ ψευδομαρτυρήσεις κατὰ τοῦ πλησίον σου μαρτυρίαν ψευδῆ.	ולא תענה ברעך עד שוא : [17]	[20] Οὐ ψευδομαρτυρήσεις κατὰ τὸ πλησίον σου μαρτυρίαν ψευδῆ.
[16] Thou shalt not bear false witness against thy neighbour.	[16] Thou shalt not bear false witness against thy neighbour.	[20] Neither shalt thou bear false witness against thy neighbour.	[20] Thou shalt not bear false witness against thy neighbour.

‖Matt. 19:18. ... *Οὐ ψευδομαρτυρήσεις.*
... Thou shalt not bear false witness.

‖Mark 10:19. ... *Μὴ ψευδομαρτυρήσῃς* ...
... Do not bear false witness ...

‖Luke 18:20. ... *Μὴ ψευδομαρτυρήσῃς* ...
... Do not bear false witness ...

Rom. 13:9. ... [a] *Οὐ ψευδομαρτυρήσεις* ...
... Thou shalt not bear false witness ...

[a] Om. *Οὐ ψευδ.* G. and S.

Exod. 20:14(17). (101) Deut. 5:18 (21).

[17] לא תחמד בית רעך לא תחמד אשת רעך ...	[17] *Οὐκ ἐπιθυμήσεις τὴν γυναῖκα τοῦ πλησίον σου· οὐκ ἐπιθυμήσεις τὴν οἰκίαν τοῦ πλησίον σου ...*	[18] ולא תחמד אשת רעך ולא תתאוה בית רעך ...	[21] *Οὐκ ἐπιθυμήσεις τὴν γυναῖκα τοῦ πλησίον σου· οὐκ ἐπιθυμήσεις τὴν οἰκίαν τοῦ πλησίον σου ...*
[17] Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife ...	[17] Thou shalt not covet thy neighbour's wife, thou shalt not covet thy neighbour's house ...	[21] Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house ...	[21] Thou shalt not covet thy neighbour's wife, thou shalt not covet thy neighbour's house ...

Rom. 7:7. ... *τὴν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν, εἰ μὴ ὁ νόμος ἔλεγεν, Οὐκ ἐπιθυμήσεις.*
... for I had not known [a] lust, except the law had said, Thou shalt not covet.

Rom. 13:9. ... *Οὐκ ἐπιθυμήσεις, καὶ εἴ τις ἑτέρα ἐντολὴ* ...
... Thou shalt not covet; and if *there be* any other commandment ...

[a] ¶ Or, *concupiscence.*

Exod. 21:17. (102) Exod. 21:16.

ומקלל אביו ואמו מות יומת :	*Ὁ κακολογῶν πατέρα* [b] *αὐτοῦ ἢ μητέρα* [c] *αὐτοῦ,* [d] *τελευτήσει θανάτῳ.*
And he that [a] curseth his father or his mother shall surely be put to death.	He that curseth his father or his mother shall die the death.

‖Matt. 15:4. *Ὁ γὰρ Θεὸς* [e] *ἐνετείλατο, λέγων ... καὶ, Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω.*
For God commanded, saying ... and, He that curseth father or mother, let him die the death.

‖Mark 7:10. *Μωσῆς γὰρ εἶπε ... καὶ, ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω.*

For Moses said ... and, Whoso curseth father or mother, let him die the death.

[a] ¶ Or, *revileth.* [b] Om. *αὐτοῦ.* [c] Om. *αὐτοῦ.* [d] *θαν. τελευτάτω.* VII. X. and many other MSS. Comp. Lev. 20:9, *θανάτῳ θανατούσθω, let him die the death* (or, *with death*). [e] *εἶπε ...* (See No. 96, supra.)

Exod. 21:24. (103) Exod. 21:24.

... עין תחת עין שן תחת שן — — *ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ,* [a]*ὀδόντα ἀντὶ ὀδόντος ...*

— eye for eye, tooth for tooth ... — an eye for an eye, a tooth for a tooth ...

(Lev. 24:20.) (Lev. 24:20.)

... עין תחת עין שן תחת שן ... ... *ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ,* [b]*ὀδόντα ἀντὶ ὀδόντος ...*

... eye for eye, tooth for tooth ... ... an eye for an eye, a tooth for a tooth ...

(Deut. 19:21.) (Deut. 19:21.)

... עין בעין שן בשן ... ... *ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ,* [c]*ὀδόντα ἀντὶ ὀδόντος ...*

... eye for eye, tooth for tooth ... ... an eye for an eye, a tooth for a tooth ...

Matt. 5:38. *Ἠκούσατε ὅτι ἐρρέθη, Ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀδόντος.*

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth.

[a] One MS. adds *καὶ.* [b] Ad. *καὶ.* [c] The old Arab. inserts *and* here.

Exod. 22:28. (104) Exod. 22:28.

אלהים לא תקלל ונשיא בעמך לא תאר: *Θεοὺς οὐ κακολογήσεις, καὶ ἄρχοντα τοῦ λαοῦ σου* [b]*οὐ κακῶς ἐρεῖς.*

Thou shalt not revile the [a]gods, nor curse the ruler of thy people. Thou shalt not revile the gods, and thou shalt not speak evil of the ruler of thy people.

Acts 23:5. *... γέγραπται γάρ, Ἄρχοντα τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς.*

... for it is written, Thou shalt not speak evil of the ruler of thy people.

[a] ¶ Or, *judges.* [b] *οὐκ ἐρ. κακῶς.* VII. X. and various other MSS. and many Fathers.

Exod. 24:8. (105) [a] Exod. 24:8.

ויקח משה את הדם ויזרק על העם ויאמר הנה דם הברית אשר כרת יהוה עמכם על כל הדברים האלה׃

Λαβὼν δὲ Μωυσῆς τὸ αἷμα κατεσκέδασε τοῦ λαοῦ, καὶ εἶπεν, Ἰδοὺ [b] *τὸ αἷμα τῆς διαθήκης, ἧς* [c] *διέθετο* [d] *Κύριος πρὸς ὑμᾶς περὶ πάντων τῶν λόγων τούτων.*

And Moses took the blood, and sprinkled *it* on all the people, and said, Behold the blood of the covenant which the LORD hath made with you concerning all these words.

And Moses taking the blood sprinkled the people, and said, Behold the blood of the [e] covenant which the Lord hath placed upon you concerning all these words.

‖Matt. 26:28. — *τοῦτο γάρ ἐστι τὸ αἷμά μου,* [f] *τὸ τῆς* [g] *καινῆς διαθήκης, τὸ περὶ* [h] *πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν.*

— for this is My blood of the new testament, which is shed for many for the remission of sins.

‖Mark 14:24. ... *Τοῦτό ἐστι τὸ αἷμά μου,* [f] *τὸ τῆς* [g] *καινῆς διαθήκης, τὸ περὶ* [h] *πολλῶν ἐκχυνόμενον.*

... This is My blood of the new testament, which is shed for many.

‖Luke 22:20. ... *Τοῦτο τὸ ποτήριον, ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον.*

... This cup *is* the new testament in My blood, which is shed for you.

‖1 Cor. 11:25. ... *Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ* [i] *ἐμῷ αἵματι* ...

... This cup is the new testament in My blood ...

Heb. 9:19, 20. ... *λαβὼν τὸ αἷμα τῶν μόσχων καὶ τράγων, μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσσώπου, αὐτό τε* [j] *τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐῤῥάντισε,* [20] *λέγων, Τοῦτο τὸ αἷμα τῆς διαθήκης ἧς* [k] *ἐνετείλατο πρὸς ὑμᾶς ὁ Θεός.*

... he took the blood of [l] calves and of goats, [m] with water, and [n] scarlet wool, and hyssop, and sprinkled both [j] the book, and all the people, [20] saying, This *is* the blood of the testament which God hath enjoined unto you.

Heb. 10:29. ... *καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησάμενος ἐν ᾧ ἡγιάσθη* ...

... and hath counted the blood of the covenant, wherewith he was sanctified, [o] an unholy thing ...

[a] Comp. Zech. 9:11. ... גם את בדם בריתך *As for Thee also, by the blood of Thy covenant* ... ([e] Or, *whose covenant is by blood*); Καὶ *σύ, ἐν αἵματι διαθήκης σου* ... *And Thou, by the blood of Thy covenant*... [b] Ad. *τοῦτο.* [c] *ἐντείλατο.* [d] *πρὸς ὑμᾶς ὁ Θεὸς καὶ.* [e] See note ([d]), No. 93. [f] Om. *τὸ.* [g] Om. *καινῆς.* [h] See Isa. 53:12, *He bare the sin of many.* (LXX. *ἁμαρτίας πολλῶν.*) [i] *αἵματι μου.* [j] See Exod. 24:7, *τὸ βιβλίον τῆς διαθηκῆς.* [k] *διέθετο.* Apost. Const. I. [l] Compare Lev. 16:18, (the day of atonement). [m] Blood, water, scarlet, and hyssop: compare the law of leprosy, Lev. 14:4—6, and 49—52, and the evangelistic accounts of the crucifixion. [n] ¶‖ Or, *purple.* [o] Or, *a common thing.*

Exod. 24:18. (106)[a] Exod. 24:18.

... ויהי משה בהר ארבעים יום וארבעים לילה׃

... καὶ ἦν ἐκεῖ ἐν τῷ ὄρει τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας.

... and Moses was in the mount forty days and forty nights.

... and he was there in the mount forty days and forty nights.

‖Matt. 4:2. Καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα... And when He had fasted forty days and forty nights ...

‖Mark 1:13. Καὶ ἦν [b] ἐκεῖ ἐν τῇ ἐρήμῳ [c] ἡμέρας τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ Σατανᾶ ...
And He was there in the wilderness forty days, tempted of Satan ...

‖Luke 4:2. — ἡμέρας τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ διαβόλου ...
— being forty days tempted of the devil ...

[a] Comp. Exod. 34:28, and Deut. 9:9, 18; and also the case of *Elijah*, 1 Ki. 19:8. In all these places the LXX. (Vat.) has the phrase τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας. Comp. also Psa. 95:8, 10; *the day of temptation in the wilderness (forty years)*. [b] Om. ἐκεῖ. G. Comp. Exod. 24:18. [c] τεσ. ἡμ. κ. τεσ. νύκτας πειρ. κ.τ.λ.

Exod. 25:1, 40. (107) Exod. 25:1, 40.

וידבר יהוה אל משה לאמר׃ --- [40] וראה ועשה בתבניתם אשר אתה מראה בהר׃

Καὶ ἐλάλησε Κύριος πρὸς Μωυσῆν, λέγων, --- [40] [b] Ὅρα, [b] ποιήσεις [c] κατὰ τὸν τύπον τὸν [d] δεδειγμένον σοι ἐν τῷ ὄρει.

And the Lord spake unto Moses, saying, --- [40] And look that thou make *them* after their pattern, [a] which was shewed thee in the mount.

And the Lord spake unto Moses, saying, --- [40] See *that* thou make *them* according to the pattern shewed to thee in the mount.

Acts 7:44. ... καθὼς διετάξατο ὁ λαλῶν τῷ Μωσῇ, ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν ἑωράκει.
... as He had appointed, [e] speaking unto Moses, that he should make it according to the fashion that he had seen.

Heb. 8:5. ... καθὼς κεχρημάτισται Μωσῆς μέλλων ἐπιτελεῖν τὴν σκηνήν, Ὅρα, γάρ φησι, [f] ποιήσῃς πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει.
... as Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, *that* thou make all things according to the pattern showed to thee in the mount.

[a] ¶ Heb. *which thou wast caused to see.* [b] ποιήσῃς. Compl. [c] Ad. πάντα. VII. and other MSS. and several Fathers. [d] δειχθέντα. Several MSS. and Fathers. [e] ¶ Or, *who spake.* [f] ποιήσεις. S.

Exod. 26:33. (108) Exod. 26:33.

... והבדילה הפרכת לכם בין הקדש ובין קדש הקדשים׃

... καὶ διοριεῖ τὸ καταπέτασμα ὑμῖν ἀναμέσον τοῦ ἁγίου καὶ ἀναμέσον τοῦ ἁγίου τῶν ἁγίων.

... and the vail shall divide unto you between the holy *place* and the most holy.

... and the vail shall divide unto you between the holy *place* and [a] the holy of holies.

Heb. 9:2, 3. *Σκηνὴ γὰρ κατεσκευάσθη, ἡ πρώτη ... ἥτις λέγεται ἁγία.* [3] *μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνὴ ἡ λεγομένη ἅγια ἁγίων.*

For there was a tabernacle made; the first ... which is called [b] the sanctuary. [3] And after the second veil, the tabernacle which is called [c] the holiest of all. [d]

[a] Gr. *between the*, etc., as the Heb. [b] ¶ Or, *holy* [neut. pl.]. [c] Gr. *the holies of holies.* (Some MS. insert *τὰ* before *ἁγια*, in both places.) [d] See the contexts of both passages.

Exod. 29:18 see Gen. 8:21.

Exod. 30:10. (109)[a] Exod. 30:10.

וכפר אהרן על קרנתיו אחת בשנה מדם חטאת הכפרים אחת בשנה יכפר עליו ...

Καὶ ἐξιλάσεται ἐπ' αὐτοῦ Ἀαρὼν ἐπὶ τῶν κεράτων αὐτοῦ ἅπαξ τοῦ ἐνιαυτοῦ· ἀπὸ τοῦ αἵματος τοῦ καθαρισμοῦ καθαριεῖ αὐτὸ ...

And Aaron shall make an atonement upon the horns of [b] it once in a year with the blood of the sin-offering of atonements: once in the year shall he make atonement upon it ...

And Aaron shall make an atonement upon [b] it, *even* upon the horns of it, once in a year: he shall purify it with the blood of purification ...

Heb. 9:7. *— εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ ἐνιαυτοῦ μόνος ὁ ἀρχιερεὺς, οὐ χωρὶς αἵματος ...*

— but unto the second (*tabernacle*) *went* the high-priest alone, once every year, not without blood ...

[a] See also Lev. 16:34. [b] The altar of incense.

Exod. 31:18. (110)[a] Exod. 31:18.

ויתן אל משה ... שני לחת העדת לחת אבן כתבים באצבע אלהים:

Καὶ ἔδοκε Μωυσῇ ... τὰς δύο πλάκας τοῦ μαρτυρίου, πλάκας λιθίνας γεγραμμένας τῷ δακτύλῳ τοῦ Θεοῦ.

And He gave unto Moses ... two tables of testimony, tables of stone, written with the finger of God.

And He gave to Moses ... the two tables of testimony, tables of stone written with the finger of God.

2 Cor. 3:3. *... ἐπιστολὴ Χριστοῦ ... ἐγγεγραμμένη οὐ μέλανι, ἀλλὰ* [b] *Πνεύματι Θεοῦ ζῶντος, οὐκ ἐν πλαξὶ λιθίναις, ἀλλὰ ἐν πλαξὶ καρδίας σαρκίναις.*

... the epistle of Christ ... written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

[a] See also the passages mentioned in the note. [b] Comp. Luke 11:20, *ἐν δακτύλῳ Θεοῦ*, with the parallel place, Matt. 12:28, *ἐν Πνεύματι Θεοῦ*. See No. 74, supra.

Exod. 32:1.[a] (111) Exod. 32:1.[a]

... ויקהל העם על אהרן ויאמרו אליו קום עשה לנו אלהים אשר ילכו לפנינו כי זה משה האיש העלנו מארץ מצרים לא ידענו מה היה לו׃

... the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

... *συνέστη ὁ λαὸς ἐπὶ Ἀαρὼν, καὶ λέγουσιν αὐτῷ, Ἀνάστηθι, καὶ ποίησον ἡμῖν θεοὺς, οἳ προπορεύσονται ἡμῶν· ὁ γὰρ Μωυσῆς οὗτος, ὁ ἄνθρωπος ὃς ἐξήγαγεν ἡμᾶς [b] ἐκ γῆς Αἰγύπτου, οὐκ οἴδαμεν τί γέγονεν αὐτῷ.*

... the people combined against Aaron, and said unto him, Arise, and make us gods, which shall go before us; for *as for* this Moses, the man that brought us out of the land of Egypt, we wot not what is become of him.

Acts 7:40. — *εἰπόντες τῷ Ἀαρὼν, Ποίησον ἡμῖν θεοὺς οἳ προπορεύσονται ἡμῶν· ὁ γὰρ Μωσῆς οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἴδαμεν τί γέγονεν αὐτῷ.*

— saying unto Aaron, Make us gods to go before us; for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

[a] See the words repeated in verse 23. [b] Many MSS. read *ἐξ Αἰγύπτου*, as verse 23 in the Cod. Vat. The latter verse reads in many MSS. *ἐκ γῆς Αἰγ.*

Exod. 32:6. (112) Exod. 32:6.

... וישב העם לאכל ושתו ויקמו לצחק׃

... and the people sat down to eat and to drink, and rose up to play.

... *καὶ ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν, καὶ ἀνέστησαν παίζειν.*

... and the people sat down to eat and to drink, and rose up to play.

1 Cor. 10:7. ... *ὡς γέγραπται, Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν, καὶ ἀνέστησαν παίζειν.*

... as it is written, The people sat down to eat and drink, and rose up to play.

Exod. 32:33. (113) Exod. 32:33.

... אמחנו מספרי׃

... him will I blot out of My book.

... *ἐξαλείψω [a] αὐτοὺς ἐκ τῆς βίβλου μου.*

... them will I blot out of My book.

(Psa. 69:29 (28.))[b] (Psa. 68:28.)[b]

... ימחו מספר חיים [29]

[29] Let them be blotted out of the book of the living ...

Ἐξαλειφθήτωσαν ἐκ βίβλου ζώντων ...

Let them be blotted out of the book of the living ...

Rev. 3:5.[c] ... καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς ...
... and I will not blot out his name out of the book of life ...

[a] αὐτὸν. VII. X. and many others. [b] See this text in its order, infra. [c] Comp. Rev. 22:19; ἀφαιρήσει [or, ἀφελεῖ. G. and S.] ὁ Θεὸς τὸ μέρος αὐτοῦ ἀπὸ βίβλου [or, τοῦ ξύλου. G. and S.] τῆς ξωῆς· *God shall take away his part out of the book* [or, *from the tree*] *of life.*

Exod. 33:19. (114) Exod. 33:19.

וחנתי את אשר אחן ורחמתי את אשר ארחם : ... ... καὶ ἐλεήσω, ὃν ἂν ἐλεῶ, καὶ οἰκτειρήσω, ὃν ἂν οἰκτειρῶ.

... and (I) will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. ... and I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

Rom. 9:15,16, 18. Τῷ γὰρ Μωσῆ λέγει, Ἐλεήσω ὃν ἂν ἐλεῶ, καὶ οἰκτειρήσω ὃν ἂν οἰκτείρω. [16] ... τοῦ ἐλεοῦντος Θεοῦ. --- [18] ἄρα οὖν, ὃν θέλει, ἐλεεῖ ...
For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. [16] ... of God that sheweth mercy. --- [18] Therefore hath he mercy on whom he will *have mercy* ...

Exod. 34:19. see Exod. 13:12.

Exod. 34:33. (115) Exod. 34:33.

ויתן על פניו מסוה : ... ... [a] ἐπέθηκεν ἐπὶ τὸ πρόσωπον αὐτοῦ κάλυμμα.

... he put a vail on his face. ... he put a vail on his face.

2 Cor. 3:13.[b] — καὶ οὐ καθάπερ Μωσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον ἑαυτοῦ ...
— and not as Moses, *which* put a vail over his face ...

[a] ἐθήκεν. [b] See the context, verses 13—18; particularly verse 18, which is printed in the next section.

Exod. 40:34.[a] (116) Exod. 40:34.[a]

וכבוד יהוה מלא את המשכן : ... ... καὶ δόξης Κυρίου ἐπλήσθη ἡ σκηνή.

... and the glory of the Lord filled the tabernacle. ... and the tabernacle was filled with the glory of the Lord.

(1 Ki. 8:11.) (3 Ki. 8:11.)

כי מלא כבוד יהוה את בית יהוה : ... ... ὅτι ἔπλησε δόξα Κυρίου τὸν οἶκον.

... for the glory of the Lord had filled the house of the Lord. ... for the glory of the Lord filled the house.

LUKE 2:9. ... *καὶ δόξα Κυρίου περιέλαμψεν αὐτούς* ...
... and the glory of the Lord shone round about them ...

2 COR. 3:18. *Ἡμεῖς δὲ πάντες ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν Κυρίου κατοπτριζομένοι* ...
But we all, with [b] open face beholding as in a glass the glory of the Lord ...

[a] The same words occur in verse 35: see also 2 Chron. 7:2, and many other passages.
[b] Gr. *unveiled*. See the last preceding section.

LEV. 1:9. see GEN. 8:21.

LEV. 2:13. (117)[a] LEV. 2:13.

... וכל קרבן מנחתך במלח תמלח ... *Καὶ πᾶν δῶρον θυσίας ὑμῶν ἁλὶ ἁλισθήσεται* ...

And every oblation of thy meat-offering shalt thou season with salt ... And every gift of your sacrifice shall be salted with salt ...

MARK 9:49,50. *Πᾶς γὰρ πυρὶ ἁλισθήσεται, καὶ πᾶσα θυσία ἁλὶ ἁλισθήσεται.* [50] *καλὸν τὸ ἅλας, κ.τ.λ.*
For every one shall be salted with fire, and every sacrifice shall be salted with salt. [50] [c] Salt *is* good, etc.

COL. 4:6. *Ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἅλατι ἠρτυμένος* ...
Let your speech *be* alway with grace, seasoned with salt ...

[a] See also the remainder of the verse, and comp. Eze. 43:24. [b] Om. ἁλί. One MS.
[c] Comp. Matt. 5:13. Luke 14:34.

LEV. 4:31 see GEN. 8:21.

LEV. 5:11 see LEV. 12:6, 8.

LEV. 7:12. (118) LEV. 7:12 (or 2).

... על זבח התודה ... ... *ἐπὶ τῆς θυσίας τῆς αἰνέσεως* ...
... with the sacrifice of thanksgiving ... ... with the sacrifice of praise ...

(2 CHRON. 29:31.) (2 CHRON. 29:31.)

... והביאו זבחים ותודות לבית יהוה ... ... *καὶ φέρετε θυσίας αἰνέσεως εἰς οἶκον Κυρίου* ...
... and bring sacrifices and thank-offerings into the house of the LORD ... ... and carry sacrifices of praise into the house of the Lord ...

(Psa. 50:14, 23.)

זבח לאלהים תודה ... --- [23] זבח תודה יכבדנני ...

Offer unto God thanksgiving ... --- [23] Whoso offereth praise glorifieth Me ...

(Psa. 49:14, 23.)

Θῦσον τῷ Θεῷ θυσίαν αἰνέσεως ... --- [23] *Θυσία αἰνέσεως δοξάσει με ...*

Sacrifice unto God the sacrifice of praise ... --- [23] The sacrifice of praise will glorify Me ...

(Psa. 107:22.)

ויזבחו זבחי תודה ... —

— and let them sacrifice the sacrifices of thanksgiving ...

(Psa. 106:22.)

— καὶ θυσάτωσαν αὐτῷ θυσίαν αἰνέσεως ...

— and let them sacrifice unto Him the sacrifice of praise ...

(Psa. 116:17.)

לך אזבח זבח תודה ...

I will offer to Thee the sacrifice of thanksgiving ...

(Psa. 115:17.)

Σοὶ θύσω θυσίαν αἰνέσεως ...

I will sacrifice unto Thee the sacrifice of praise ...

Heb. 13:15. *Δι' αὐτοῦ οὖν ἀναφέρωμεν θυσίαν αἰνέσεως διαπαντὸς τῷ Θεῷ ...*

By Him therefore let us offer the sacrifice of praise to God continually ...

Lev. 9:22. (119) Lev. 9:22.

וישא אהרן את ידו אל העם ויברכם ...

And Aaron lifted up his hand toward the people, and blessed them ...

Καὶ [a] *ἐξάρας* [b] *Ἀαρὼν τὰς χεῖρας* [c] *ἐπὶ τὸν λαὸν, εὐλόγησεν αὐτούς ...*

And Aaron [d] lifted up *his* hands upon the people, and blessed them ...

Luke 24:50. [e] *... καὶ ἐπάρας τὰς χεῖρας αὐτοῦ, εὐλόγησεν αὐτούς.*

... and He lifted up His hands, and blessed them.

[a] *ἐπάρας.* One MS. [b] Om. *Ἀαρὼν.* One other MS. [c] Ad. *αὐτοῦ.* IV. and others. [d] Gr. *having lifted up* (or, *stretched out*) *his hands*, etc. [e] Comp. Mark 10:16, *τιθεὶς τὰς χεῖρας ἐπ' αὐτὰ, ηὐλόγει αὐτὰ· (He) put* His *hands upon them, and blessed them.*

Lev. 10:2. (120) [a] Lev. 10:2.

ותצא אש מלפני יהוה ותאכל אותם ...

And there went out fire from the Lord, and devoured them ...

Καὶ ἐξῆλθε πῦρ παρὰ Κυρίου, καὶ κατέφαγεν αὐτοὺς ...

And there came forth fire from the Lord, and devoured them ...

Rev. 20:9. *... καὶ κατέβη πῦρ* [b] *ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ, καὶ κατέφαγεν αὐτούς.*

... and fire came down from God out of heaven, and devoured them.

[a] Comp. Num. 16:35, and the passages referred to in the Note. [b] G. and S. read, *ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ.* Some MSS. omit, *ἀπὸ τοῦ Θεοῦ.* Compare Gen. 19:24, supra (*πῦρ παρὰ Κυρίου ἐξ οὐρανοῦ*), and 2 Ki. 1:12, infra (*πῦρ ἐκ τοῦ οὐρανοῦ*).

LEV. 11:44, 45. (121) LEV. 11:44, 45.

... והייתם קדשים כי קדוש אני ...
... והייתם קדשים כי קדוש אני ; [45]

... and ye shall be holy; for I *am* holy ... [45] ... ye shall therefore be holy, for I *am* holy.

... καὶ ἅγιοι ἔσεσθε, ὅτι ἅγιός εἰμι ἐγὼ Κύριος ὁ Θεὸς ὑμῶν ... [45] ... καὶ ἔσεσθε ἅγιοι, ὅτι ἅγιός εἰμι ἐγὼ Κύριος.

... and ye shall be holy, for I the Lord your God am holy ... [45] ... and ye shall be holy, for I the Lord am holy.

(LEV. 19:2.)

... קדשים תהיו כי קדוש אני יהוה אלהיכם ;

... Ye shall be holy; for I the LORD your God *am* holy.

(LEV. 19:2.)

...Ἅγιοι ἔσεσθε, ὅτι ἅγιος ἐγὼ Κύριος ὁ Θεὸς ὑμῶν.

... Ye shall be holy; for I the Lord your God *am* holy.

(LEV. 20:7, 26.)

... והייתם קדשים כי אני יהוה אלהיכם ; --- [26] והייתם לי קדשים כי קדוש אני יהוה ...

... and be ye holy; for I *am* the LORD your God. --- [26] And ye shall be holy unto Me; for I the LORD *am* holy ...

Καὶ ἔσεσθε ἅγιοι, ὅτι ἅγιος ἐγὼ Κύριος ὁ Θεὸς ὑμῶν. --- [26] καὶ ἔσεσθέ μοι ἅγιοι, ὅτι ἐγὼ ἅγιός εἰμι Κύριος ὁ Θεὸς ὑμῶν ...

And ye shall be holy, for I the Lord your God *am* holy. [26] And ye shall be holy unto Me; for I the Lord your God am holy ...

1 PET. 1:16. — διότι γέγραπται, Ἅγιοι [a] γένεσθε, ὅτι ἐγὼ ἅγιός [b] εἰμι.
— because it is written, Be ye holy; for I am holy.

[a] ἔσεσθε. [b] Om. εἰμι.

LEV. 12:6, 8. (122) LEV. 12:6, 8.

ובמלאת ימי טהרה ... --- [8] ואם לא תמצא ידה די שה ולקחה שתי תרים או שני בני יונה ...

And when the days of her purifying are fulfilled ... --- [8] And if [a] she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons ...

Καὶ ὅταν ἀναπληρωθῶσιν αἱ ἡμέραι καθάρσεως αὐτῆς ... --- [8] ἐὰν δὲ μὴ εὑρίσκῃ ἡ χεὶρ αὐτῆς τὸ ἱκανὸν εἰς ἀμνόν, καὶ λήψεται δύο τρυγόνας ἢ δύο νοσσοὺς περιστερῶν ...

And when the days of her purification shall have been fulfilled ... --- [8] And if her hand find not sufficient for a lamb, then shall she take two turtle-doves or two young pigeons ...

LUKE 2:22, 24. Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ [b] αὐτῶν, κατὰ τὸν νόμον Μωσέως ... --- [24] — καὶ τοῦ δοῦναι θυσίαν, κατὰ τὸ

εἰρημένον ἐν νόμῳ Κυρίου, [c] Ζεῦγος τρυγόνων ἢ δύο [d] νεοσσοὺς περιστερῶν.

And when the days of her purification according to the law of Moses were accomplished ... --- [24] — and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons.

[a] ¶ Heb. *her hand find not sufficiency of.* [b] αὐτοῦ. [c] Comp. the law of the *trespass offering*, Lev. 5:11, ζεῦγος τρυγόνων ἢ δύο νοσσοὺς περιστερῶν. [d] νοσσοὺς.

Lev. 14:2.	(123)[a]	Lev. 14:2.
והובא אל הכהן : ...		...καὶ προσαχθήσεται πρὸς τὸν ἱερέα.
... he shall be brought unto the priest.		... he shall also be brought unto the priest.
‖Matt. 8:4.	... σεαυτὸν δεῖξον τῷ ἱερεῖ, κ.τ.λ.	
	... shew thyself to the priest, etc.	
‖Mark 1:44.	... σεαυτὸν δεῖξον τῷ ἱερεῖ, κ.τ.λ.	
	... shew thyself to the priest, etc.	
‖Luke 5:14.	... δεῖξον σεαυτὸν τῷ ἱερεῖ, κ.τ.λ.	
	... shew thyself to the priest, etc.	
Luke 17:14.	... ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσι ...	
	... shew yourselves unto the priests ...	

[a] The phrase used in the N.T. agrees with Lev. 13:49 (which, however, is not the place referred to); *It is a plague of leprosy, and shall be shewed unto the priest:* (והראה את הכהן... ... καὶ δείξει τῷ ἱερεῖ).

Lev. 16:4, 24.	(124)[a]	Lev. 16:4, 24.
--- ... ורחץ במים את בשרו ... [24] ורחץ את בשרו במים ...		...καὶ λούσεται ὕδατι πᾶν τὸ σῶμα αὐτοῦ ... --- [24] καὶ λούσεται τὸ σῶμα αὐτοῦ ὕδατι ...
... therefore shall he wash his flesh in water ... --- [24] And he shall wash his flesh with water ...		... and he shall wash all his body with water ... --- [24] And he shall wash his body with water ...
Heb. 10:23 (22).	— καὶ λελουμένοι τὸ σῶμα ὕδατι [b] καθαρῷ ...	
	... and (having) our bodies washed with [b] pure water.	

[a] See also verse 26, etc. [b] Comp. Eze. 36:25, וזרקתי עליכם מים טהורים *Then will I sprinkle clean water upon you.* Καὶ ῥανῶ ἐφ' ὑμᾶς καθαρὸν ὕδωρ.

Lev. 16:18.	(125)[a]	Lev. 16:18.
... ולקח מדם הפר ומדם השעיר ...		...καὶ λήψεται ἀπὸ τοῦ αἵματος τοῦ μόσχου, καὶ ἀπὸ τοῦ αἵματος τοῦ χιμάρου ...
... and (he) shall take of the blood of the bullock, and of the blood of the goat ...		... and he shall take of the blood of the calf, and of the blood of the goat ...

HEB. 9:12, 13. — οὐδὲ δι' αἵματος τράγων καὶ μόσχων ... [13] εἰ γὰρ τὸ αἷμα ταύρων καὶ τράγων, καὶ σποδὸς δαμάλεως ...
— neither by the blood of goats and calves ... [13] For if the blood of bulls and of goats, and the ashes of an heifer ...

HEB. 10:4. Ἀδύνατον γὰρ αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας.
For *it is* not possible that the blood of bulls and of goats should take away sins.

[a] See Num. 19:9, infra.

LEV. 16:27. (126)[a] LEV. 16:27.

ואת פר החטאת ואת שעיר החטאת אשר הובא את דמם לכפר בקדש יוציא אל מחוץ למחנה ושרפו באש את ערתם ואת בשרם ואת פרשם :

Καὶ τὸν μόσχον τὸν περὶ τῆς ἁμαρτίας, καὶ τὸν χίμαρον τὸν περὶ τῆς ἁμαρτίας, ὧν τὸ αἷμα εἰσηνέχθη ἐξιλάσασθαι ἐν τῷ ἁγίῳ, ἐξοίσουσιν αὐτὰ ἔξω τῆς παρεμβολῆς, καὶ κατακαύσουσιν αὐτὰ ἐν πυρί, καὶ τὰ δέρματα αὐτῶν καὶ τὰ κρέα αὐτῶν καὶ τὴν κόπρον αὐτῶν.

And the bullock *for* the sin offering, and the goat *for* the sin offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

And the calf for the sin *offering*, and the goat for the sin *offering*, whose blood was brought in to make atonement in the holy *place*, they shall carry them forth out of the camp, and burn them with fire, and their skins, and their flesh, and their dung.

HEB. 13: 11–13. Ὧν γὰρ εἰσφέρεται ζώων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα κατακαίεται ἔξω τῆς παρεμβολῆς· [12] διὸ καὶ Ἰησοῦς, ἵνα ἁγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαὸν, ἔξω τῆς πύλης ἔπαθε. [13] τοίνυν ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς ...
For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. [12] Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. [13] Let us go forth therefore unto Him without the camp ...

[a] Comp. Exod. 29:14. Lev. 4:12, 21. Num. 19:3 et seq.

LEV. 17:4 see GEN. 8:21.

LEV. 18:5. (127) LEV. 18:5.

... אשר יעשה אתם האדם וחי בהם ...

... which if a man do, he shall live in them ...

... ἃ ποιήσας αὐτὰ ἄνθρωπος, ζήσεται ἐν αὐτοῖς ...

... which [a] if a man do, he shall live in them ...

(Neh. 9:29.)

... אשר יעשה אדם וחיה בהם ...

... which if a man do, he shall live in them ...

(Neh. 9:29.)

... ἃ ποιήσας αὐτὰ ἄνθρωπος, ζήσεται ἐν αὐτοῖς ...

... which [a] if a man do, he shall live in them ...

(Eze. 20:11.[b])

... אשר יעשה אותם האדם וחי בהם :

... which *if* a man do, he shall even live in them.

(Ieze. 20:11.[b])

... ὅσα ποιήσει αὐτὰ ἄνθρωπος, καὶ ζήσεται ἐν αὐτοῖς.

... all which *if* a man do, he shall even live in them.

Luke 10:28. ... τοῦτο ποίει, καὶ ζήσῃ.
... this do, and thou shalt live.

Rom. 10:5. Μωσῆς γὰρ γράφει [c] τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου, ὅτι Ὁ ποιήσας αὐτὰ ἄνθρωπος, ζήσεται ἐν αὐτοῖς.
For Moses describeth the righteousness which is of the law, that The man which doeth those things shall live by them.

Gal. 3:12. Ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ' Ὁ ποιήσας αὐτὰ [d] ἄνθρωπος ζήσεται ἐν αὐτοῖς.
And the law is not of faith; but, The man that doeth them shall live in them.

[a] Gr. *a man having done them.* [b] See also verses 13 and 21 (ἃ ποιήσει, κ.τ.λ). [c] ὅτι τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου ὁ ποιήσας ἄνθρωπος, ζήσεται ἐν αὐτῇ. [d] Om. ἄνθρωπος. G. and S.

Lev. 19:2 see Lev. 11:44, 45.

Lev. 19:15. (128)[a] Lev. 19:15.

... לא [b] תשא פני דל ולא תהדר פני גדול ...

... thou shalt not respect the person of the poor, nor honour the person of the mighty ...

... οὐ λήψῃ πρόσωπον πτωχοῦ, οὐδὲ μὴ θαυμάσῃς πρόσωπον δυνάστου ...

... thou shalt not accept the [c] person of the poor, nor [d] respect the person of the mighty ...

(Psa. 82:2.)

עד מתי תשפטו עול ופני רשעים תשאו ...

How long will ye judge unjustly, and accept the persons of the wicked? ...

(Psa. 81:2.)

Ἕως πότε κρίνετε ἀδικίαν, καὶ πρόσωπα ἁμαρτωλῶν λαμβάνετε; ...

How long will ye judge [e] unjustly, and accept the persons of sinners? ...

‖Matt. 22:16. ... οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων.
... for Thou regardest not the person of men.

‖Mark 12:14. ... οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων ...
... for Thou regardest not the person of men ...

‖Luke 20:21. ... καὶ οὐ λαμβάνεις πρόσωπον ...
... neither acceptest Thou the person *of any* ...

James 2:1.[f] ... μὴ ἐν προσωποληψίαις ἔχετε τὴν πίστιν, κ.τ.λ.
... have not the faith ... with respect of persons.

Jude 16. ... θαυμάζοντες πρόσωπα ὠφελείας χάριν.
... having men's persons in admiration because of advantage.

[a] Compare Deut. 1:17. 16:19. Job 34:19 (where the LXX. greatly differs from the Hebrew). Prov. 18:5. 24:23. 28:24. Mal. 2:9. Also Deut. 10:17, infra. [b] Sam. תשׂא, and so the Vulg. [c] Gr. *face*, or *countenance*. [d] Gr. *admire*, or *wonder at*. [e] Gr. *injustice*. [f] See also verse 9.

Lev. 19:18. (129) Lev. 19:18.

... ואהבת לרעך כמוך ... ... καὶ ἀγαπήσεις τὸν πλησίον σου ὡς [a] σεαυτόν ...

... but thou shalt love thy neighbour as thyself... ... and thou shalt love thy neighbour as thyself ...

Matt. 5:43. Ἠκούσατε ὅτι ἐρρέθη, Ἀγαπήσεις τὸν πλησίον σου, καὶ μισήσεις τὸν ἐχθρόν σου.
Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

Matt. 19:19. ... καὶ, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.
... and, Thou shalt love thy neighbour as thyself.

‖Matt. 22:39. — δευτέρα δὲ ὁμοία [b] αὐτῇ, Ἀγαπήσεις τὸν πλησίον σου ὡς [c] σεαυτόν.
— and the second *is* like unto it, Thou shalt love thy neighbour as thyself.

‖Mark 12:31. — καὶ δευτέρα [d] ὁμοία αὕτη, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν ...
— and the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself ...

Luke 10:27. ... Ἀγαπήσεις [e] Κύριον τὸν Θεόν σου ... καὶ τὸν πλησίον σου ὡς σεαυτόν.
... Thou shalt love [e] the Lord thy God ... and thy neighbour as thyself.

Rom. 13:9.[f] ... καὶ εἴ τις ἑτέρα ἐντολή, ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαιοῦται, ἐν τῷ, Ἀγαπήσεις τὸν πλησίον σου ὡς [g] ἑαυτόν.
... and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

Gal. 5:14. Ὁ γὰρ πᾶς νόμος [b] ἐν ἑνὶ λόγῳ πληροῦται, [i] ἐν τῷ, Ἀγαπήσεις τὸν πλησίον σου ὡς [k] ἑαυτόν.
For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself.

JAMES 2:8. *Εἰ μέντοι νόμον τελεῖτε βασιλικὸν, κατὰ τὴν γραφὴν, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν,* [1] *καλῶς ποιεῖτε.*

If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well.

[a] *ἑαυτόν.* Many MSS. and the Ald. and Compl. editions. [b] *αὕτη.* [c] *ἑαυτόν.* [d] *ὁμοία αὐτῃ.* [e] From Deut. 6:5. [f] See also ver. 10. [g] *σεαυτόν.* [h] Ad. *ἐν ὑμῖν.* [i] Om. *ἐν τῷ.* [k] *σεαυτόν.* G. and S. [l] *καλῶς ποιεῖτε·* comp. Matt. 5:44.

LEV. 20:7, 26. see LEV. 11:44, 45.

LEV. 20:9.[a] (130) LEV. 20:9.[a]

... דמיו בו : ... *ἔνοχος ἔσται.*

... his [b] blood *shall be* upon him. ... he shall be [c] guilty.

(2 SAM. 1:16.) (2 KI. 1:16.)

... דמיך על ראשך ... ... *Τὸ αἷμά σου ἐπὶ τὴν κεφαλήν σου* ...

... Thy blood *be* upon thy head ... ... Thy blood *be* upon thy head ...

(1 KI. 2:37.)[d] (3 KI. 2 [3]:37.)[d]

... דמך יהיה בראשך : ... *τὸ αἷμά σου ἔσται ἐπὶ τὴν κεφαλήν σου* ...

... thy blood shall be upon thine own head. ... thy blood shall be upon thine *own* head ...

(EZE. 18:13.) (IEZE. 18:13.)

... דמיו בו יהיה : ... *τὸ αἷμα αὐτοῦ ἐπ' αὐτὸν ἔσται.*

... his [e] blood shall be upon him. ... his blood shall be upon him.

(EZE. 33:4.) (IEZE. 33:4.)

דמו בראשו יהיה : *τὸ αἷμα αὐτοῦ ἐπὶ τὴς κεφαλῆς αὐτοῦ ἔσται.*

... his blood shall be upon his own head. ... his blood shall be upon his *own* head.

MATT. 23:35. — *ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον* ...

— that upon you may come all the righteous blood ...

MATT. 27:25. ... *Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.*

... His blood *be* on us, and on our children.

ACTS 5:28. ... *καὶ βούλεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τούτου.*

... and (ye) intend to bring this man's blood upon us.

ACTS 18:6. ... *Τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν· καθαρὸς ἐγὼ* ...

... Your blood *be* upon your own heads; [f] I *am* clean ...

[a] See also verses 11, 12, 13, 16, 27; and comp. Josh. 2:19, where the phrase דמו בראשו is rendered by the LXX. *ἔνοχος ἑαυτῷ ἔσται,* and by our English translators, *his blood* shall be *upon his head.* See likewise Judges 9:24. [b] Heb. *bloods.* [c] Or, *bound.* [d] See also verses 32, 33. [e] ¶ Heb. *bloods.* [f] Comp. Acts 20:26, *I* am *pure from the blood of all* men.

Lev. 24:20.	see	Exod. 21:24.

Lev. 26:11, 12.	(131)[a]	Lev. 26:11, 12.
ונתתי משכני בתוככם ולא תגעל נפשי אתכם : [12] והתהלכתי בתוככם והייתי לכם לאלהים ואתם תהיו לי לעם :		*Καὶ θήσω τὴν σκηνήν μου ἐν ὑμῖν, καὶ οὐ βδελύξεται ἡ ψυχή μου ὑμᾶς, [12] καὶ ἐμπεριπατήσω [b] ἐν ὑμῖν· καὶ ἔσομαι ὑμῶν Θεὸς, καὶ ὑμεῖς ἔσεσθέ μοι λαός.*
And I will set My tabernacle among you: and My soul shall not abhor you. [12] And I will walk among you, and will be your God, and ye shall be My people.		And I will set My tabernacle among you, and My soul shall not abhor you, [12] and I will walk [c] among you; and I will be your God, and ye shall be unto Me a people.
(Eze. 37:27.)		(Ieze. 37:27.)
והיה משכני עליהם והייתי להם לאלהים והמה יהיו לי לעם :		*Καὶ ἔσται ἡ κατασκήνωσίς μου ἐν αὐτοῖς, καὶ ἔσομαι αὐτοῖς Θεὸς, καὶ αὐτοί μου ἔσονται λαός.*
My tabernacle also shall be with them: yea, I will be their God, and they shall be My people.		And My tabernacle shall be [c] among them; and I will be to them a God, and they shall be My people.

John 1:14. *Καὶ ὁ Λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν ...*
And the Word was made flesh, and dwelt among us ...

2 Cor. 6:16. ... [d] *ὑμεῖς γὰρ ναὸς Θεοῦ ἐστε ζῶντος,* [e] *καθὼς εἶπεν ὁ Θεὸς, Ὅτι ἐνοικήσω ἐν αὐτοῖς, καὶ ἐμπεριπατήσω· καὶ ἔσομαι αὐτῶν Θεὸς, καὶ αὐτοὶ ἔσονταί μοι λαός.*
... for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*: and I will be their God, and they shall be My people.

Rev. 7:15. ... *καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου σκηνώσει ἐπ' αὐτούς.*
... and He that sitteth on the throne shall dwell among them.

Rev. 21:3.[f] ... *Ἰδοὺ ἡ σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν· καὶ αὐτοὶ* [g] *λαοὶ αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ Θεὸς ἔσται μετ' αὐτῶν,* [h] *Θεὸς αὐτῶν.*
... Behold, the tabernacle of God *is* with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, *and be* their God.

[a] Comp. Exod. 25:8. 29:45. Jer. 31:33. 32:38. Eze. 11:20. 36:28. Zech. 8:8. [b] *μεθ' ὑμῶν.* One MS. [c] Or, *in.* [d] *ἡμεῖς γ. ν. Θ. ἐσμεν.* [e] *λέγει γὰρ ὁ Θεὸς.* [f] See also verse 7, *καὶ ἔσομαι αὐτῷ Θεὸς, καὶ αὐτὸς ἔσται μοι υἱός* (*ὁ υἱὸς* G. and S. = *and I will be his God, and he shall be My son*: apparently referring to 2 Sam. 7:14. [g] *λαὸς.* G. and S. [h] Om. *Θεὸς αὐτῶν.*

LEV. 26:21. (132) LEV. 26:21.

... ויספתי עליכם מכה שבע ... ... προσθήσω ὑμῖν πληγὰς ἑπτὰ ...

... I will bring seven times more plagues upon you ... ... I will further bring upon you seven plagues ...

REV. 15:1. Καὶ εἶδον ... ἀγγέλους ἑπτὰ ἔχοντας πληγὰς ἑπτὰ τὰς ἐσχάτας ...
And I saw ... seven angels having the seven last plagues ...

NUM. 5:22. (133)[a] NUM. 5:22.

... ואמרה האשה אמן אמן : ... καὶ ἐρεῖ ἡ γυνὴ, Γένοιτο, γένοιτο.

... And the woman shall say, Amen, amen. ... And the woman shall say, *So* let it be, *so* let it be.

(1 CHRON. 16:36.) (1 CHRON. 16:36.)

... ויאמרו כל העם אמן ... ... Καὶ ἐρεῖ πᾶς ὁ λαὸς, Ἀμήν...

...And all the people said, Amen... ... And all the people shall say, Amen ...

(PSA. 41:13.)[b] (PSA. 40:13.)[b]

... אמן ואמן : ... Γένοιτο, γένοιτο.

... Amen, and Amen. ... *So* let it be, *so* let it be.

MATT. 5:18. Ἀμὴν γὰρ λέγω ὑμῖν ...
For verily I say unto you ...

MATT. 6:13.[c] ... εἰς τοὺς αἰῶνας. ἀμήν.
... for ever. Amen.

JOHN 1:51. ... Ἀμὴν ἀμὴν λέγω ὑμῖν ...
... Verily, verily, I say unto you ...

1 COR. 14:16. ... πῶς ἐρεῖ τὸ ἀμὴν ἐπὶ τῇ σῇ εὐχαριστίᾳ ... ;
... how shall he ... say Amen at thy giving of thanks ...?

2 COR. 1:20. — (ὅσαι γὰρ ἐπαγγελίαι Θεοῦ, ἐν αὐτῷ τὸ ναὶ, καὶ ἐν αὐτῷ τὸ ἀμήν) ...
For all the promises of God in Him *are* yea, and in Him amen ...

[a] See also Isa. 65:16, infra. The passages above cited, both of the Old Testament and the New, are merely intended as specimens of the use of the word. [b] See also Psa. 72:19, etc. The Vulg. in the Psalter (which is more ancient than the time of Jerome), reads *Fiat*; but elsewhere, *Amen*. [c] Griesbach and Scholz omit the doxology and the ἀμήν.

NUM. 6:3. (134)[a] NUM. 6:3.

... מיין ושכר יזיר Ἀπὸ οἴνου καὶ σίκερα ἁγνισθήσεται ...

He shall separate *himself* from wine and strong drink ... He shall purely abstain from wine and strong drink ...

(1 Sam. 1:11.)	(1 Ki. 1:11.)
Not in the Hebrew.	*... καὶ οἶνον καὶ μέθυσμα οὐ πίεται ...* ... and he shall drink neither wine nor strong drink ...

Luke 1:15. *... καὶ οἶνον καὶ σίκερα οὐ μὴ πίῃ ...*
... and (he) shall drink neither wine nor strong drink ...

[a] Comp. Jud. 13:4, 7, 14. also Matt. 11:18, and Luke 7:33.

Num. 6:5. (135)	Num. 6:5.
... כל ימי נדר נזרו	*— πάσας τὰς ἡμέρας τοῦ ἁγνισμοῦ ...*
All the days of the vow of his separation ...	— all the days of purification ...

Acts 21:26. *... διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἁγνισμοῦ ...*
... to signify the accomplishment of the days of purification ...

Num. 6:14. (136)	Num. 6:14.
... כבש בן שנתו תמים	*... ἀμνὸν ἐνιαύσιον ἄμωμον ἕνα ...*
... one he-lamb of the first year without blemish ...	... one he-lamb of a year *old* without spot ...

1 Pet. 1:19. *— ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου Χριστοῦ.*
— but with the precious blood of Christ, as of a lamb without blemish and without spot.

Num. 9:12	see	Exod. 12:46.

Num. 12:7. (137)	Num. 12:7.
לא כן עבדי משה בכל ביתי נאמן הוא :	*Οὐχοὕτως[a] ὁ θεράπων μου Μωυσῆς, ἐν ὅλῳ τῷ οἴκῳ [b] μου πιστός ἐστι.*
My servant Moses *is* not so, who *is* faithful in all Mine house.	My servant Moses *is* not so, he is faithful in all Mine house.

Heb. 3:1, 2, 5, 6. *... κατανοήσατε ... [c] Χριστὸν Ἰησοῦν· [2] πιστὸν ὄντα τῷ ποιήσαντι αὐτόν, ὡς καὶ Μωσῆς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ. --- [5] καὶ Μωσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ, ὡς θεράπων ... [6] Χριστὸς δὲ, ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ, οὗ οἶκός ἐσμεν ἡμεῖς ...*
... consider ... Christ Jesus, [2] who was faithful to Him that [d] appointed Him, as also Moses *was faithful* in all His house. --- [5] And Moses verily *was* faithful in all His house, as a servant ... [6] but Christ as a son over His own house; whose house are we ...

[a] Many MSS. add ὡς. [b] αὐτοῦ. One MS. [c] Om. Χριστὸν. G. and S. [d] ¶ Gr. *made* [i.e. *made Him* ruler].

NUM. 14:3, 4. (138)[a] NUM. 14:3, 4.

... הלוא טוב לנו שוב מצרימה : ... ונשובה מצרימה : [4]

... νῦν οὖν βέλτιόν ἐστιν ἀποστραφῆναι εἰς Αἴγυπτον. [4] ... καὶ ἀποστρέψωμεν εἰς Αἴγυπτον.

... were it not better for us to return into Egypt? [4] ... and let us return into Egypt.

... now then it is better to return into Egypt. [4] ... and let us return into Egypt.

ACTS 7:39. ... καὶ ἐστράφησαν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον.
... and in their hearts (they) turned back again into Egypt.

[a] Comp. Deut 17:16.

NUM. 14:16. (139)[a] NUM. 14:16.

... וישחטם במדבר :

...κατέστρωσεν αὐτοὺς ἐν τῇ ἐρήμῳ.

... therefore He hath slain them in the wilderness.

... He hath overthrown them in the wilderness.

1 COR. 10:5. ... κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ.
... for they were overthrown in the wilderness.

[a] Comp. Psa. 106:26.

NUM. 14:21. (140) NUM. 14:21.

... ואולם חי אני

Ἀλλὰ ζῶ ἐγὼ καὶ ΖΩΝ τὸ ὄνομά μου ...

But *as* truly *as* I live ...

But I live, and LIVING *is* My name ...

REV. 1:18. — καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρὸς, καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰώνων ...
I am [a] He that liveth, and was dead; and, behold, I am [b] alive for evermore ...

[a] Or, *the living One*. Compare Jo. 1:4. 11:25. 14:6. Col. 3:4. 1 Jo. 1:1, 2; also the next section. [b] Gr. *Living*, or *the living One*. Comp. Deut. 32:40.

NUM. 14:28.[a] (141) NUM. 14:28.[a]

... חי אני נאם יהוה ... ... Ζῶ ἐγὼ, λέγει Κύριος ...

... *As truly as* I live, saith the LORD ...

... *As* I live, saith the Lord ...

(ISA. 49:18.) (ESA. 49:18.)

... חי אני נאם יהוה ... ... Ζῶ ἐγὼ, λέγει Κύριος, ὅτι ...

... *As* I live, saith the LORD ...

... *As* I live, saith the Lord ...

ROM. 14:11.[b] Γέγραπται γὰρ, Ζῶ ἐγὼ, λέγει Κύριος, ὅτι ...
For it is written, *As* I live, saith the Lord ...

[a] See also verse 21 (No. 140, supra); likewise Jer. 22:24. Eze. 5:11, etc.; and Zeph. 2·9.
[b] With the exception of this preface, the quotation is from Isa. 45:23.

NUM. 14:29, 32. (142) NUM. 14:29, 32.

--- ... במדבר הזה יפלו פגריכם
ופגריכם אתם יפלו במדבר הזה [32]

Your carcases shall fall in this wilderness ... --- [32] But *as for* you, your carcases they shall fall in this wilderness.

Ἐν τῇ ἐρήμῳ ταύτῃ [a] πεσεῖται τὰ κῶλα ὑμῶν ... --- [32] καὶ τὰ κῶλα ὑμῶν [a] πεσεῖται ἐν τῇ ἐρήμῳ ταύτῃ.

Your carcases shall fall in this wilderness ... --- [32] And your carcases shall fall in this wilderness.

HEB. 3:17. ... ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ;
... whose carcases fell in the wilderness?

[a] ἐπεσον (bis.). One MS.

NUM. 14:33.[a] (143) NUM. 14:33.[a]

ובניכם יהיו רעים במדבר ארבעים שנה ...

And your children shall [b] wander in the wilderness forty years ...

Οἱ δὲ υἱοὶ ὑμῶν ἔσονται νεμόμενοι ἐν τῇ ἐρήμῳ τεσσαράκοντα ἔτη ...

But your children shall be fed in the wilderness forty years...

ACTS 7:36. ... καὶ ἐν τῇ ἐρήμῳ ἔτη τεσσαράκοντα.
... and in the wilderness forty years.

[a] See also 32:13. Amos 2:10. 5:25 (the last quoted in Acts 7:42). [b] ¶ Or, *feed.*

NUM. 15:3, etc. see GEN. 8:21.

NUM. 16:5. (144) NUM. 16:5.

... לאמר בקר וידע יהוה את אשר לו ואת הקדוש ...

... saying, Even to-morrow the LORD will shew who *are* His, and *who is* holy ...

... λέγων, Ἐπέσκεπται καὶ ἔγνω [a] ὁ Θεὸς τοὺς ὄντας αὐτοῦ καὶ τοὺς ἁγίους ...

... saying, God hath visited and known them that are His, and who are holy ...

2 TIM. 2:19. ... ἔχων τὴν σφραγῖδα ταύτην, Ἔγνω Κύριος τοὺς ὄντας αὐτοῦ ...
... having this seal, The Lord [b] knoweth them that are His ...

[a] Κύριος. One MS. [b] Rather, *hath known.*

NUM. 17:8 (23). (145) NUM. 17:8.

[8] ... והנה פרח מטה אהרן ... [23]

[8] ... and, behold, the rod of Aaron ... was budded, etc.

... καὶ ἰδοὺ ἐβλάστησεν ἡ ῥάβδος Ἀαρών, κ.τ.λ.

... and, behold, the rod of Aaron budded, etc.

HEB. 9:4. ... καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα ...
... and Aaron's rod that budded ...

NUM. 19:9. (146) NUM. 19:9.

... ואסף איש טהור את אפר הפרה ... *Καὶ συνάξει ἄνθρωπος καθαρὸς τὴν σποδὸν τῆς δαμάλεως, κ.τ.λ.*

And a man *that is* clean shall gather up the ashes of the heifer, etc. And a man *that is* clean shall gather up the ashes of the heifer, etc.

HEB. 9:13. *Εἰ γὰρ* [a] *τὸ αἷμα ταύρων καὶ τράγων, καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους, ἁγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα,—*

For if [a] the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh;—

[a] See No. 125, supra.

NUM. 24:3. (147)[a] NUM. 24:3.

... בלעם בנו בער ... ... *Βαλαὰμ υἱὸς* [b] *Βεὼρ* ...

... Balaam the son of Beor ... ... Balaam the son of Beor ...

2 PET. 2:15.[c] ... *τοῦ Βαλαὰμ τοῦ Βοσὸρ* ...

... of Balaam *the son* of Bosor ...

[a] First mentioned in 22:5. [b] Βαιωρ, Φαιωρ, Σεβεωρ, Σεπφωρ (i.e *Zippor*; a mistake). Various Greek MSS. Βοὸρ. Slav. Ostrog. *Phagur.* Arab. [c] See also Jude 11, and Rev. 2:14.

NUM. 24:6. (148) NUM. 24:6.

... כאהלים נטע יהוה ... ... *καὶ ὡσεὶ σκηναὶ ἃς ἔπηξε Κύριος* ...

... as the trees of lign aloes which the LORD hath planted ... ... and as tabernacles which the Lord pitched ...

HEB. 8:2. ... *καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ Κύριος* ...

... and of the true tabernacle, which the Lord pitched ...

NUM. 24:17. (149) NUM. 24:17.

... דרך כוכב מיעקב ... ... *ἀνατελεῖ ἄστρον ἐξ Ἰακὼβ* ...

... there shall come a star out of Jacob ... ... a star shall arise out of Jacob ...

MATT. 2:2.[a] ... *εἴδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ* ...

... for we have seen His star in the east ...

[a] See also ver. 9.

NUM. 27:17. (150) NUM. 27:17.

... ולא תהיה עדת יהוה כצאן אשר אין להם רעה: ... *καὶ οὐκ ἔσται ἡ συναγωγὴ Κυρίου,* [a] *ὡσεὶ πρόβατα οἷς οὐκ ἔστι ποιμήν.*

... that the congregation of the LORD be not as sheep which have no shepherd. ... and the congregation of the Lord shall not be as sheep which have no shepherd.

(1 [or 3] Ki. 22:17.)

ראיתי את כל ... ישראל נפצים אל ההרים כצאן אשר אין להם רעה ...

.. I saw all Israel scattered upon the hills, as sheep that have not a shepherd ...

... ἑώρακα πάντα τὸν Ἰσραὴλ διεσπαρμένον ἐν τοῖς ὄρεσιν ὡς ποίμνιον ᾧ οὐκ ἔστι ποιμήν ...

... I saw all Israel scattered upon the mountains, as a flock that hath no shepherd ...

(2 Chr. 18:16.)

ראיתי את כל ... ישראל נפוצים על ההרים כצאן אשר אין להן רעה ...

... I did see all Israel scattered upon the mountains, as sheep that have no shepherd ...

... Εἶδον τὸν Ἰσραὴλ διεσπαρμένους ἐν τοῖς ὄρεσιν ὡς πρόβατα οἷς οὐκ ἐστι ποιμήν ...

... I did see Israel scattered upon the mountains, as sheep that have no shepherd ...

(Eze. 34:5.)

ותפוצינה מבלי רעה ...

And they were scattered, [b] because *there is* no shepherd ...

(Ieze. 34:5.)

Καὶ διεσπάρη τὰ πρόβατά μου, διὰ τὸ μὴ εἶναι ποιμένας ...

And My sheep were scattered, because there were no shepherds ...

Matt. 9:36. ... *ὅτι ἦσαν* [c] *ἐκλελυμένοι καὶ ἐρριμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα.*

... because they [d] fainted, and were scattered abroad, as sheep having no shepherd.

Mark 6:34. ... *ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα ...*

... because they were as sheep not having a shepherd ...

[a] *ὡς* X., etc. [b] ¶ Or, *without a shepherd*, and so verse 8. [Compare Zech. 10:2.]
[c] *ἐσκυλμένοι*. G. and S. [d] ¶ Or, *were tired and lay down.*

Deut. 1:31. (151) Deut. 1:31.

ובמדבר אשר ראית אשר נשאך יהוה אלהיך כאשר ישא איש את בנו ...

— and in the wilderness, where thou hast seen how that the Lord thy God bare thee, as a man doth bear his son ...

— *καὶ ἐν τῇ ἐρήμῳ ταύτῃ ἣν εἴδετε,* [a] *ὁδὸν ὄρους τοῦ Ἀμορῥαίου· ὡς* [b] *τροφοφορήσει σε Κύριος ὁ Θεός σου, ὡς εἴτις τροφοφορήσαι ἄνθρωπος τὸν υἱὸν αὐτοῦ ...*

— and in this wilderness which ye saw, the way of the mountain of the Amorite; how the Lord thy God will bear thee, as if [c] a man should bear his son ...

Acts 13:18. *Καὶ ὡς τεσσαρακονταετῆ χρόνον* [d] *ἐτροποφόρησεν αὐτοὺς ἐν τῇ ἐρήμῳ.*

And about the space of forty years [e] suffered He their manners in the wilderness.

[a] VII. X. and many other MSS. omit *ὁδ. ὄρ. τοῦ Ἀμ.* [b] *ἐτροφοφόρησε.* II. VII. XI. and many other MSS. and editions. *ἐτροποφόρησε.* Several other MSS. and Compl. [c] Gr. *some-one.* [d] *ἐτροφοφόρησεν*, G. and S. [e] ¶ Gr. *ἐτροποφόρησεν*, perhaps for *ἐτροφοφόρησεν*, *bore*, or *fed* them, as a nurse beareth or feedeth her child. Deut. 1:31. 2 Macc. 7:27. according to the LXX., and so Chrysostom. (Marg. E.V.)

DEUT. 2:5. (152) DEUT. 2:5.

... כי לא אתן לכם מארצם עד מדרך כף רגל ...

... for I will not give you of their land, [a] no, not so much as a foot-breadth ...

... οὐ γὰρ δῶ ὑμῖν ἀπὸ τῆς γῆς αὐτῶν οὐδὲ βῆμα ποδὸς ...

... for I will not give you of their land, [b] no, not *so much as* a foot-breadth ...

ACTS 7:5. Καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ, οὐδὲ βῆμα ποδός ...
And He gave him none inheritance in it, no, [b] not *so much as* to set his foot on ...

[a] ¶ Heb. *even to the treading of the sole of the foot.* [b] Or, *not even a footstep.*

DEUT. 4:11, 12. (153)[a] DEUT. 4:11, 12.

... והר בער באש עד לב השמים חשך ענן וערפל: 12 וידבר יהוה אליכם מתוך האש קול דברים ...

... and the mountain burned with fire unto the [b] midst of heaven, with darkness, clouds, and thick darkness. 12 And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words ...

... καὶ τὸ ὄρος ἐκαίετο πυρὶ ἕως τοῦ οὐρανοῦ· σκότος, [c] γνόφος, θύελλα. 12 καὶ ἐλάλησε Κύριος πρὸς ὑμᾶς ἐκ μέσου τοῦ πυρὸς φωνὴν ῥημάτων, ἣν ὑμεῖς ἠκούσατε ...

... and the mountain burned with fire unto heaven; *there was* darkness, blackness, *and* tempest. 12 And the Lord spake unto you out of the midst of the fire a voice of words, which ye heard ...

HEB. 12:18, 19. Οὐ γὰρ προσεληλύθατε [d] ψηλαφωμένῳ ὄρει, καὶ κεκαυμένῳ πυρὶ, καὶ γνόφῳ, καὶ [e] σκότῳ, καὶ θυέλλῃ, 19 καὶ [f] σάλπιγγος ἤχῳ, καὶ φωνῇ ῥημάτων ...
For ye are not come unto the mount [d] that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, 19 and the [f] sound of a trumpet, and the voice of words ...

[a] See also Deut. 5:22, 23. [b] ¶ Heb. *heart.* [c] καὶ γν. Compl. etc. θυ. γν. IV. [d] See No. 90, supra. [e] ζόφῳ. [f] See No. 91, supra.

DEUT. 4:24. (154)[a] DEUT. 4:24.

כי יהוה אלהיך אש אכלה הוא אל קנא:

For the LORD thy God *is* a consuming fire, *even* a jealous God.

Ὅτι Κύριος ὁ Θεός σου πῦρ καταναλίσκον ἐστὶ, Θεὸς ζηλωτής.

For the Lord thy God is a consuming fire, a jealous God.

HEB. 12:29. Καὶ γὰρ ὁ Θεὸς ἡμῶν πῦρ καταναλίσκον.
For our God *is* a consuming fire.

[a] See also Deut. 9:3.

DEUT. 4:35.[a] (155) DEUT. 4:35.[a]

אתה הראת לדעת כי יהוה הוא האלהים אין עוד מלבדו׃

... that thou mightest know that the LORD He *is* God; *there is* none else beside Him.

— ὥστε εἰδῆσαι σε ὅτι Κύριος ὁ Θεός σου οὗτος Θεός ἐστι, καὶ οὐκ ἔστιν [b] ἔτι πλὴν αὐτοῦ.

— so that thou mightest know that the Lord thy God He is God, and there is none else beside Him.

(ISA. 45:21.)

... הלוא אני יהוה ואין עוד ...

... *Have* not I the LORD? and *there is* no God else beside Me ...

(ESA. 45:21.)

... Ἐγὼ ὁ Θεὸς, καὶ οὐκ ἔστιν ἄλλος πλὴν ἐμοῦ ...

... I *am* God, and there is not another beside Me ...

MARK 12:32. ... ὅτι εἷς ἐστι [c] Θεὸς, καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ.
... for there is one God, and there is none other but He.

[a] See also verse 39, chap. 32:39, many verses in Isa. 45, and Isa. 46:9. [b] ἄλλος.
[c] Om. Θεὸς. G. and S.

DEUT. 5:8, etc. see EXOD. 20:4, etc.

DEUT. 6:4, 5. (156) DEUT. 6:4, 5.

שמע ישראל יהוה אלהינו יהוה אחד׃ [5] ואהבת את יהוה אלהיך בכל לבבך ובכל נפשך ובכל מאדך׃

Hear, O Israel; the LORD our God *is* one LORD: [5] and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

Ἄκουε, Ἰσραὴλ· Κύριος ὁ Θεὸς ἡμῶν Κύριος εἷς ἐστι. [5] καὶ ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς [a] διανοίας σου, καὶ ἐξ ὅλης τῆς [b] ψυχῆς σου, [c] καὶ ἐξ ὅλης τῆς [d] δυνάμεώς σου.[e]

Hear, O Israel; the Lord our God is one Lord: [5] and thou shalt love the Lord thy God with all thy mind, and with all thy soul, and with all thy strength.

MATT. 22:37, 38. Ὁ δὲ Ἰησοῦς [f] εἶπεν αὐτῷ, Ἀγαπήσεις Κύριον τὸν Θεόν σου, ἐν ὅλῃ [g] τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου. [38] αὕτη ἐστὶ [h] πρώτη καὶ μεγάλη ἐντολή.
Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. [38] This is the first and great commandment.

MARK 12:29, 30, 32, 33. Ὁ δὲ Ἰησοῦς ἀπεκρίθη αὐτῷ, ὅτι [i] Πρώτη πασῶν τῶν ἐντολῶν, Ἄκουε, Ἰσραήλ· Κύριος ὁ Θεὸς ἡμῶν Κύριος εἷς ἐστι. [30] καὶ ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου. αὕτη πρώτη ἐντολή. --- [32] Καὶ εἶπεν αὐτῷ ὁ γραμματεὺς, Καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπας, ὅτι εἷς ἐστι Θεὸς [k] ... [33] καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης

τῆς συνέσεως, [l] καὶ ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς ἰσχύος ... πλεῖόν ἐστι πάντων τῶν ὁλοκαυτωμάτων καὶ τῶν θυσιῶν.

And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; the Lord our God is one Lord: [30] and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment. --- [32] And the scribe said unto Him, Well, Master, Thou hast said the truth: for there is one God [k] ... [33] and to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength [m] ... is more than all whole burnt offerings and sacrifices.

LUKE 10:27. Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς διανοίας σου ...

And He answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind [m] ...

[a] καρδίας. VII. XI. and many other MSS.; also Ald. Compl. (Compare chap. 11:13.) [b] Some MSS. read ἰσχύος. [c] Two MSS. add here, καὶ ἐξ ὅλης τῆς ἰσχύος σου. Another adds, καὶ ἐξ ὅλης τῆς καρδίας σου. [d] Some MSS. have here διανοίας. [e] Two MSS. add the clause, καὶ ἐξ ὅλης τῆς ἰσχύος, at the end of the verse. [f] ἔφη. G. and S. [g] Om. τῆ. [h] ἡ μεγάλη καὶ πρώτη. [i] Πρώτη πάντων ἐντολή. G. and S. [k] See No. 155, supra. [l] Some MSS. om. κ. ἐξ. ὅ. τ. ψ. [m] See No. 129, supra.

DEUT. 6:13. (157)[a] DEUT. 6:13.

את יהוה אלהיך תירא ואתו תעבד ...

Thou shalt fear the LORD thy God, and serve Him ...

Κύριον τὸν Θεόν σου [b] φοβηθήσῃ, καὶ αὐτῷ [c] μόνῳ λατρεύσεις ...

Thou shalt fear the Lord thy God, and Him only shalt thou serve ...

‖MATT. 4:10. ... γέγραπται γάρ, Κύριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις.

... for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.

‖LUKE 4:8. ... [d] γέγραπται γάρ, [e] Προσκυνήσεις Κύριον τὸν Θεόν σου, καὶ αὐτῷ μόνῳ λατρεύσεις.

... for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.

[a] Comp. ch. 10:20 (exactly the same, except Heb. אתו, and Gr. om. μόνῳ). [b] προσκυνήσεις. One MS. and several Fathers. [c] Om. μόνῳ. II. X. and others. [d] Γέγραπται, Προσκ. κ.τ.λ. G. and S. [e] Κύριον τ. Θ. σ. προσκ.

DEUT. 6:16. (158) DEUT. 6:16.

לא תנסו את יהוה אלהיכם כאשר נסיתם במסה׃

Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου, ὃν τρόπον ἐξεπειράσατε ἐν τῷ πειρασμῷ.

Ye shall not tempt the LORD your God, as ye tempted *Him* in Massah.

Thou shalt not tempt the Lord thy God, as ye tempted *Him* in the temptation.

‖MATT. 4:7. Ἔφη αὐτῷ [a] ὁ Ἰησοῦς, Πάλιν γέγραπται, Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου.

Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

‖LUKE 4:12. Καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι Εἴρηται, Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου.

And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

[a] Or, ὁ Ἰησοῦς πάλιν, Γέγραπται, κ.τ.λ.

DEUT. 7:6. see EXOD. 19:5, 6.

DEUT. 7:9. see EXOD. 20:6.

DEUT. 8:3. (159) DEUT. 8:3.

... למען הודיעך כי לא על הלחם לבדו יחיה האדם כי על כל מוצא פי יהוה יחיה האדם׃

... ἵνα ἀναγγείλῃ σοι, ὅτι οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται [a] ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι [b] τῷ ἐκπορευομένῳ διὰ στόματος Θεοῦ [c] ζήσεται ὁ ἄνθρωπος.

... that He might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live.

... that He might proclaim unto thee that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God shall man live.

‖MATT. 4:4. ... Γέγραπται, Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται [d] ἄνθρωπος, ἀλλ' [e] ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος Θεοῦ.

... It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

‖LUKE 4:4. ... Γέγραπται, Ὅτι οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται [f] ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι Θεοῦ.

... It is written, That man shall not live by bread alone, but by every word of God.

[a] Om. ὁ. IV. and many other MSS. [b] Several MSS. om. τῷ. [c] One MS. om. ζήσ. ὁ ἄνθρ. [d] Ad. ὁ. G. [e] ἐν. [f] Om. ὁ.

DEUT. 8:17. (160) DEUT. 8:17.

— ואמרת בלבבך ...

— and thou say in thine heart ...

— Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου ...

— lest thou shouldest say in thine heart ...

ROM. 10:6. Ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτω λέγει, Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου ...

But the righteousness which is of faith speaketh on this wise, Say not in thine heart [b] ...

[a] Or, *Say not in thine heart.* [b] The rest from Deut. 30:12, 13.

DEUT. 9:19. see HEB. 12:21,
amongst the Quotations from Doubtful Sources.

DEUT. 10:17. (161) [a] DEUT. 10:17.

כי יהוה אלהיכם הוא אלהי האלהים ואדני האדנים ...

For the LORD your God *is* God of gods, and Lord of lords ...

Ὁ γὰρ Κύριος ὁ Θεὸς ὑμῶν, οὗτος Θεὸς τῶν θεῶν, καὶ Κύριος τῶν [b] κυρίων ...

For the Lord your God, He *is* God of gods and Lord of lords ...

(EZRA 7:12.)

ארתחשסתא מלך מלכיא לעזרא ...

Artaxerxes, king of kings, unto Ezra ...

(ESDRAS 7:12.)

Ἀρθασασθὰ βασιλεὺς βασιλέων Ἔσδρᾳ ...

Arthasastha, king of kings, to Esdras ...

(EZE. 26:7.)

... נבוכדראצר מלך מלכים ...

... Nebuchadrezzar ... a king of kings ...

(IEZE. 26:7.)

... Ναβουχοδονόσορ ... βασιλεὺς βασιλέων ἐστὶ ...

... Nabuchodonosor ... he is a king of kings ...

(DAN. 2:37, 47.)

... אנתה מלכא מלך מלכיא ... מן קשט די אלהכון הוא אלה אלהין ומרא מלכין [47] ---

Thou, O king, *art* a king of kings ... Of a truth *it is*, that your God *is* a God of gods, and a Lord of kings ... [47] ---

(DAN. 2:37, 47.)

Σύ, βασιλεῦ, βασιλεὺς βασιλέων ... Ἐπ' ἀληθεῖ ἐστιν ὁ Θεὸς ὑμῶν Θεὸς τῶν θεῶν καὶ Κύριος τῶν βασιλέων ... [47] ---

Thou, O king, *art* a king of kings ... Of a truth your God is a God of gods, and a Lord of kings ... [47] ---

(DAN. 4: .)

Not in the Chaldee.

(DAN. 4:34.)

... ὅτι αὐτός ἐστι Θεὸς τῶν θεῶν καὶ Κύριος τῶν κυρίων καὶ Βασιλεὺς τῶν βασιλέων ...
Ἐγὼ βασιλεὺς βασιλέων ...

... for He is God of gods, and Lord of lords, and King of kings .... [c] I, a king of kings ...

(Dan. 8:25.)

... ועל שר שרים יעמד ...

... he shall also stand up against the Prince of princes ...

(Dan. 8:25.)

.. καὶ ἐπὶ ἀπωλείας ἀνδρῶν στήσεται ...

... and he shall stand up for the destruction of men ...

(Hos. 8:10.)

... ממשא מלך שרים :

... for the burden of the King of princes.

(Osee 8:10.)

...τοῦ χρίειν βασιλέα καὶ ἄρχοντας.

... to anoint a king and princes.

1 Tim. 6:15. *... ὁ Βασιλεὺς τῶν βασιλευόντων, καὶ Κύριος τῶν κυριευόντων.*
... the King of kings, and Lord of lords.

Rev. 1:5. *... ὁ Ἄρχων τῶν βασιλέων τῆς γῆς ...*
... the Prince of the kings of the earth ...

Rev. 17:14. *... ὅτι Κύριος κυρίων ἐστὶ καὶ Βασιλεὺς βασιλέων ...*
... for he is Lord of lords, and King of kings ...

Rev. 19:16. *... τὸ ὄνομα γεγραμμένον,* ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΚΑΙ ΚΥΡΙΟΣ ΚΥΡΙΩΝ.
... a name written, KING OF KINGS, AND LORD OF LORDS.

[a] *God of gods* and *Lord of lords*: comp. Psa. 136:2. 3. *God of gods*: see Josh. 22:22. Dan. 11:36. Compare also Deut. 9:26 (LXX.), Κύριε Βασιλεῦ τῶν θεῶν. [b] *κυριευόντων*. One MS. [c] Nebuchadnezzar.

Deut. 10:17. (162)[a] Deut. 10:17.

... האל הגדל ... אשר לא ישא פנים ...

... a great God ... which regardeth not persons ...

... ὁ Θεὸς ὁ μέγας ... ὅστις οὐ θαυμάζει πρόσωπον ...

... the great God ... who regardeth not a person ...

(2 Chr. 19:7.)

... כי אין עם יהוה אלהינו עולה ומשא פנים ...

... for *there is* no iniquity with the Lord our God, nor respect of persons ...

(2 Chr. 19:7.)

... ὅτι οὐκ ἔστι μετὰ Κυρίου Θεοῦ ἡμῶν ἀδικία, οὐδὲ θαυμάσαι πρόσωπον ...

... for there is no unrighteousness with the Lord our God, neither *is it for Him* to respect a person ...

Acts 10:34. *... ὅτι οὐκ ἐστι προσωπολήπτης ὁ Θεός.*
... that God is no respecter of persons.

Rom. 2:11. *Οὐ γὰρ ἔστι προσωποληψία παρὰ τῷ Θεῷ.*
For there is no respect of persons with God.

Gal. 2:6. *... πρόσωπον Θεὸς ἀνθρώπου οὐ λαμβάνει ...*
... God accepteth no man's person ...

Eph. 6:9. *... καὶ προσωποληψία οὐκ ἔστι* [b] *παρ' αὐτῷ.*
.. neither is there respect of persons with Him.

COL. 3:25. ... *καὶ οὐκ ἔστι προσωποληψία.*
... and there is no respect of persons.

1 PET. 1:17. *Καὶ εἰ Πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήπτως κρίνοντα κατὰ τὸ ἑκάστου ἔργον ...*
And if ye call on the Father, who without respect of persons judgeth according to every man's work ...

[a] Comp. No. 128, supra, and Job 34:19, there referred to. [b] *παρὰ Θεῷ*, or *π. τῷ Θ.*

DEUT. 10:20. see DEUT. 6:13.

DEUT. 11:14. (163)[a] DEUT. 11:14.

— ונתתי מטר ארצכם בעתו יורה ומלקוש ...
— that I will give *you* the rain of your land in his due season, the first rain and the latter rain ...

— *καὶ δώσει τὸν ὑετὸν τῇ γῇ σου καθ' ὥραν, πρώϊμον καὶ ὄψιμον ...*
— then He will give rain to your land according to the season, the early and the latter *rain* ...

(JER. 5:24.)

... הנתן גשם יורה ומלקוש ...
... that giveth rain, both the former and the latter ...

(JER. 5:24.)

... τὸν διδόντα ἡμῖν ὑετὸν πρώϊμον καὶ ὄψιμον ...
... that giveth unto us rain, the former and the latter ...

(JOEL 2:23.)

... ויורד לכם גשם מורה ומלקוש בראשון :
... and He will cause to come down for you the rain, the former rain and the latter rain in the first *month.*

(JOEL 2:23.)

... καὶ βρέξει ὑμῖν ὑετὸν πρώϊμον καὶ ὄψιμον, καθὼς ἔμπροσθεν.
... and He will rain upon you the early and the latter rain as before ...

(ZECH. 10:1.)

שאלו מיהוה מטר בעת מלקוש ...
Ask ye of the LORD rain in the time of the latter rain ...

(ZECH. 10:1.)

Αἰτεῖσθε παρὰ Κυρίου ὑετὸν καθ' ὥραν, πρώϊμον καὶ ὄψιμον ...
Ask ye of the Lord rain according to the season, the early and the latter rain ...

JAMES 5:7. ... *ἕως ἂν λάβῃ ὑετὸν πρώϊμον καὶ ὄψιμον.*
... until he receive the early and latter rain.

[a] *Latter* and *former rain:* Hos. 6:3. *Latter rain:* Job 29:23. Prov. 16:15. Jer. 3:3.

DEUT. 13:13 (14). (164) DEUT. 13:13.

... אנשים בני בליעל ...[14]
[13] *Certain* men, [a] the children of Belial ...

... *ἄνδρες παράνομοι ...*
Men *that are* transgressors ...

(Judg. 19:22.)

... אנשי בני בליעל ..

... certain sons of Belial ...

(Judg. 19:22.)

... [b] *υἱοὶ παρανόμων* ...

... sons of transgressors ...

(1 Sam. 25:17, 25.)

... והוא בן בליעל ... --- [25] אל נא ישים אדני את לבו אל איש הבליעל הזה ...

... for he *is such* a son of Belial ... --- [25] Let not my lord, I pray thee, [c] regard this man of Belial ...

(1 Ki. 25:17, 25.)

... *καὶ οὗτος υἱὸς λοιμὸς* ... --- [25] *μὴ δὲ θέσθω ὁ κύριός μου καρδίαν αὐτοῦ ἐπὶ τὸν ἄνθρωπον τὸν λοιμὸν τοῦτον* ...

... and he *is* [d] a pestilent man ... --- [25] Let not my lord set his heart upon this [e] pestilent man ...

Acts 24:5. *Εὑρόντες γὰρ τὸν ἄνδρα τοῦτον λοιμὸν* ...
For we have found this man *a* pestilent *fellow* ...

2 Cor. 6:15. *Τίς δὲ συμφώνησις Χριστῷ πρὸς* [f] *Βελίαλ* ; ...
And what concord hath Christ with Belial? ...

[a] ¶ Or, *naughty men.* [b] So in the LXX. 3 Kings 20 (Heb. 21):10, 13. [c] ¶ Heb. *lay it to his heart.* [d] Gr. *son* that is *a pest.* So 1 Sam. (alias 1 Kings) 2:12; (*the sons of Eli*). [e] Gr. *man* that is *a pest.* [f] Βελίαρ. G. and S. The Syriac reads *Satan.*

Deut. 14:2. see Exod. 19:5, 6.

Deut. 17:6. (165)[a] Deut. 17:6.

על פי שנים עדים או שלשה עדים יומת המת ...

At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death ...

Ἐπὶ δυσὶ μάρτυσιν ἢ ἐπὶ τρισὶ μάρτυσιν ἀποθανεῖται ὁ ἀποθνήσκων ...

By two witnesses, or by three witnesses, shall he die who dieth ...

Heb. 10:28. *Ἀθετήσας τὶς νόμον Μωσέως, χωρὶς οἰκτιρμῶν ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν ἀποθνήσκει.*
He that despised Moses' law died without mercy under two or three witnesses.

[a] Comp. Num. 35:30; also No. 167, infra.

Deut. 18:15, 18, 19. (166) Deut. 18:15, 18, 19.

נביא מקרבך מאחיך כמני יקים לך יהוה אלהיך אליו תשמעון : --- [18] נביא אקים להם מקרב אחיהם כמוך ונתתי דברי בפיו ודבר אליהם את כל אשר אצונו : [19] והיה האיש אשר לא ישמע אל

Προφήτην ἐκ τῶν ἀδελφῶν σου, ὡς ἐμὲ, ἀναστήσει σοι Κύριος ὁ Θεός σου · [a] *αὐτοῦ ἀκούσεσθε.* --- [18] *Προφήτην ἀναστήσω αὐτοῖς ἐκ τῶν ἀδελφῶν αὐτῶν, ὥσπερ σέ· καὶ δώσω τὰ ῥήματα ἐν τῷ στόματι αὐτοῦ· καὶ λαλήσει αὐτοῖς καθ' ὅτι ἂν ἐντείλωμαι αὐτῷ.* [19] *καὶ ὁ ἄνθρωπος ὃς ἐὰν μὴ ἀκούσῃ* [b] *ὅσα ἂν*

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 ye shall hearken. ---[18] I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth; and He shall speak unto them all that I shall command Him. [19] 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.

λαλήσῃ ὁ Προφήτης ἐκεῖνος ἐπὶ τῷ ὀνόματί μου, ἐγὼ ἐκδικήσω ἐξ αὐτοῦ.

The Lord thy God will raise up unto thee a Prophet from among thy brethren, like unto me; Him shall ye hear. --- [18] I will raise them up a Prophet from among their brethren, like unto thee; and I will put *My* words in His mouth; and He shall speak unto them as I shall command Him. [19] And whatever man will not hearken to whatever words that Prophet shall speak in My name, I will take vengeance on him.

JOHN 1:21,25. ... Ὁ Προφήτης εἶ σύ; ... ---[25] ... Τί οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ Χριστὸς, οὔτε Ἠλίας, οὔτε ὁ Προφήτης;

... Art thou [c] that Prophet? ... ---[25] ... Why baptizest thou then, if thou be not that [d] Christ, nor [e] Elias, neither that Prophet?

JOHN 6:14. ... ὅτι Οὗτός ἐστιν ἀληθῶς ὁ Προφήτης [f] ὁ ἐρχόμενος εἰς τὸν κόσμον.

... This is of a truth that Prophet that should come into the world.

JOHN 7:40. ... Οὗτός ἐστιν ἀληθῶς ὁ Προφήτης.

... Of a truth this is the Prophet.

ACTS 3:22,23. Μωσῆς μὲν [g] γὰρ πρὸς τοὺς πατέρας εἶπεν, ὅτι Προφήτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν, ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς. [23] ἔσται δὲ, πᾶσα ψυχὴ, ἥτις ἂν μὴ ἀκούσῃ τοῦ Προφήτου ἐκείνου, ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ.

For Moses truly said unto the fathers, 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. [23] And it shall come to pass *that* every soul which will not hear that Prophet, shall be destroyed from among the people.

ACTS 7:37. Οὗτός ἐστιν ὁ Μωϋσῆς ὁ εἰπὼν τοῖς υἱοῖς Ἰσραὴλ, Προφήτην ὑμῖν ἀναστήσει [h] Κύριος ὁ Θεὸς [i] ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ· [k] αὐτοῦ ἀκούσεσθε.

This is that Moses, which said unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren, [l] like unto me; Him shall ye hear.

[a] Compare Matt. 17:5. Mark 9:7. Luke 9:35; αὐτοῦ ἀκούετε. [b] Ad. πάντα. IV. and others. There are many slight variations, as to the order of the words and otherwise, in the MSS. of the LXX. [c] ¶ Or, *a prophet.* [d] A ref. to 1 Sam. 2:10, and other places. [e] A ref. to Mal. 4:5. [f] ὁ ἐρχόμενος· possibly a ref. to Psa. 118:26, *He that cometh in the name of the* LORD. [g] Om. γὰρ. G. and S.; some MSS. om. also πρὸς τοὺς πατέρας. [h] Om. Κύριος. [i] Om. ὑμῶν. G. and S. [k] Om. αὐτοῦ ἀκούσεσθε. [l] ¶ Or, *as myself.*

DEUT. 19:15. (167)[a] DEUT. 19:15.

... עַל פִּי שְׁנֵי עֵדִים אוֹ עַל פִּי שְׁלֹשָׁה עֵדִים יָקוּם דָּבָר׃

... ἐπὶ στόματος δύο μαρτύρων, καὶ ἐπὶ στόματος τριῶν μαρτύρων, [b] στήσεται πᾶν ῥῆμα.

... at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

... at the mouth of two witnesses, or at the mouth of three witnesses, shall every word be established.

MATT. 18:16. ... ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα.
... that in the mouth of two or three witnesses every word may be established.

JOHN 8:17. Καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται, ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν.
It is also written in your [c] law, that the testimony of two men is true.

2 COR. 13:1. ... ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥῆμα.
... In the mouth of two or three witnesses shall every word be established.

1 TIM. 5:19. Κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων.
Against an elder receive not an accusation, but [d] before two or three witnesses.

REV. 11:3. Καὶ δώσω τοῖς δυσὶ μάρτυρί μου ...
And I will give *power* unto My two witnesses ...

[a] Comp. Matt. 26:60; δύο ψευδομάρτυρες· (Mark says, τίνες·) also Rom. 8:16; Αὐτὸ τὸ Πνεῦμα συμμαρτυρεῖ, κ.τ.λ. [b] σταθήσεται. VII. X. XI. and many other MSS.; also Ald. Compl. [c] See also Num. 35:30, and No. 165, supra. [d] ¶ Or, *under*.

DEUT. 19:21. see EXOD. 21:24.

DEUT. 20:6. (168) DEUT. 20:6.

וּמִי הָאִישׁ אֲשֶׁר נָטַע כֶּרֶם וְלֹא חִלְּלוֹ ...

Καὶ τίς ὁ ἄνθρωπος ὅστις ἐφύτευσεν ἀμπελῶνα, καὶ οὐκ εὐφράνθη ἐξ αὐτοῦ; ...

And what man *is he* that hath planted a vineyard, and hath not *yet* [a] eaten of it? ...

And what man *is he* that hath planted a vineyard, and hath not been rejoiced with it? ...

1 COR. 9:7. ... τίς φυτεύει ἀμπελῶνα, καὶ [b] ἐκ τοῦ καρποῦ αὐτοῦ οὐκ ἐσθίει; ...
... who planteth a vineyard, and eateth not of the fruit thereof? ...

[a] ¶ Heb. *made it common*. See Lev. 19:23, 24. Deut. 28:30. [Comp. Prov. 27:18; *Whoso keepeth* (LXX. φυτεύει, *planteth*) *the fig-tree shall eat the fruit thereof*.] [b] τὸν καρπὸν.

DEUT. 21:23. (169)[a] DEUT. 21:23.

... כי קללת אלהים תלוי ... ... ὅτι [c] κεκατηραμένος ὑπὸ Θεοῦ πᾶς [d] κρεμάμενος ἐπὶ ξύλου ...

... for he that is hanged *is* [b] accursed of God ... ... for every one that is hanged upon a tree *is* accursed of God ...

ACTS 5:30. ... ὃν ὑμεῖς διεχειρίσασθε κρεμάσαντες ἐπὶ ξύλου.
... whom ye slew and hanged on a tree.

ACTS 10:39. ... ὃν [e] ἀνεῖλον κρεμάσαντες ἐπὶ ξύλου.
... whom they slew and hanged on a tree.

GAL. 3:13. ... γενόμενος ὑπὲρ ἡμῶν κατάρα· [f] γέγραπται γάρ, Ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου.
... being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree.

1 PET. 2:24. ... ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον ...
... in His own body [g] on the tree ...

[a] See also verse 22. [b] ¶ Heb. *the curse of God.* See Num. 25:4. 2 Sam. 21:6. [c] Several MSS. read κατηραμένος. [d] Ad. ὁ. XI. and several others. [e] Ad. καὶ. G. and S. [f] ὅτι γέγραπται. [g] ¶ Or, *to.*

DEUT. 22:24. (170)[a] DEUT. 22:24.

... וסקלתם אתם באבנים ומתו ... ... καὶ λιθοβοληθήσονται ἐν λίθοις, καὶ ἀποθανοῦνται ...

... and ye shall stone them with stones that they die ... ... and they shall be stoned with stones, and they shall die ...

JOHN 8:5. Ἐν δὲ τῷ νόμῳ Μωσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας [b] λιθοβολεῖσθαι ...
Now Moses in the law commanded us, that such should be stoned ...

[a] Comp. verse 22, and Lev. 20:10. [b] λιθάζειν. S.

DEUT. 22:24. (171)[a] DEUT. 22:24.

... ובערת הרע מקרבך ... ... καὶ [b] ἐξαρεῖς τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.

... so thou shalt put away evil from among you. ... and thou shalt put away the wicked person from among you.

1 COR. 5:13. ... [c] Καὶ ἐξαρεῖτε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.
... Therefore put away from among yourselves that wicked person.

[a] The phrase occurs repeatedly, with reference to transgressors of various kinds. See Deut. 13:5. 17:7, 12. 19:19. 22:21, 22. 24:7. The passage given above is selected as most nearly corresponding with the case referred to by St. Paul. [b] Many MSS. read ἐξαρεῖτε. So the Compl. [c] Ἐξάρατε. G. Ἐξαρεῖτε. S.

DEUT. 24:1. (172)[a] DEUT. 24:1 (or 3).

... וכתב לה ספר כריתת ונתן בידה ושלחה מביתו׃

... καὶ γράψει αὐτῇ βιβλίον ἀποστασίου, καὶ δώσει εἰς τὰς χεῖρας αὐτῆς, καὶ ἐξαποστελεῖ αὐτὴν ἐκ τῆς οἰκίας αὐτοῦ.

... then let him write her a bill of [b] divorcement, and give *it* in her hand, and send her out of his house.

... and he shall write for her a [c] bill of divorcement, and give *it* into her hands, and send her away out of his house.

MATT. 5:31. Ἐρρέθη δέ, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον.

It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement.

‖MATT. 19:7. Λέγουσιν αὐτῷ, Τί οὖν Μωσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου, καὶ ἀπολῦσαι αὐτήν;

They say unto Him, Why did Moses then command to give a writing of divorcement, and to put her away?

‖MARK 10:4. Οἱ δὲ εἶπον, Μωσῆς [d] ἐπέτρεψε βιβλίον ἀποστασίου γράψαι, καὶ ἀπολῦσαι.

And they said, Moses suffered to write a bill of divorcement, and put *her* away.

[a] The same words are repeated in ver. 3 (LXX. 3 or 5). [b] ¶ Heb. *cutting off.* [Comp. Isa. 50:1. Jer. 3:8.] [c] Gr. *book*, as the Heb. [d] *ἐνετείλατο.*

DEUT. 24:15. (173) DEUT. 24:15 (or 17).

ביומו תתן שכרו ולא תבוא עליו השמש ...

Αὐθημερὸν ἀποδώσεις τὸν μισθὸν αὐτοῦ, οὐκ ἐπιδύσεται ὁ ἥλιος ἐπ' αὐτῷ ...

At his day thou shalt give *him* his hire, neither shall the sun go down upon it ...

Thou shalt give him *his* hire the same day, the sun shall not go down upon it ...

EPH. 4:26. ... ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ὑμῶν.

... let not the sun go down upon your wrath.

DEUT. 25:3. (174) DEUT. 25:3.

ארבעים יכנו ולא יסיף ...

Καὶ ἀριθμῷ τεσσαράκοντα μαστιγώσουσιν αὐτόν· οὐ προσθήσουσιν ...

Forty stripes he may give him, *and* not exceed ...

And they shall scourge him *with* forty *stripes* in number; they shall not exceed ...

2 COR. 11:24. Ὑπὸ Ἰουδαίων πεντάκις τεσσαράκοντα παρὰ μίαν ἔλαβον.

Of the Jews five times received I forty *stripes* save one.

DEUT. 25:4. (175) DEUT. 25:4.

לא תחסם שור בדישו׃ — *Οὐ φιμώσεις βοῦν ἀλοῶντα.*

Thou shalt not muzzle the ox when he [a] treadeth out *the corn*. — Thou shalt not muzzle the ox that treadeth out *the corn*.

1 COR. 9:9. [b] *Ἐν γὰρ τῷ Μωσέως νόμῳ γέγραπται, Οὐ* [c] *φιμώσεις βοῦν ἀλοῶντα.*

For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn ...

1 TIM. 5:18. *Λέγει γὰρ ἡ γραφή,* [d] *Βοῦν ἀλοῶντα οὐ φιμώσεις ...*

For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn ...

[a] ¶ Heb. *thresheth.* [b] *γέγραπται γάρ, Οὐ.* [c] *κημώσεις.* [d] *Οὐ φ. β. ἀ.*

DEUT. 25:5. see GEN. 38:8.

DEUT. 26:18. see EXOD. 19:5.

DEUT. 27:26. (176) DEUT. 27:26.

ארור אשר לא יקים את דברי התורה הזאת לעשות אותם ... — *Ἐπικατάρατος πᾶς ἄνθρωπος ὃς οὐκ ἐμμένει ἐν πᾶσι τοῖς λόγοις τοῦ* [a] *νόμου* [b] *τούτου, ποιῆσαι* [c] *αὐτούς ...*

Cursed *be* he that confirmeth not *all* the words of this law to do them ... — Cursed *is* every man that continueth not in all the words of this law to do them ...

GAL. 3:10. *... γέγραπται γάρ,* [d] *Ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει ἐν* [e] *πᾶσι τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου, τοῦ ποιῆσαι αὐτά.*

. . for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

[a] *βιβλίου.* VII. [b] *τοῦ.* VII. X. and many other MSS.; also Ald. and Compl. [c] *αὐτά.* [d] Ald. *ὅτι.* S. [e] Comp. Deut. 28:61, *καὶ πᾶσαν τὴν (πληγὴν) γεγραμμένην ἐν τῷ βιβλίῳ τοῦ νόμου τούτου.* See also 29:20 (infra), and 30:10.

DEUT. 29:3 (4). (177)[a] DEUT. 29:4.

ולא נתן יהוה לכם לב לדעת ועינים לראות ואזנים לשמע עד היום הזה׃ — [3] — *καὶ οὐκ ἔδωκε Κύριος ὁ Θεὸς ὑμῖν καρδίαν εἰδέναι, καὶ ὀφθαλμοὺς βλέπειν, καὶ ὦτα ἀκούειν ἕως τῆς ἡμέρας ταύτης.*

— [4] yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day. — — yet the Lord God hath not given you a heart to know, and eyes to see, and ears to hear, unto this day.

ROM. 11:8. *— καθὼς γέγραπται, Ἔδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα κατανύξεως, ὀφθαλμοὺς τοῦ μὴ βλέπειν, καὶ ὦτα τοῦ μὴ ἀκούειν, ἕως τῆς σήμερον ἡμέρας,*

— according as it is written, God hath given them [b] the spirit of [c] slumber, eyes that they should not see, and ears that they should not hear, unto this day.

[a] Compare Isa. 6:9, infra; also Jer. 5:21, and Eze. 12:2. [b] See Isa. 29:10, infra. [c] ¶ Or, *remorse.*

DEUT. 29:17 (18). (178) DEUT. 29:18.

17 ... פן יש בכם שרש פרה ראש ולענה׃

18 ... lest there should be among you a root that beareth [a] gall and wormwood.

... *μή τις ἐστὶν ἐν ὑμῖν ῥίζα* [b] *ἄνω φύουσα* [c] *ἐν χολῇ καὶ πικρίᾳ.*

... lest there be among you any root springing up with gall and bitterness.

HEB. 12:15. ... *μή τις ῥίζα πικρίας ἄνω φύουσα ἐνοχλῇ, καὶ διὰ ταύτης μιανθῶσι πολλοί.*

... lest any root of bitterness springing up trouble *you*, and thereby many be defiled.

[a] ¶ Or, *a poisonful herb.* Heb. *rosh.* [b] Ad. *πικρίας.* VII. [c] *ἐνοχλῇ.* III.

DEUT. 29:19 (20). (179)[a] DEUT. 29:20.

19 ... ורבצה בו כל האלה הכתובה בספר הזה ...

20 ... and all the curses that are written in this book shall lie upon him ...

... *καὶ κολληθήσονται ἐν αὐτῷ πᾶσαι αἱ ἀραὶ τῆς διαθήκης ταύτης, αἱ γεγραμμέναι ἐν τῷ βιβλίῳ τούτῳ ...*

... and all the curses of this covenant, that are written in this book, shall [b] stick unto him ...

REV. 22:18. ... *ἐπιθήσει ὁ Θεὸς ἐπ' αὐτὸν* [c] *τὰς πληγὰς τὰς γεγραμμένας ἐν* [d] *βιβλίῳ τούτῳ.*

... God shall add unto him the plagues that are written in this book.

[a] See also verse 21, and comp. Jer. 25:13. [b] Or, *stick themselves.* [c] *τὰς πληγὰς·* comp. Deut. 29:22. [d] Ad. *τῷ,* S.

DEUT. 29:23. see GEN. 19:25.

DEUT. 30:4. (180)[a] DEUT. 30:4.

אם יהיה נדחך בקצה השמים משם יקבצך יהוה אלהיך ...

If *any* of thine be driven out unto the outmost *parts* of heaven, from thence will the LORD thy God gather thee ...

Ἐὰν ᾖ ἡ διασπορά σου ἀπ' ἄκρου τοῦ οὐρανοῦ ἕως ἄκρου τοῦ οὐρανοῦ, ἐκεῖθεν [b] *συνάξει σε Κύριος ὁ Θεός σου ...*

If thy dispersion be from *one* end of heaven to *the other* end of heaven, thence will the Lord thy God gather thee ..

‖Matt. 24:31. ... *καὶ ἐπισυνάξουσι τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν.*

... and they shall gather together His elect [c] from the four winds, from one end of heaven to the other.

‖Mark 13:27. ... *καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, [d] ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ.*

... and (He) shall gather together His elect [c] from the four winds, [d] from the uttermost part of the earth to the uttermost part of heaven.

[a] Comp. Neh. 1:9. [b] *ἐπισυνάξει.* [c] See Zech. 2:6, infra. [d] Comp. Deut. 28:64 (LXX.) *ἀπ' ἄκρου τῆς γῆς ἕως ἄκρου τῆς γῆς.*

Deut. 30:11—14. (181) Deut. 30:11—14.

כי המצוה הזאת אשר אנכי מצוך היום לא נפלאת הוא ממך ולא רחקה הוא׃ 12 לא בשמים הוא לאמר מי יעלה לנו השמימה ויקחה לנו וישמענו אתה ונעשנה׃ 13 ולא מעבר לים הוא לאמר מי יעבר לנו אל עבר הים ויקחה לנו וישמענו אתה ונעשנה׃ 14 כי קרוב אליך הדבר מאד בפיך ובלבבך לעשתו׃

Ὅτι ἡ ἐντολὴ αὕτη, ἣν ἐγὼ ἐντέλλομαί σοι σήμερον, οὐχ ὑπέρογκός ἐστιν, οὐδὲ μακρὰν ἀπὸ σοῦ ἐστιν. 12 *οὐκ ἐν τῷ οὐρανῷ ἄνω ἐστὶ, λέγων, Τίς ἀναβήσεται ἡμῖν εἰς τὸν οὐρανὸν, καὶ λήψεται ἡμῖν αὐτὴν, καὶ ἀκούσαντες αὐτὴν ποιήσομεν;* 13 *οὐδὲ πέραν τῆς θαλάσσης ἐστὶ, λέγων, Τίς διαπεράσει ἡμῖν εἰς τὸ πέραν τῆς θαλάσσης, καὶ λάβῃ ἡμῖν αὐτὴν, καὶ ἀκουστὴν ἡμῖν ποιήσῃ αὐτὴν, καὶ ποιήσομεν;* 14 *ἐγγύς σου ἐστὶ τὸ ῥῆμα [a] σφόδρα, ἐν τῷ στόματί σου, καὶ ἐν τῇ καρδίᾳ σου, [b] καὶ ἐν ταῖς χερσί σου ποιεῖν αὐτό.*

For this commandment which I command thee this day, it *is* not hidden from thee, neither *is* it far off. 12 It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? 13 Neither *is* it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? 14 But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

For this commandment which I command thee this day, it is not grievous, neither is it far from thee. 12 It is not in heaven above, [c] as if one should say, Who shall go up for us into heaven, and take it for us, and we will hear it, and do *it* 13 Neither is it beyond the sea, [c] as if one should say, Who will go over for us beyond the sea, and take it for us, and make it audible unto us, and we will do *it?* 14 The word is very nigh thee, in thy mouth, and in thy heart, and in thy hands, to do it.

Rom. 10:6–8. *Ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτω λέγει, [d] Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου, Τίς ἀναβήσεται εἰς τὸν οὐρανόν; (τοῦτ' ἔστι Χριστὸν κατα-*

γαγεῖν·) [7] ἢ, Τίς καταβήσεται εἰς τὴν ἄβυσσον; (τοῦτ' ἔστι Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν.) [8] ἀλλὰ τί λέγει[c]; Ἐγγύς σου τὸ ῥῆμά ἐστιν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου· (τοῦτ' ἔστι τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν,—)

But the righteousness which is of faith speaketh on this wise, [d] Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above:*) [7] or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) [8] But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: (that is, the word of faith, which we preach,—)

[a] Om, *σφόδρα.* VII. [b] Some MSS. omit the concluding words. [c] Gr. *saying.*
[d] See No. 160, supra. [e] Ad. *ἡ γραφή.*

DEUT. 31:6, 8. (182) DEUT. 31:6, 8.

... לא ירפך ולא יעזבך : [8] --- ... לא ירפך ולא יעזבך ...

... He will not fail thee, nor forsake thee. --- [8] ... He will not fail thee, neither forsake thee ...

... οὔτε μή σε ἀνῇ, [a] οὔτε μή σε ἐγκαταλίπῃ. --- [8] ... οὐκ ἀνήσει σε, οὐδὲ μή σε ἐγκαταλίπῃ ...

... He will not leave thee, nor forsake thee. --- [8] ... He will not leave thee, nor forsake thee ...

(Jos. 1:5.)

... לא ארפך ולא אעזבך :

... I will not fail thee, nor forsake thee.

(JES. 1:5.)

... καὶ οὐκ ἐγκαταλείψω σε, οὐδ' ὑπερόψομαί σε.

... and I will not forsake thee, nor neglect thee.

HEB. 13:5. ... αὐτὸς γὰρ εἴρηκεν, Οὐ μή σε ἀνῶ, οὐδ' οὐ μή σε ἐγκαταλίπω.

... for He hath said, I will never leave thee, nor forsake thee.

[a] *οὐδ' οὐ.* IV. and many others.

DEUT. 31:30. see EXOD. 15:1.

DEUT. 32:4. (183) DEUT. 32:4.

הצור תמים פעלו כי כל דרכיו משפט אל אמונה ואין עול צדיק וישר הוא :

He is the Rock, His work *is* perfect: for all His ways *are* judgment: a God of truth and without iniquity, just and right *is* He.

Θεὸς, ἀληθινὰ τὰ ἔργα αὐτοῦ, καὶ πᾶσαι αἱ ὁδοὶ αὐτοῦ κρίσεις· Θεὸς πιστὸς, καὶ οὐκ ἔστιν ἀδικία· δίκαιος καὶ ὅσιος Κύριος.

God, true *are* His works, and all His ways *are* judgment: [a] God *is* faithful, and there is no unrighteousness *with Him:* just and holy *is* the Lord.

REV. 15:3, 4.[b] Καὶ ᾄδουσι τὴν ᾠδὴν Μωσέως δούλου τοῦ Θεοῦ, καὶ τὴν ᾠδὴν τοῦ Ἀρνίου, λέγοντες, Μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου, Κύριε

ὁ Θεὸς ὁ παντοκράτωρ· δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί σου[c] ... [4] ... ὅτι μόνος [d] ὅσιος ...

And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* Thy works, Lord God Almighty; just and true *are* Thy ways[c] ... [4] ... for *Thou* only *art* holy ...

Rev. 16:7. ... Ναὶ, Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ἀληθιναὶ καὶ δίκαιαι αἱ κρίσεις σου.

... Even so, Lord God Almighty, true and righteous *are* Thy judgments.

Rev. 19:2. — ὅτι ἀληθιναὶ καὶ δίκαιαι αἱ κρίσεις αὐτοῦ ...

— for true and righteous *are* His judgments ...

[a] Compare 1 Cor. 1:9, Πιστὸς ὁ Θεὸς· also ch. 10:13. [b] See No. 82, supra. [c] See Jer. 10:7, infra. [d] ἅγιος.

Deut. 32:5, 20. (184) Deut. 32:5, 20.

שחת לו לא בניו מומם דור עקש ופתלתל : --- [20] ... כי דור תהפכת המה בנים לא אמן בם :

Ἡμάρτοσαν· οὐκ αὐτῷ τέκνα μωμητά· γενεὰ σκολιὰ καὶ διεστραμμένη. --- [20] ... ὅτι γενεὰ [c] ἐξεστραμμένη ἐστίν, υἱοὶ οἷς οὐκ ἔστι πίστις ἐν αὐτοῖς.

[a] They have corrupted themselves, [b] their spot *is* not *the spot* of His children: *they are* a perverse and crooked generation. --- [20] ... for they *are* a very froward generation, children in whom *is* no faith.

They have sinned: the [d] polluted children *are* not His: *they are* a crooked and perverse generation. --- [20] ... for it is a froward generation, children who have no faith in them.

‖Matt. 17:17. ... Ὦ γενεὰ ἄπιστος καὶ διεστραμμένη ...

... O faithless and perverse generation ...

‖Mark 9:19. ... Ὦ γενεὰ ἄπιστος ...

... O faithless generation ...

‖Luke 9:41. ... Ὦ γενεὰ ἄπιστος καὶ διεστραμμένη ...

... O faithless and perverse generation ...

Acts 2:40. ... Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης.

... [e] Save yourselves from this untoward generation.

Phil. 2:15. ... τέκνα Θεοῦ [f] ἀμώμητα ἐν μέσῳ γενεᾶς σκολιᾶς καὶ διεστραμμένης ...

... the sons of God, without rebuke, in the midst of a crooked and perverse nation ...

[a] ¶ Heb. *He hath corrupted to himself.* [b] ¶ Or, that they are *not His children*, that is *their blot.* [c] διεστραμμένη. [d] Gr. *blameworthy*, or *reprehensible.* [e] Or, *Be ye saved.* This text is also placed under Psa. 78:8, whence it is possibly taken. [f] ἄμωμα.

Deut. 32:17. (185)[a] Deut. 32:17.

... יזבחו לשדים לא אלה

Ἔθυσαν δαιμονίοις, καὶ οὐ Θεῷ ...

They sacrificed unto devils, [b] not to God ...

They sacrificed to [c] devils, and not to God ...

1 Cor. 10:20. — *ἀλλ᾽ ὅτι* [d] *ἃ θύει τὰ ἔθνη, δαιμονίοις θύει. καὶ οὐ Θεῷ* ...
But *I say*, that the things which the gentiles sacrifice, they sacrifice to [c] devils, and not to God ...

[a] Comp. Lev. 17:7. 2 Chron. 11:15. Psa. 106:37. Rev. 9:20. [b] ¶ Or, which were *not God*. Verse 21. [See No. 186]. [c] Rather, *demons*. [d] *ἃ θύουσι, δαιμονίοις θύουσι.*

Deut. 32:21. (186)[a] Deut. 32:21.

הם קנאוני בלא אל כעסוני בהבליהם ...

Αὐτοὶ παρεζήλωσάν με ἐπ᾽ οὐ Θεῷ, παρώξυνάν με ἐν τοῖς εἰδώλοις αὐτῶν ...

They have moved Me to jealousy with *that which is* not God; they have provoked Me to anger with their vanities ...

They have provoked Me to jealousy with *that which is* not God; they have provoked Me to anger with their idols ...

1 Cor. 10:22. *Ἢ παραζηλοῦμεν τὸν Κύριον; ...*
Do we provoke the Lord to jealousy? ...

[a] See also verse 16. 1 Ki. 14:22. Psa. 78:58.

Deut. 32:21. (187) Deut. 32:21.

... ואני אקניאם בלא עם בגוי נבל אכעיסם :

... κἀγὼ παραζηλώσω αὐτοὺς ἐπ᾽ οὐκ ἔθνει, ἐπὶ ἔθνει ἀσυνέτῳ παροργιῶ αὐτούς.

... and I will move them to jealousy with *those which are* not a people; I will provoke them to anger with a foolish nation.

... and I will provoke them to jealousy by *them that are* no people, *and* by a foolish nation I will anger them.

Rom. 10:19. *... Πρῶτος Μωσῆς λέγει, Ἐγὼ παραζηλώσω ὑμᾶς ἐπ᾽ οὐκ ἔθνει, ἐπὶ ἔθνει ἀσυνέτῳ παροργιῶ ὑμᾶς.*
... First Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you.

Deut. 32:25. (188) Deut. 32:25.

מחוץ תשכל חרב ומחדרים אימה ...

Ἔξωθεν ἀτεκνώσει αὐτοὺς [c] μάχαιρα, καὶ ἐκ τῶν ταμιείων φόβος ...

The sword without, and terror [a] within, shall [b] destroy ...

Without, the sword shall bereave them of children, and terror *shall come* out of the chambers ...

2 Cor. 7:5. *... ἔξωθεν μάχαι, ἔσωθεν φόβοι.*
... without *were* fightings, within *were* fears.

[a] ¶ Heb. *from the chambers.* [b] ⊂ Heb. *bereave.* [c] One MS. has *μάχαι.*

DEUT. 32:35. (189)[a] DEUT. 32:35.

... לי נקם ושלם

Ἐν ἡμέρᾳ ἐκδικήσεως ἀνταποδώσω ...

To Me *belongeth* vengeance and recompense ...

In the [b] day of vengeance I will recompense ...

ROM. 12:19. *... γέγραπται γὰρ, Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος.*

... for it is written, Vengeance *is* Mine; I will repay, saith the Lord.

HEB. 10:30. *Οἴδαμεν γὰρ τὸν εἰπόντα, Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω,* [c] *λέγει Κύριος ...*

For we know Him that hath said, Vengeance *belongeth* unto Me, I will recompense, saith the Lord ...

[a] Comp. Psa. 94:1. [b] See Hos. 9:7, infra. [c] Om. *λέγει Κύριος.*

DEUT. 32:36. (190) DEUT. 32:36.

... כי ידין יהוה עמו

Ὅτι κρινεῖ Κύριος τὸν λαὸν αὐτοῦ ...

For the LORD shall judge His people ...

For the Lord shall judge His people ...

(PSA. 135:14.) (PSA. 134:14.)

... כי ידין יהוה עמו

Ὅτι κρινεῖ Κύριος τὸν λαὸν αὐτοῦ ...

For the LORD will judge His people ...

For the Lord will judge His people ...

HEB. 10:30. *... καὶ πάλιν, Κύριος κρινεῖ τὸν λαὸν αὐτοῦ.*

... and again, The Lord shall judge His people.

DEUT. 32:43. (191) DEUT. 32:43.

Not in the Hebrew.

Εὐφράνθητε οὐρανοὶ ἅμα αὐτῷ ...

Rejoice *ye* heavens with Him ...

(ISA. 44:23.) (ESA. 44:23.)

... רנו שמים

Εὐφράνθητε οὐρανοὶ ...

Sing, O ye heavens ... Rejoice, *ye* heavens ...

(ISA. 49:13.) (ESA. 49:13.)

... רנו שמים

Εὐφραίνεσθε οὐρανοὶ ...

Sing, O heavens ... Rejoice, *ye* heavens ...

REV. 18:20.[a] *Εὐφραίνου ἐπ' αὐτὴν, οὐρανὲ. κ.τ.λ.*

Rejoice over her, *thou* heaven, etc.

[a] See this text in No. 193, infra.

Deut. 32:43.	(192)	Deut. 32:43.
Not in the Hebrew.		... καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ ... ... and let all the angels of God worship Him ...
(Psa. 97:7.)		(Psa. 96:7.)
... השתחוו לו כל אלהים :		... προσκυνήσατε αὐτῷ πάντες ἄγγελοι αὐτοῦ.
... worship Him all *ye* gods.		... worship Him all *ye* His angels.

Heb. 1:6. Ὅταν δὲ πάλιν εἰσαγάγῃ τὸν Πρωτότοκον εἰς τὴν οἰκουμένην, λέγει, Καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ.
And, [a] again, when He bringeth in the First-begotten into the world, He saith, And let all the angels of God worship Him.

[a] ¶ Or, *when He bringeth again.*

Deut. 32:43.	(193)	Deut. 32:43.
הרנינו גוים עמו כי דם עבדיו יקום ...		... Εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ, [b] καὶ ἐνισχυσάτωσαν αὐτῷ πάντες [c] υἱοὶ Θεοῦ, ὅτι τὸ αἷμα τῶν υἱῶν αὐτοῦ ἐκδικᾶται ...
[a] Rejoice, O ye nations, *with* His people: for He will avenge the blood of His servants ...		... Rejoice, *ye* nations, with His people, [b] and let all the sons of God be strong in Him, for He will avenge the blood of His sons ...

Rom. 15:10. Καὶ πάλιν λέγει, Εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ.
And again He saith, Rejoice, ye gentiles, with His people.

Rev. 18:20.[d] Εὐφραίνου ἐπ' [e] αὐτὴν, οὐρανὲ, καὶ οἱ ἅγιοι [f] ἀπόστολοι καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ Θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς.
Rejoice over her, [g] *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her.

Rev. 19:2.[h] ... καὶ ἐξεδίκησε τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ τῆς χειρὸς αὐτῆς.
... and (He) hath avenged the blood of His servants at her hand.

[a] ¶ Or, *Praise His people, ye nations:* or, *Sing ye.* [b] This clause is not in the Heb. [c] ἄγγελοι. II. VII. and many other MSS. [d] See Jer. 51:48. [e] αὐτῃ. G. and S. [f] Ad. καὶ οἱ. G. and S. [g] See No. 191, supra. [h] See 2 Ki. 9:7, *at the hand of Jezebel.*

Jos. 1:5.	see	Deut. 31:6, 8.

Jos. 7:6.	(194)	Jes. 7:6.
... ויעלו עפר על ראשם :		... καὶ [a] ἐπεβάλοντο χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν.

... and (they) put dust upon their heads.

... and they cast dust on their heads.

Rev. 18:19. *Καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν ...*
And they cast dust on their heads ...

[a] *ἐπέβαλον.* III. and many other MSS.

Jos. 18:16. (195)[a] Jes. 18:16.

... על פני גי בן הנם ... וירד גי הנם ...

... *κατὰ πρόσωπον νάπης Σοννὰμ*
... *καὶ καταβήσεται Γαίεννα ...*

... before the valley of the son of Hinnom ... and (it) descended to the valley of Hinnom ...

... before the forest of Sonnam ... and it shall descend to Gæhenna ...

Matt. 5:22.[b] *... ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός.*
... (he) shall be in danger of [c] hell fire.

James 3:6. *... καὶ φλογιζομένη ὑπὸ τῆς γεέννης.*
... and it is set on fire of hell.

[a] Comp. ch. 15:8. 2 Ki. 23:10. 2 Chr. 28:3. 33:6. Jer. 7:31. 19:2, 6 32:35. [b] See likewise verses 29, 30; *εἰς γέενναν, into hell.* The word occurs also in Matt. 10:28. 23:15, 33. Luke 12:5. [c] Lit. *the Gehenna of fire.* So Matt. 18:9, and Mark 9:47.

Jos. 24:32. (196)[a] Jes. 24:32.

ואת עצמות יוסף אשר העלו בני ישראל ממצרים קברו בשכם בחלקת השדה אשר קנה יעקב מאת בני חמור אבי שכם במאה קשיטה ויהיו לבני יוסף לנחלה׃

Καὶ τὰ ὀστᾶ Ἰωσὴφ ἀνήγαγον οἱ υἱοὶ Ἰσραὴλ ἐξ Αἰγύπτου, καὶ κατώρυξαν ἐν Σικίμοις, ἐν τῇ μερίδι τοῦ ἀγροῦ οὗ ἐκτήσατο Ἰακὼβ παρὰ τῶν Ἀμορῥαίων τῶν κατοικούντων ἐν Σικίμοις ἀμνάδων ἑκατὸν, καὶ ἔδωκεν αὐτὴν Ἰωσὴφ ἐν μερίδι.

And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred [b] pieces of silver: and it became the inheritance of the children of Joseph.

And the bones of Joseph the children of Israel brought up out of Egypt, and buried in Sicima, in the portion of land which Jacob bought of the Amorites dwelling in Sicima for a hundred [c] ewe-lambs, and gave it to Joseph for a portion.

John 4:5. *Ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην [d] Συχὰρ, πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακὼβ Ἰωσὴφ τῷ υἱῷ αὐτοῦ.*

Then cometh He to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

Acts 7:16. — *καὶ μετετέθησαν εἰς Συχὲμ, καὶ ἐτέθησαν ἐν τῷ μνήματι* [e] *ὃ ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου, παρὰ τῶν υἱῶν Ἐμμὸρ τοῦ Συχέμ.*

— and ([f]they) were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor *the father* of Sychem.

[a] This passage evidently refers back to Gen. 33:19. See also Gen. 48:22. [b] [c] Or, *lambs.* [c] Gen. 33:19, *ἀμνῶν, he-lambs.* [d] Σιχὰρ. Elz. [e] ᾧ. G. and S. [f] Jacob and the patriarchs.

Jud. 2:15. (197)[a] Jud. 2:15.

... יד יהוה היתה בם לרעה ... ... *καὶ χεὶρ Κυρίου ἦν ἐπ' αὐτοὺς εἰς κακὰ* ...

... the hand of the Lord was against them for evil ... ... and the hand of the Lord was upon them for evil ...

Acts 13:11. *Καὶ νῦν ἰδοὺ, χεὶρ* [b] *τοῦ Κυρίου ἐπὶ σὲ* ...

And now, behold, the hand of the Lord *is* upon thee ...

[a] See also 1 Sam. 7:13. 12:15; and many other passages. [b] Om. *τοῦ*. G. and S.

Jud. 5:19. (198)[a] Jud. 5:19.

... אז נלחמו מלכי כנען בתענך על מי מגדו ... ... *τότε ἐπολέμησαν βασιλεῖς Χαναὰν ἐν Θαναὰχ ἐπὶ ὕδατι Μαγεδδὼ* ...

... then fought the kings of Canaan in Taanach by the waters of Megiddo ... ... then fought the kings of Canaan in Thanaach by the water of Mageddo ...

(2 Chr. 35:22.) (2 Chr. 35:22.)

... ויבא להלחם בבקעת מגדו : ... *καὶ ἦλθε τοῦ πολεμῆσαι ἐν τῷ πεδίῳ* [c] *Μαγεδδώ.*

... and ([b]he) came to fight in the valley of Megiddo. ... and he came to fight in the plain of Mageddo.

Rev. 16:16. *Καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἑβραϊστὶ* [d] *Ἀρμαγεδδών.*

And he gathered [c]them together into a place called in the Hebrew tongue, Armageddon.

[a] Comp. 1 Esdr. 1:29, *ἀλλὰ συνεστήσατο πρὸς αὐτὸν πόλεμον ἐν τῷ πεδίῳ* Μαγεδδώ· *καὶ κατέβησαν οἱ ἄρχοντες πρὸς τὸν βασιλέα Ἰωσίαν but* [Josias] *joined battle with him* [the king of Egypt] *in the plain of Mageddo, and the princes came against king Josias.* [b] *Josiah.* Comp. Zech. 12:11, *as the mourning of Hadadrimmon in the valley of Megiddon.* [c] Μαγεδδών. III. XI. and many others. Μαγεδδών Compl. [d] Ἀρμαγεδών. G. and S. Μαγεδών. G. marg. [c] Sc. *the kings of the earth ... to the battle,* etc.; verse 14.

Jud. 5:24. (199) Jud. 5:24.

תברך מנשים יעל ... מנשים באהל תברך : [a] *Εὐλογηθείη ἐν γυναιξὶν Ἰαὴλ* ... [b] *ἀπὸ γυναικῶν ἐν σκηναῖς εὐλογηθείη.*

Blessed above women shall Jael ... be; blessed shall she be above women in the tent.

Blessed among women let Jael ... be; let her be blessed above women in tents.

LUKE 1:28,42. ... [c] *εὐλογημένη σὺ ἐν γυναιξίν.* --- [42] ... *Εὐλογημένη σὺ ἐν γυναιξὶ* ...

... blessed *art* thou among women. --- [42] ... Blessed *art* thou among women ...

[a] Εὐλογομένη. [b] Many MSS. read *ἐκ γ.* [c] Some MSS. omit the clause here.

JUD. 6:12. (200) JUD. 6:12.

וירא אליו מלאך יהוה ויאמר אליו יהוה עמך ...

Καὶ ὤφθη αὐτῷ ὁ ἄγγελος Κυρίου, καὶ εἶπε πρὸς αὐτὸν, Κύριος μετὰ σοῦ ...

And the angel of the LORD appeared unto [a] him, and said unto him, The LORD *is* with thee ...

And the angel of the Lord appeared unto him, and said unto him, The Lord [b] *is* with thee ...

LUKE 1:28. *Καὶ εἰσελθὼν ὁ ἄγγελος πρὸς αὐτὴν εἶπε ... ὁ Κύριος μετὰ σοῦ* ...

And the angel came in unto [c] her, and said, ... the Lord *is* with thee ...

[a] Gideon. [b] Or, be. [c] Mary.

JUD. 6:22. see GEN. 32:30.

JUD. 6:23. (201) [a] JUD. 6:23.

... שלום לך ...

... *Εἰρήνη σοι* ...

... Peace *be* unto thee ... ... Peace *be* unto thee ...

‖LUKE 24:36. ... *Εἰρήνη ὑμῖν.*

... Peace *be* unto you.

‖JOHN 20:19.[b] ... *Εἰρήνη ὑμῖν.*

... Peace *be* unto you.

1 PET. 5:14. ... *Εἰρήνη ὑμῖν πᾶσι τοῖς ἐν Χριστῷ Ἰησοῦ. ἀμήν.*

... Peace *be* with you all that are in Christ Jesus. Amen.

3 JOHN 15(14). [15] *Εἰρήνη σοι* ...

[14] ... Peace *be* to thee ...

[a] See also ch. 19:20. Dan. 10:19; and other passages. Compare 4 Ki. 4:26 (LXX.), Ἡ *εἰρήνη σοι*; also 1 Chron. 12:18, *peace, peace* be *unto thee.* [b] See also verses 21, 26.

JUD. 13:5. (202) JUD. 13:5.

... כי נזיר אלהים יהיה הנער מן הבטן ...

... *ὅτι* [a] *Ναζὶρ Θεοῦ ἔσται τὸ παιδάριον ἀπὸ τῆς κοιλίας* ...

...: for the child shall be a Nazarite unto God from the womb ...

... for the child shall be a Nazarite of God from the womb ...

(Isa. 11:1.)	(Esa. 11:1.)
... ונצר משרשיו יפרה :	... *καὶ ἄνθος ἐκ τῆς ῥίζης ἀναβήσεται.*
... and a [b] branch shall grow out of his roots.	... and a flower shall arise out of *his* root.

Matt. 2:23. — *καὶ ἐλθὼν κατῴκησεν εἰς πόλιν λεγομένην [c] Ναζαρέτ· ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν, ὅτι Ναζωραῖος κληθήσεται.*

— and He came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a [d] Nazarene.

[a] Ναζειραῖον ἔσται τῷ Θεῷ. Ed. Alex. Ναζηραῖον τῷ Θεῷ. XI. and Compl. Other Greek copies read the word Ναζεραῖον, and one MS. Ναζωραῖον. [b] Vulg. *flos.* Compare Isa. 60:21, *the branch of My planting.* (The word נצר occurs elsewhere only in Isa. 14:19; and Dan. 11:7.) [c] Ναζαρέθ. [d] *Nazarey*, Wiclif; *Nazarite*, Tyndale, Cranmer, Geneva, and Rheims.

Jud. 19:22. see Deut. 13:3.

Ruth 1:6. see Gen. 50:24.

Ruth 4:18, 22. (203) 1 Chr. 2:10-13, 15.

... פרץ הוליד את חצרון : [19] וחצרון הוליד את רם ורם הוליד את עמינדב : [20] ועמינדב הוליד את נחשון ונחשון הוליד את שלמה : [21] ושלמון הוליד את בעז ובעז הוליד את עובד : [22] ועובד הוליד את ישי וישי הוליד את דוד :	... *Φαρὲς ἐγέννησε τὸν Ἐσρώμ·* [19] *Ἐσρὼμ ἐγέννησε τὸν Ἀράμ· καὶ Ἀρὰμ ἐγέννησε τὸν Ἀμιναδάβ·* [20] *καὶ Ἀμιναδὰβ ἐγέννησε τὸν Ναασσών· καὶ Ναασσὼν ἐγέννησε τὸν Σαλμών·* [21] *καὶ Σαλμὼν ἐγέννησε τὸν Βοὸζ· καὶ Βοὸζ ἐγέννησε τὸν Ὠβήδ·* [22] *καὶ Ὠβὴδ ἐγέννησε τὸν Ἰεσσαί· καὶ Ἰεσσαὶ ἐγέννησε τὸν Δαυίδ.* [b]	ורם הוליד את עמינדב ועמינדב הוליד את נחשון נשיא בני יהודה : [11] ונחשון הוליד את שלמא ושלמא הוליד את בעז : [12] ובעז הוליד את עובד ועובד הוליד את ישי : [13] ואישי הוליד את ...[15] ---... את דויד	*Καὶ Ἀρὰμ ἐγέννησε τὸν Ἀμιναδάβ, καὶ Ἀμιναδὰβ ἐγέννησε τὸν Ναασσὼν ἄρχοντα οἴκου Ἰούδα·* [11] *καὶ Ναασσὼν ἐγέννησε τὸν Σαλμών, καὶ Σαλμὼν ἐγέννησε τὸν Βοὸξ,* [12] *καὶ Βοὸζ ἐγέννησε τὸν Ὠβήδ, καὶ Ὠβὴδ ἐγέννησε τὸν Ἰεσσαί,* [13] *καὶ Ἰεσσαὶ ἐγέννησε ... ---*[15] *... Δαυὶδ ...*
... Pharez begat Hezron, [19] and Hezron begat Ram, and Ram begat Amminadab, [20] and Amminadab begat Nahshon, and Nahshon begat [a] Salmon, [21] and Salmon begat Boaz, and Boaz begat Obed, [22] and Obed begat Jesse, and Jesse begat David.	... Phares begat Esrom; [19] Esrom begat Aram, and Aram begat Aminadab, [20] and Aminadab begat Naasson, and Naasson begat Salmon, [21] and Salmon begat Booz, and Booz begat Obed, [22] and Obed begat Jesse, and Jesse begat David.	And [c] Ram begat Amminadab, and Amminadab begat Nahshon, prince of the children of Judah; [11] and Nahshon begat [d] Salma, and Salma begat Boaz, [12] and Boaz begat Obed, and Obed begat Jesse, [13] and Jesse begat ... --- [15] ... David...	And Aram begat Aminadab, and Aminadab begat Naasson, prince of the house of Juda; [11] and Naasson begat Salmon, and Salmon begat Booz, [12] and Booz begat Obed, and Obed begat Jesse, [13] and Jesse begat ... ---[15] ... David...

MATT. 1:3–6.[c] ... *Φαρὲς δὲ ἐγέννησε τὸν Ἑσρώμ· Ἑσρὼμ δὲ ἐγέννησε τὸν Ἀράμ·* [4] *Ἀρὰμ δὲ ἐγέννησε τὸν Ἀμιναδάβ· Ἀμιναδὰβ δὲ ἐγέννησε τὸν Ναασσών· Ναασσὼν δὲ ἐγέννησε τὸν Σαλμών·* [5] *Σαλμὼν δὲ ἐγέννησε τὸν Βοὸζ ἐκ τῆς Ῥαχάβ· Βοὸζ δὲ ἐγέννησε τὸν Ὠβὴδ ἐκ τῆς Ῥούθ· Ὠβὴδ δὲ ἐγέννησε τὸν Ἰεσσαί·* [6] *Ἰεσσαὶ δὲ ἐγέννησε τὸν [f] Δαβὶδ τὸν βασιλέα* ...

... and Phares begat Esrom, and Esrom begat Aram, [4] and Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon, [5] and Salmon begat Booz of Rachab, and Booz begat Obed of Ruth, and Obed begat Jesse, [6] and Jesse begat David the king ...

[a] ¶ Or, *Salmah.* [b] Ad. *τὸν βασιλέα.* Two MSS. and ed. Alex. [c] ¶ Or, *Aram.* [d] ¶ Or, *Salmon.* [e] Compare Luke 3:31—33. [f] Δαυὶδ. G. and S.

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1 SAM. 1:11. (204) 1 KI. 1:11.

... יהוה צבאות אם ראה תראה בעני אמתך ...

... O LORD of hosts, if Thou wilt indeed look on the affliction of Thine handmaid ...

... *Δέσποτα Κύριε Ἐλωὲ σαβαὼθ, ἐὰν ἐπιβλέπων ἐπιβλέψῃς ἐπὶ τὴν ταπείνωσιν τῆς δούλης σου* ...

...[a] Adonai, Lord [a] God of Sabaoth, if Thou[b] wilt indeed regard the low estate of Thine handmaiden ...

LUKE 1:48. — *ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ* ...

— for He hath regarded the low estate of His handmaiden ...

[a] The Hebrew words אדני and אלהים, which nevertheless are not in the Hebrew text. The Compl. reads merely *Κύριε σαβαὼθ.* [b] Gr. *regarding wilt regard.*

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1 SAM. 1:11 (LXX). see NUM. 6:3.

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1 SAM. 1:17. (205) 1 KI. 1:17.

... לכי לשלום ...

... Go in peace ...

... *Πορεύου εἰς εἰρήνην* ...

... Go in peace ...

(1 SAM. 20:42.) (1 KI. 20:42.)

... לך לשלום ...

... Go in peace ...

... *Πορεύου εἰς εἰρήνην* ...

... Go in peace ...

LUKE 7:50. ... *πορεύου εἰς εἰρήνην.*
... go in peace.

LUKE 8:48.[a] ... *πορεύου εἰς εἰρήνην.*
... go in peace.

[a] In Mark 5:34 (the parallel place), the phrase is, *ὕπαγε εἰς εἰρήνην, go in peace.*

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1 SAM. 2:1. (206)[a] 1 KI. 2:1.

ותתפלל חנה ותאמר עלץ לבי ביהוה רמה קרני ביהוה רחב פי על איובי כי שמחתי בישועתך׃

Καὶ εἶπεν, Ἐστερεώθη ἡ καρδία μου ἐν Κυρίῳ, ὑψώθη κέρας μου ἐν Θεῷ μου, ἐπλατύνθη ἐπ' ἐχθρούς μου τὸ στόμα μου, εὐφράνθην ἐν σωτηρίᾳ σου.

And Hannah prayed, and said, My heart rejoiceth in the LORD, mine horn is exalted in the LORD; my mouth is enlarged over mine enemies; because I rejoice in Thy salvation.

(PSA. 34:3(4).)

[4] גדלו ליהוה אתי ...

[3] O magnify the LORD with me...

(ISA. 61:10.)

... תגל נפשי באלהי כי הלבישני בגדי ישע ...

...my soul shall be joyful in my God; for He hath clothed me with the garments of salvation ...

And she said, My heart is established in the Lord, mine horn is exalted in my God; my mouth is enlarged over mine enemies; I have rejoiced in Thy salvation.

(PSA. 33:3.)

Μεγαλύνατε τὸν Κύριον σὺν ἐμοὶ ...

Magnify ye the Lord with me ...

(ESA. 61:10.)

...Ἀγαλλιάσθω ἡ ψυχή μου ἐπὶ τῷ Κυρίῳ, ἐνέδυσε γάρ με ἱμάτιον σωτηρίου ...

... Let my soul rejoice in the Lord, for He hath clothed me with the garment of salvation ...

LUKE 1:46,47. *Καὶ εἶπε Μαριὰμ, Μεγαλύνει ἡ ψυχή μου τὸν Κύριον,* [47] *καὶ ἠγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ τῷ σωτῆρί μου.*

And Mary said, My soul doth magnify the Lord, [47] and my spirit hath rejoiced in [b] God my Saviour.

[a] Compare Psa. 69:29, 30. [b] See Deut. 32:15. LXX.

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1 SAM. 2:10. (207)[a] 1 KI. 2:10.

... ויתן עז למלכו וירם קרן משיחו:

... *καὶ δίδωσιν ἰσχὺν τοῖς βασιλεῦσιν ἡμῶν, καὶ ὑψώσει κέρας Χριστοῦ αὐτοῦ.*

... and He shall give strength unto His king, and exalt the horn of His Anointed.

... and He giveth strength unto our kings, and He will exalt the horn of His Christ.

MATT. 2:4.[b] *... ποῦ ὁ Χριστὸς γεννᾶται.*
... where [c] Christ should be born.

MATT. 16:16. *... Σὺ εἶ ὁ Χριστὸς ...*
... Thou art the Christ ...

MARK 14:61. *... Σὺ εἶ ὁ Χριστὸς ...;*
... Art Thou the Christ ...?

LUKE 2:26. *... πρὶν ἢ ἴδῃ τὸν Χριστὸν Κυρίου.*
... before he had seen [d] the Lord's Christ.

JOHN 1:20.[c] *... Οὐκ εἰμὶ ἐγὼ ὁ Χριστός.*
... I am not the Christ.

JOHN 1:41. *... Εὑρήκαμεν τὸν [f] Μεσσίαν, (ὅ ἐστι μεθερμηνευόμενον, [g] ὁ Χριστός.)*
... We have found the Messias, (which is, being interpreted, [h] the Christ.)

JOHN 4:25. ... *Οἶδα ὅτι* [i] *Μεσσίας ἔρχεται· (ὁ λεγόμενος Χριστός·) ...*
... I know that Messias cometh, (which is called Christ) ...

JOHN 7:26. ... *μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες, ὅτι οὗτός ἐστιν* [k] *ἀληθῶς ὁ Χριστός;*
... Do the rulers know indeed that this is the very Christ?

JOHN 20:31. ... *ἵνα πιστεύσητε ὅτι ὁ Ἰησοῦς ἐστιν ὁ Χριστὸς ...*
... that ye might believe that Jesus is the Christ ...

ACTS 2:36. ... *ὅτι Κύριον καὶ Χριστὸν αὐτὸν ὁ Θεὸς ἐποίησε τοῦτον τὸν Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε.*
... that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

ACTS 9:22. ... *συμβιβάζων ὅτι οὗτός ἐστιν ὁ Χριστός.*
... proving that this is [l] very Christ.

[a] This appears to be the first place in which the promised Saviour is expressly styled משיח or *Χριστὸς*. Compare verse 35. Psa. 2:2. 28:8. 84:9. 132:10, 17. Dan. 9:25, 26. [b] The N. T. texts printed above are selected from the very numerous passages in which the word *Χριστὸς* occurs, as some of the most remarkable. [c] Rather, *the Christ*. [d] Answering to the O. T. phrase, *the Lord's anointed*. See 1 Sam. 16:6. Lam. 4:20, etc. etc. [e] Comp. 1 Jo. 2:22. 5:1. [f] *Μεσίαν*. [g] Om. *ὁ*. G. and S. [h] ¶ Or, *the Anointed*. [i] *Μεσίας*. [k] Om. *ἀληθῶς*. G. and S. [l] Rather, *the Christ*: the word *very* is introduced improperly.

1 SAM. 2:10 (LXX.). see JER. 19:25.

1 SAM. 2:26. (208) 1 KI. 2:26.

והנער שמואל הלך וגדל וטוב גם עם יהוה וגם עם אנשים׃

Καὶ τὸ παιδάριον Σαμουὴλ ἐπορεύετο, [a b] *καὶ ἦν ἀγαθὸν μετὰ Κυρίου καὶ μετὰ ἀνθρώπων.*

And the child Samuel grew on, and was in favour both with the LORD, and also with men.

And the child Samuel advanced, and was [c] in favour with the Lord, and with men.

LUKE 2:52. *Καὶ Ἰησοῦς προέκοπτε σοφίᾳ καὶ ἡλικίᾳ, καὶ χάριτι παρὰ Θεῷ καὶ ἀνθρώποις.*
And Jesus increased in wisdom and [d] stature, and in favour with God and man.

[a] Ad. *μεγαλυνομενον*. Alex. Ald. etc. Ad. *καὶ ἐμεγαλύνετο*. x. Compl. [b] *καὶ ἀρεστὸν ἦν Θεοῦ καὶ ἀνθρώπων*. Arm. ed. *καὶ ἠυαρέστει Θεῷ καὶ ἀνθρώποις*. Arm. 4. [c] Gr. *good*. [d] ¶ Or, *age*.

1 SAM. 12:22. (209) [a] 1 KI. 12:22.

כי לא יטש יהוה את עמו ...

Ὅτι οὐκ [b] *ἀπώσεται Κύριος τὸν λαὸν αὐτοῦ ...*

For the LORD will not forsake His people ...

For the Lord will not cast away His people ...

(Psa. 94:14.)

... כי לא יטש יהוה עמו ...

For the Lord will not cast off His people ...

(Psa. 93:14.)

Ὅτι οὐκ ἀπώσεται Κύριος τὸν λαὸν αὐτοῦ ...

For the Lord will not cast away His people ...

Rom. 11:1, 2. *Λέγω οὖν, Μὴ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ; ... [2] οὐκ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ, ὃν προέγνω ...*

I say then, Hath God cast away His people? ... [2] God hath not cast away His people which He foreknew ...

[a] Comp. 1 Ki. 6:13, ... *My people Israel.* [b] *ἀπώσατο.* One MS.

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1 Sam. 13:14. (210) 1 Ki. 13:14.

... בקש יהוה לו איש כלבבו ...

... the Lord hath sought Him a man after His own heart ...

... καὶ ζητήσει Κύριος ἑαυτῷ [a] ἄνθρωπον κατὰ τὴν καρδίαν αὐτοῦ ...

... and the Lord will seek unto Himself a man after His *own* heart ...

Acts 13:22. ...[b] *ἄνδρα κατὰ τὴν καρδίαν μου, ὃς ποιήσει πάντα τὰ θελήματά μου.*

... a man after Mine own heart, which shall fulfil all My will.

[a] *ἄνδρα.* Arm. 1., Arm. ed., Georg. [b] Om. *ἄνδρα.*

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1 Sam. 14:45. (211) 1 Ki. 14:45.

... אם יפל משערת ראשו ארצה ...

... there shall not one hair of his head fall to the ground ...

... εἰ πεσεῖται τριχὸς τῆς κεφαλῆς αὐτοῦ ἐπὶ τὴν γῆν ...

... [a] there shall not a hair of his head fall to the ground ...

(2 Sam. 14:11.)

... אם יפל משערת בנך ארצה ...

... there shall not one hair of thy son fall to the earth.

(2 Ki. 14:11.)

... εἰ πεσεῖται ἀπὸ τῆς τριχὸς τοῦ υἱοῦ σου ἐπὶ τὴν γῆν.

... [a] there shall not a hair of thy son fall to the ground.

(1 Ki. 1:52.)

... לא יפל משערתו ארצה ...

... there shall not an hair of him fall to the earth ...

(3 Ki. 1:52.)

... εἰ πεσεῖται τῶν τριχῶν αὐτοῦ ἐπὶ τὴν γῆν ...

... [a] there shall not *one* of his hairs fall to the ground ...

Luke 21:18. *Καὶ θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται.*

But there shall not an hair of your head perish.

Acts 27:34. *... οὐδενὸς γὰρ ὑμῶν θρὶξ ἐκ τῆς κεφαλῆς [b] πεσεῖται.*

... for there shall not an hair fall from the head of any of you.

[a] Gr. *if thee shall fall.* [b] *ἀπολεῖται.* G. and S.

1 Sam. 20:42. see 1 Sam. 1:17.

1 Sam. 21:6(7). (212) 1 Ki. 21:6.

... ויתן לו הכהן קדש [7] — *Καὶ ἔδωκεν αὐτῷ Ἀβιμέλεχ ὁ ἱερεὺς τοὺς ἄρτους τῆς προθέσεως ...*

[6] So the priest gave him hallowed *bread* ... — And [a] Abimelech the priest gave unto him the [b] shew-bread ...

‖Matt. 12:4. — *πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν ... ;*
— how he entered into the house of God, and did eat the shew-bread ...?

‖Mark 2:26. — *πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ ἐπὶ Ἀβιάθαρ τοῦ ἀρχιερέως, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν ... ;*
— how he went into the house of God in the days of Abiathar the high priest, and did eat the shew-bread ...?

‖Luke 6:4. — *ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβε, καὶ ἔφαγε ... ;*
— how he went into the house of God, and did take and eat he shew-bread ...?

[a] Heb. אבימלך *Ahimelech*, see ver. 1. Called also, in chap. 14:3, אחיה *Ahiah*; and in Mark 2:26, Ἀβιάθαρ. [b] Gr. *loaves of proposition.*

1 Sam. 25:17. 25. see Deut. 13:13.

1 Sam. 25:32. (213)[a] 1 Ki. 25:32.

... ברוך יהוה אלהי ישראל ... — *... Εὐλογητὸς Κύριος ὁ Θεὸς Ἰσραὴλ ...*

... Blessed *be* the Lord God of Israel ... — ... Blessed *be* the Lord God of Israel ...

(Psa. 41:13.) (Psa. 40:13.)

ברוך יהוה אלהי ישראל ... — *Εὐλογητὸς Κύριος ὁ Θεὸς Ἰσραὴλ ...*

Blessed *be* the Lord God of Israel ... — Blessed *be* the Lord God of Israel ...

Luke 1:68. *Εὐλογητὸς Κύριος ὁ Θεὸς τοῦ Ἰσραὴλ ...*
Blessed *be* the Lord God of Israel ...

[a] See also 1 Ki. 1:48. 8:15. 1 Chr. 16:36. 29:10 (*be Thou*). 2 Chr. 2:12. 6:4. Psa. 72:18. 106:48.

2 Sam. 1:16. see Lev. 20:9.

2 Sam. 7:8, 14. (214)[a] 2 Ki. 7:8, 14.

... כה אמר יהוה צבאות ... — *... Τάδε λέγει Κύριος παντοκρατωρ ...*

--- [14] אני אהיה לו לאב והוא יהיה לי לבן ... — --- [14 b] *Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν ...*

... Thus saith the LORD of hosts ... --- [14] I will be his Father, and he shall be My son ...

... These things saith the Lord Almighty ... --- [14] I will be to him a Father, and he shall be to Me a son ...

2 COR. 6:18. — *καὶ, Ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει Κύριος παντοκράτωρ.*
— and (I) will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.

HEB. 1:5. ... *καὶ πάλιν, Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν;*
... And again, I will be to Him a Father, and He shall be to Me a Son?

REV. 21:7.[c] ... *καὶ ἔσομαι αὐτῷ Θεὸς, καὶ αὐτὸς ἔσται μοι ὁ υἱός.*
... and I will be His God, and he shall be My son.

[a] Compare 1 Chr. 22:10, and 28:6. Jer. 7:23. Eze. 11:20, and numerous parallels, amongst others, 2 Esdr. 1:29. [b] Many MSS. prefix Kal. [c] Comp. No. 131, supra.

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2 SAM. 7:28. (215)[a] 2 KI. 7:28.

... אתה הוא האלהים ודבריך יהיו אמת ...

... *σὺ εἶ Θεὸς, καὶ οἱ λόγοι σου ἔσονται ἀληθινοὶ* ...

... Thou *art* that God, and Thy words be true ...

... Thou art God, and Thy words will be true ...

JOHN 17:17. ... *ὁ λόγος ὁ σὸς ἀλήθειά ἐστι.*
... Thy word is truth.

REV. 19:9. ... *Οὗτοι οἱ λόγοι ἀληθινοι εἰσι τοῦ Θεοῦ.*
... These are the true sayings of God.

REV. 21:5. ... *ὅτι οὗτοι οἱ λόγοι* [b] *ἀληθινοὶ καὶ πιστοί εἰσι.*
... for these words are true and faithful.

REV. 22:6. ... *Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί* ...
... These sayings *are* faithful and true ...

[a] See No. 183, supra. [b] *π. καὶ ἀ.* G. and S.

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2 SAM. 14:11. see 1 SAM. 14:45.

2 SAM. 14:17.[a] (216) 2 KI. 14:17.[a]

... כי כמלאך האלהים כן אדני המלך ...

... *ὅτι καθὼς ἄγγελος Θεοῦ, οὕτως ὁ κύριός μου ὁ βασιλεὺς* ...

... for as an angel of God, so *is* my lord the king ...

... for as an angel of God, so *is* my lord the king ...

(2 SAM. 19:27 (28.)) (2 KI. 19:27.)

... ואדני המלך כמלאך האלהים ...[a]

... *καὶ ὁ κύριός μου ὁ βασιλεὺς ὡς ἄγγελος τοῦ Θεοῦ* ...

[a] ... but my lord the king *is* as an angel of God ...
... but my lord the king *is* as an angel of God ...

GAL. 4:14. ... ἀλλ' ὡς ἄγγελον Θεοῦ ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν.
... but (ye) received me as an angel of God, *even* as Christ Jesus.

[a] See also ver. 20; and comp. the LXX. copy of Esth. 5:2 (or "the Rest of Esther," 15:13).

2 SAM. 16:10.[a] (217) 2 KI. 16:10.

... מה לי ולכם בני צרויה ... ... Τί ἐμοὶ καὶ ὑμῖν, υἱοὶ Σαρουΐας; ...
... What have I to do with you, ye sons of Zeruiah? ... ... What have I to do with you, *ye* sons of Saruia? ...

(1 KI. 17:18.) (3 KI. 17:18.)

... מה לי ולך איש האלהים ... ... Τί ἐμοὶ καὶ σοί, ἄνθρωπε τοῦ Θεοῦ; ...
... What have I to do with thee, O thou man of God? ... ... What have I to do with thee, O *thou* man of God? ...

‖MATT. 8:29. ... Τί ἡμῖν καὶ σοί, Ἰησοῦ, Υἱὲ τοῦ Θεοῦ; ...
... What have we to do with Thee, Jesus, Thou Son of God? ...

‖MARK 5:7. ... Τί ἐμοὶ καὶ σοί, Ἰησοῦ, Υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; ...
... What have I to do with Thee, Jesus, *Thou* Son of the most high God? ...

‖LUKE 8:28. ... Τί ἐμοὶ καὶ σοί, Ἰησοῦ, Υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; ...
... What have I to do with Thee, Jesus, *Thou* Son of God most high? ...

JOHN 2:4. ... Τί ἐμοὶ καὶ σοί, γύναι; ...
... Woman, what have I to do with thee? ...

[a] Repeated chap. 19:22. Comp. 1 Esdr. 1:26, Τί ἐμοὶ καὶ σοί ἐστι, βασιλεῦ τῆς Ἰουδαίας;

2 SAM. 19:27.	see	2 SAM. 14:17.
2 SAM. 22.	see	PSA. 18.
1 KI. 1:52.	see	1 SAM. 14:45.
1 KI. 2:37.	see	LEV. 20:9.
1 KI. 8:11.	see	EXOD. 40:34.

1 KI. 17:9. (218) 3 KI. 17:9.

קום לך צרפתה אשר לצידון וישבת שם הנה צויתי שם אשה אלמנה לכלכלך׃

Ἀνάστηθι, καὶ πορεύου εἰς Σαρεπτὰ τῆς [a] Σιδωνίας· ἰδοὺ ἐντέταλμαι ἐκεῖ γυναικὶ χήρᾳ τοῦ διατρέφειν σε.

Arise, get thee to Zarephath, *which belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

Arise, and go to Sarepta [b] of Sidon: behold, I have commanded a widow woman there to sustain thee.

LUKE 4:26. — *καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἠλίας, εἰ μὴ εἰς Σάρεπτα τῆς* [c] *Σιδῶνος πρὸς γυναῖκα χήραν.*
— but unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow.

[a] Σιδῶνος. [b] Gr. *of the Sidonian* land. [c] Or, Σιδωνίας, or Σιδονίας.

1 KI. 17:18. see 2 SAM. 16:10.

1 KI. 19:10, 14. (219) 3 KI. 19:10, 14.

ויאמר קנא קנאתי ליהוה אלהי צבאות כי עזבו בריתך בני ישראל את מזבחתיך הרסו ואת נביאיך הרגו בחרב ואותר אני לבדי ויבקשו את נפשי לקחתה׃ --- [14] ויאמר קנא קנאתי ליהוה אלהי צבאות כי עזבו בריתך בני ישראל את מזבחתיך הרסו ואת נביאיך הרגו בחרב ואותר אני לבדי ויבקשו את נפשי לקחתה׃

Καὶ εἶπεν Ἠλιοὺ, Ζηλῶν ἐζήλωκα τῷ Κυρίῳ παντοκράτορι, ὅτι ἐγκατέλιπόν σε οἱ υἱοὶ Ἰσραὴλ· τὰ θυσιαστήριά σου κατέσκαψαν, καὶ τοὺς προφήτας σου ἀπέκτειναν ἐν ῥομφαίᾳ, καὶ ὑπολέλειμμαι ἐγὼ μονώτατος, καὶ ζητοῦσι τὴν ψυχήν μου λαβεῖν αὐτήν. --- [14] *Καὶ εἶπεν Ἠλιοὺ, Ζηλῶν ἐζήλωκα τῷ Κυρίῳ παντοκράτορι, ὅτι ἐγκατέλιπον τὴν διαθήκην σου οἱ υἱοὶ Ἰσραὴλ· καὶ τὰ θυσιαστήριά σου* [a] *καθεῖλαν, καὶ τοὺς προφήτας σου ἀπέκτειναν ἐν ῥομφαίᾳ, καὶ ὑπολέλειμμαι ἐγὼ μονώτατος, καὶ ζητοῦσι τὴν ψυχήν μου λαβεῖν αὐτήν.*

And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken Thy covenant, 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. --- [14] And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken Thy covenant, 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.

And Eliu said, I have been very jealous for the Lord Almighty; for the children of Israel have forsaken Thee; they have digged down Thine altars, and slain Thy prophets with the sword; and I [b] only am left, and they seek my life to take it away. --- [14] And Eliu said, I have been very jealous for the Lord Almighty; for the children of Israel have forsaken Thy covenant; they have overthrown Thine altars, and slain Thy prophets with the sword; and I [b] only am left, and they seek my life to take it away.

ROM. 11:2,3. ...*Ἢ οὐκ οἴδατε ἐν Ἠλίᾳ τί λέγει ἡ γραφή; ὡς ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ Ἰσραὴλ* [c] *λέγων,* [3] *Κύριε, τοὺς προφήτας σου ἀπέκτειναν,* [d] *καὶ τὰ θυσιαστήριά σου κατέσκαψαν· κἀγὼ ὑπολείφθην μόνος, καὶ ζητοῦσι τὴν ψυχήν μου.*[e]
...Wot ye not what the scripture saith of [1] Elias? how he maketh intercession to God against Israel, saying, [3] Lord, they

have killed thy prophets, and digged down Thine altars; and I am left alone, and they seek my life.

[a] *κατέσκαψαν.* Compl. etc. [b] Gr. superlative; *very lonely,* or *entirely alone.* [c] Om. *λέγων.* G. and S. [d] Om. *καὶ.* [e] Ad. *λαβεῖν αὐτήν.* Cod. Ephrem. [f] ¶ Gr. *in Elias?*

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1 Ki. 19:15, 18. (220) 3 Ki. 19:15, 18.

ויאמר יהוה אליו --- ...
[18] והשארתי בישראל שבעת אלפים כל הברכים אשר לא כרעו לבעל ...

Καὶ εἶπε Κύριος πρὸς αὐτὸν ... ---
[18] [b] *Καὶ καταλείψεις ἐν Ἰσραὴλ ἑπτὰ χιλιάδας ἀνδρῶν, πάντα γόνατα ἃ οὐκ* [c] *ὤκλασαν γόνυ* [d] *τῷ Βάαλ ...*

And the Lord said unto him ... --- [18] Yet [a] I have left *Me* seven thousand in Israel, all the knees which have not bowed unto Baal...

And the Lord said unto him ... ---[18] And thou shalt leave in Israel seven thousand men, all the knees which have not [e] bowed unto Baal...

Rom. 11:4. *Ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; Κατέλιπον ἐμαυτῷ ἑπτακισχιλίους ἄνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ.*

But what saith the answer of God unto him? I have reserved to Myself seven thousand men, who have not bowed the knee to *the image of* Baal.

[a] ¶ Or, *I will leave.* [b] *Κατέλιπον.* One MS. *Καὶ καταλείψω.* Compl. etc. [c] *ἔκαμψαν.* Ald. Compl. and several MSS. [d] *τῇ.* Ald. Compl. and many MSS. [e] Gr. *bowed the knee.*

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1 Ki. 22:17. see Num. 27:17.

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1 [or 3] Ki. 22:19. (221)[a] 2 Chr. 18:18.

ראיתי את יהוה ... יושב על כסאו ...

... εἶδον Θεὸν Ἰσραὴλ καθήμενον ἐπὶ [b] *θρόνου αὐτοῦ ...*

ראיתי את יהוה ... יושב על כסאו ...

... εἶδον τὸν Κύριον καθήμενον ἐπὶ θρόνου αὐτοῦ ...

... I saw the Lord sitting on His throne ...

... I saw the God of Israel sitting upon His throne...

... I saw the Lord sitting upon His throne ...

... I saw the Lord sitting upon His throne ...

(Isa. 6:1.)

וארא את אדני ישב על כסא רם ונשא ...

(Esa. 6:1.)

... εἶδον τὸν Κύριον καθήμενον ἐπὶ θρόνου ὑψηλοῦ καὶ ἐπηρμένου ...

...I saw also the Lord sitting upon a throne, high and lifted up ...

... I saw the Lord sitting upon a throne high and lifted up ...

Rev. 4:2.[c] *... καὶ ἐπὶ* [d] *τοῦ θρόνου καθήμενος.*
... and *One* sat on the throne.

Rev. 7:10. *... Ἡ σωτηρία τῷ Θεῷ ἡμῶν τῷ καθημένῳ ἐπὶ* [e] *τοῦ θρόνου ...*
... Salvation to our God which sitteth upon the throne ...

REV. 19:4. ... *καὶ προσεκύνησαν τῷ Θεῷ τῷ καθημένῳ ἐπὶ* [f] *τοῦ θρόνου* ...
... and (they) worshipped God that sat on the throne ...

REV. 21:5. *Καὶ εἶπεν ὁ καθήμενος ἐπὶ* [g] *τοῦ θρόνου* ...
And He that sat upon the throne said ...

[a] Comp. Psa. 9:4, *Thou satest in the throne.* 47:8, *God sitteth upon the throne of His holiness.* And in the N. T., Matt. 19:28, and 25:31, *the throne of His glory.* Heb. 8:1, *the throne of the Majesty in the heavens.* 12:2, *the throne of God.* [b] Ad. τοῦ. Ed. Alex. etc. [c] See Eze. 1:26, infra. See also Rev. 4:9, 10. 5:1, 7, 13. 6:16. 7:15. 20:11 (*a great white throne*; compare Dan. 7:9, infra). [d] *τὸν θρόνον.* [e] *τῷ θρόνῳ.* [f] *τῷ θρόνῳ.* [g] *τῷ θρόνῳ.* G. and S.

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2 KI. 1:2. (222)[a] 4 KI. 1:2.

... לכו דרשו בבעל זבוב אלהי עקרון ...

... Go, enquire of Baal-zebub the god of Ekron ...

... *Δεῦτε καὶ ἐπιζητήσατε ἐν τῷ* [b] *Βάαλ μυΐαν θεὸν Ἀκκαρὼν* ...

... Go and enquire of Baal-fly, the god of Accaron ...

MATT. 10:25. ... *Εἰ τὸν οἰκοδεσπότην Βεελζεβοὺλ ἐκάλεσαν* ...
... If they have called the Master of the house [c] Beelzebub...

‖MATT. 12:24.[d] ... *ἐν τῷ Βεελζεβοὺλ ἄρχοντι τῶν δαιμονίων.*
... by [c] Beelzebub the prince of the devils.

‖MARK 3:22. ... *ἔλεγον, ὅτι Βεελζεβοὺλ ἔχει, κ.τ.λ.*
... (they) said, He hath Beelzebub, etc.

‖LUKE 11:15.[e] ... *Ἐν Βεελζεβοὺλ ἄρχοντι τῶν δαίμονιων* ...
... through [c] Beelzebub the chief of the devils ...

[a] See also verses 6 and 16. [b] Βααλ μιαντῷ (i.e. polluted). Slav. [c] ▪ Gr. *Beelzebul.* [d] See also verse 27. [e] See also verses 18, 19.

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2 KI. 1:8. (223) 4 KI. 1:8.

... איש בעל שער ואזור עור אזור במתניו ...

... *He was* an hairy man, and girt with a girdle of leather about his loins ...

... *Ἀνὴρ δασὺς, καὶ ζώνην δερματίνην περιεζωσμένος τὴν ὀσφὺν αὐτοῦ* ...

... *He was* a hairy man, and girt with a leathern girdle *about* his loins ...

‖MATT. 3:4. *Αὐτὸς δὲ ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ* ...
And the same John had his raiment of camel's hair, and a leathern girdle about his loins ...

‖MARK 1:6. *Ἦν δὲ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ* ...
And John was clothed with camel's hair, and with a girdle of a skin about his loins ...

2 Ki. 1:10. (224)[a] 4 Ki. 1:10.

ויענה אליהו וידבר ... אם איש אלהים אני תרד אש מן השמים ותאכל אתך ואת חמשיך ...

Καὶ ἀπεκρίθη Ἠλιοὺ ... Καὶ εἰ ἄνθρωπος Θεοῦ ἐγὼ, καταβήσεται πῦρ ἐκ τοῦ οὐρανοῦ, καὶ καταφάγεταί σε καὶ τοὺς πεντήκοντά σου, κ.τ.λ.

And Elijah answered and said ... If I *be* a man of God, then let fire come down from heaven, and consume thee and thy fifty, etc.

And Eliu answered and said ... If I *be* a man of God, fire shall come down out of heaven, and consume thee and thy fifty, etc.

Luke 9:54. ... *Κύριε, θέλεις εἴπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ, καὶ ἀναλῶσαι αὐτοὺς,* [b] *ὡς καὶ Ἠλίας ἐποίησε;*

... Lord, wilt Thou that we command fire to come down from heaven, and consume them, even as Elias did?

[a] See verses 10—12. [b] Om. *ὡς καὶ Ἠ. ἐπ.*

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2 Ki. 2:11. (225) 4 Ki. 2:11.

... ויעל אליהו בסערה השמים:

... καὶ ἀνελήφθη Ἠλιοὺ ἐν συσσεισμῷ [a] *ὡς εἰς τὸν οὐρανόν.*

... and Elijah went up by a whirlwind into heaven.

... And Eliu was taken up in a whirlwind as *it were* into heaven.

Mark 16:19. ... *ἀνελήφθη εἰς τὸν οὐρανὸν* ...

... He was received up into heaven ...

[a] Many MSS. om. *ὡς.*

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2 Ki. 9:7. (226) 4 Ki. 9:7.

... ונקמתי דמי עבדי הנביאים ודמי כל עבדי יהוה מיד איזבל:

... καὶ ἐκδικήσεις [a] *τὰ αἵματα τῶν δούλων μου τῶν προφητῶν, καὶ* [b] *τὰ αἵματα πάντων τῶν δούλων Κυρίου ἐκ χειρὸς Ἰεζάβελ.*

... that I may avenge the blood of My servants the prophets, and the blood of all the servants of the Lord, at the hand of Jezebel.

... and thou shalt avenge the [c] blood of My servants the prophets, and the [c] blood of all the servants of the Lord, at the hand of Jezabel.

Rev. 11:18. ... *καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς προφήταις* ...

... and that Thou shouldest give reward unto [d] Thy servants the prophets ...

Rev. 19:2.[e] ... *καὶ ἐξεδίκησε τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ* [f] *τῆς χειρὸς αὐτῆς.*

... and (He) hath avenged the blood of His servants at [g] her hand.

[a] *τὸ αἷμα.* [b] *τὸ αἷμα.* [c] Gr. *bloods.* [d] A very frequent expression in the Old Test. See Dan. 9:10, and Amos 3:7 infra. [e] Comp. No. 193, supra. [f] Om. *τῆς.* G. and S. [g] *the great whore* (viz. *Babylon*). Comp. ch. 2:20, Ἰεζαβὴλ.

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2 Ki. 20:3. see Exod. 15:26.

1 Chr. 2:10, etc. see Ruth 4:18-22.

1 Chr. 16:36. see Num. 5:22.

1 Chr. 17:12. (227) 1 Chr. 17:12.

... הוא יבנה לי בית — *Αὐτὸς οἰκοδομήσει μοι οἶκον ...*

He shall build Me an house ... — He shall build Me a house ...

Acts 7:47. *Σολομὼν δὲ ᾠκοδόμησεν αὐτῷ οἶκον.*
But Solomon built Him an house.

1 Chr. 21:1. (228)[a] 1 Chr. 21:1.

ויעמד שטן על ישראל ... — *Καὶ ἔστη*[c] *διάβολος ἐν τῷ Ἰσραὴλ...*

And [b] Satan stood up against Israel ... — And the devil stood up in Israel...

Rev. 12:9. *... ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ ἀρχαῖος, ὁ καλούμενος διάβολος, καὶ ὁ Σατανᾶς ...*
... the great dragon ... that old serpent, called the devil, and Satan ...

Rev. 20:2. *... τὸν δράκοντα, τὸν ὄφιν τὸν ἀρχαῖον, ὅς ἐστι διάβολος καὶ Σατανᾶς ...*
... the dragon, that old serpent, which is the devil, and Satan ...

[a] See No. 235, and Psa. 109:6, and Zech. 3:2, infra; also the Heb. of Num. 22:22, 32. Ezra 4:6. Psa. 38:20, and numerous other passages. [b] Or, *the adversary*. [c] Some MSS. Σατάν.

1 Chr. 29:10-13. (229) 1 Chr. 29:10-13.

... ברוך אתה יהוה אלהי ישראל אבינו מעולם ועד עולם: [11] לך יהוה הגדלה והגבורה והתפארת והנצח וההוד כי כל בשמים ובארץ לך יהוה הממלכה והמתנשא לכל לראש: [12] והעשר והכבוד מלפניך ... [13] ועתה אלהינו מודים אנחנו לך ומהללים לשם תפארתך:

... Εὐλογητὸς εἶ Κύριε ὁ Θεὸς Ἰσραὴλ ὁ Πατὴρ ἡμῶν ἀπὸ τοῦ αἰῶνος καὶ ἕως τοῦ αἰῶνος. [11] *σοὶ Κύριε ἡ μεγαλωσύνη, καὶ ἡ δύναμις, καὶ τὸ καύχημα, καὶ ἡ νίκη, καὶ ἡ ἰσχὺς, ὅτι σὺ πάντων τῶν ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς δεσπόζεις· ἀπὸ προσώπου σου ταράσσεται πᾶς βασιλεὺς, καὶ ἔθνος.* [12] *παρὰ σοῦ ὁ πλοῦτος καὶ ἡ δόξα ...* [13] *καὶ νῦν Κύριε ἐξομολογούμεθά σοι, καὶ αἰνοῦμεν τὸ ὄνομα τῆς καυχήσεώς σου.*

... Blessed *be* Thou, Lord God of Israel, our Father, for ever and ever. [11] Thine, O Lord, *is* the greatness, and the power, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in

... Blessed art Thou, Lord God of Israel, our Father, [a] from everlasting to everlasting. [11] Thine, O Lord, *is* the greatness, and the power, and the [b] glory, and the victory, and the might; for Thou

the earth *is Thine:* Thine *is* the kingdom, O LORD, and Thou art exalted as Head above all. 12 Both riches and honour *come* of Thee ... 13 Now therefore, our God, we thank Thee, and praise Thy glorious name.

rulest over all that are in the heaven, and upon the earth: before Thy face every king and nation is troubled. 12 From Thee *are* riches and glory ... 13 And now, Lord, we thank Thee, and praise Thy [c] glorious name.

‖MATT. 6:9, 10, 13. ... *Πάτερ ἡμῶν ... ἁγιασθήτω τὸ ὄνομά σου·* 10 ...[d] *ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς·* --- 13 ... [e] *ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.*

... Our Father ... hallowed be Thy name: 10... in earth, as *it is* in heaven: --- 13 ... for Thine is the kingdom, and the power, and the glory, for ever. Amen.

‖LUKE 11:2. ... *Πάτερ* [f] *ἡμῶν ... ἁγιασθήτω τὸ ὄνομά σου· ... ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς.*

... Our Father ... hallowed be Thy name ... as in heaven, so in earth.

REV. 4:11. *Ἄξιος εἶ, Κύριε, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν ...*

Thou art worthy, O Lord, to receive glory, and honour, and power ...

REV. 5:12, 13. *...Ἀξιόν ἐστι τὸ Ἀρνίον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ πλοῦτον καὶ σοφίαν καὶ ἰσχὺν καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν.* 13 *... Τῷ καθημένῳ ἐπὶ τοῦ θρόνου καὶ τῷ Ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων.*

... Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. 13 ... Blessing, and honour, and glory, and power, *be* unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.

REV. 7:12. *... Ἀμήν· ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ Θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.*

... Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.[g]

[a] Gr. *from the age and unto the age.* [b] Gr. *boasting.* [c] Gr. *the name of Thy boasting.* [d] *ὡς* om. in some MSS. [e] Griesbach, Scholz, and the Vulg. omit the doxology. Comp. Psa. 22:28, *For the kingdom* is *the* LORD'S: *ὅτι τοῦ Κυρίου ἡ βασιλεία.* [f] Griesbach and the Vulg. omit a great part of the Lord's prayer in Luke, including all the words cited above, except *Πάτηρ, ἁγιασθήτω τὸ ὄνομα σου.* Scholz, in the portion above-cited, agrees with the Received Text. [g] Comp. also 1 Tim. 1:17. Rev. 1:6; and the doxologies in the apostolic epistles generally.

1 CHR. 29:15. see GEN. 23:4.

2 CHR. 18:16. see NUM. 27:17.

2 Chr. 18:18. see 1 Ki. 22:19.

2 Chr. 19:7. see Deut. 10:17 (No. 162).

2 Chr. 20:7. (230) 2 Chr. 20:7.

... ותתנה לזרע אברהם אהבך לעולם :

... and gavest it to the seed of Abraham Thy friend for ever?

... καὶ ἔδωκας αὐτὴν σπέρματι Ἀβραὰμ τῷ [a] ἠγαπημένῳ σου εἰς τὸν αἰῶνα ;

... and gavest it to Thy beloved seed of Abraham for ever?

(Isa. 41:8.) (Esa. 41:8.) [b]

... זרע אברהם אהבי :

... the seed of Abraham My friend.

... σπέρμα Ἀβραὰμ ὃν ἠγάπησα.

... the seed of Abraham whom I have loved.

James 2:23. ... καὶ φίλος Θεοῦ ἐκλήθη.
... and he was called the friend of God.

[a] φίλῳ. Compl. and two MSS. [b] Symmachus has here, σπέρμα Ἀβραὰμ τοῦ φίλου μου.

2 Chr. 29:31. see Lev. 7:12.

2 Chr. 35:22. see Jud. 5:19.

Ezra 7:12. see Deut. 10:17 (No. 161).

Neh. 1:5. see Exod. 20:6.

Neh. 9:6. (231) Neh. 9:6.

... ואתה מחיה את כלם

... and Thou preservest them all ...

... καὶ σὺ ζωοποιεῖς τὰ πάντα ...

... and thou quickenest all things...

1 Tim. 6:13. Παραγγέλλω σοι ἐνώπιον τοῦ Θεοῦ τοῦ [a] ζωοποιοῦντος τὰ πάντα ...
I give thee charge in the sight of God, who quickeneth all things ...

[a] ζωογονοῦντος.

Neh. 9:29. see Lev. 18:5.

Esth. 5:3. (232) [a] Esth. 5:3.

ויאמר לה המלך מה לך אסתר המלכה ... עד חצי המלכות וינתן לך :

Then said the king unto her, What wilt thou, queen Esther? ... it shall be even given thee to the half of the kingdom.

Καὶ εἶπεν ὁ βασιλεὺς, Τί θέλεις, Ἐσθήρ; ... ἕως [b] τοῦ ἡμίσους τῆς βασιλείας μου, καὶ ἔσται σοι.

And the king said, What wilt thou, Esther? ... *ask even* unto the half of my kingdom, and it shall be *done* for thee.

MARK 6:22,23. ... εἶπεν ὁ βασιλεὺς τῷ κορασίῳ, Αἴτησόν με ὃ ἐὰν θέλῃς, καὶ δώσω σοί· [23] ... ἕως ἡμίσους τῆς βασιλείας μου.

... the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee. [23] ... unto the half of my kingdom.

[a] See also verse 6, and ch. 7:2. [b] Om. τοῦ. Compl. Ald. etc.

Job 1:7. (233)[a] Job 1:7.

... ויען השטן את יהוה ויאמר משוט בארץ ומהתהלך בה׃

... καὶ ἀποκριθεὶς ὁ διάβολος τῷ Κυρίῳ, εἶπε, Περιελθὼν τὴν γῆν καὶ ἐμπεριπατήσας τὴν ὑπ' οὐρανὸν πάρειμι.

...Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

... And the devil answered the Lord, and said, I am come *from* compassing the earth, and walking up and down [a] under heaven.

1 PET. 5:8.[b] ... ὅτι ὁ ἀντίδικος ὑμῶν διάβολος, [c] ὡς λέων ὠρυόμενος, περιπατεῖ ...

... because your adversary the devil, as a roaring lion, walketh about ...

[a] Gr. *in the* earth *under heaven.* [b] Comp. Rev. 12:9. 20:8. [c] Comp. Psa. 22:13, (LXX. ὡς λέων ὁ ἁρπάζων καὶ ὠρυόμενος.)

Job 3:16. (234)[a] Job 3:16.

... או כנפל טמון — — ἢ ὥσπερ ἔκτρωμα ...

— or as an hidden untimely birth ... — or as an abortive ...

1 COR. 15:8. ... ὡσπερεὶ τῷ ἐκτρώματι ...

... as of [b] one born out of due time.

[a] Comp. Num. 12:12 (LXX.), ὡσεὶ ἐκτρώμα· and Psa. 58:8 (Heb.). [b] ס Or, *an abortive.*

Job 5:13. (235) Job 5:13.

... לכד חכמים בערמם Ὁ καταλαμβάνων σοφοὺς ἐν τῇ φρονήσει[a] ...

He taketh the wise in their own craftiness ... Who taketh the wise in *their own* prudence ...

1 COR. 3:19. ... γέγραπται γὰρ, Ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν.

... for it is written, He taketh the wise in their own craftiness.

[a] Ad. αὐτῶν. Ed. Alex.

Job 13:16. (236) Job 13:16.

... גם הוא לי לישועה — καὶ τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν ...

He also *shall be* my salvation ... — and this shall turn to my salvation ...

PHIL. 1:19. *Οἶδα γὰρ ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν ...*
For I know that this shall turn to my salvation ...

JOB 13:28. (237) JOB 13:28.

... כבגד אכלו עש ... ... *ἢ ὥσπερ ἱμάτιον σητόβρωτον.*

... as a garment that is moth-eaten. ... or as a moth-eaten garment.

JAMES 5:2. *... τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν.*
... your garments are moth-eaten.

JOB 21:30. (238) JOB 21:30.

... ליום עברות יובלו : ... *... εἰς ἡμέραν ὀργῆς αὐτοῦ ἁπαχθήσονται.*

... they shall be brought forth to [a] the day of wrath. ... they shall be led away for the day of His wrath.

(PSA. 110:5.) (PSA. 109:5.)

... ביום אפו ... *... ἐν ἡμέρᾳ ὀργῆς αὐτοῦ ...*

... in the day of His wrath ... ... in the day of His wrath.

(PROV. 11:4.) (PROV. : .)[b]

לא יועיל הון ביום עברה ...

Riches profit not in the day of wrath ...

(ZEPH. 1:15, 18.) (SOPH. 1:15, 18.)

יום עברה היום ההוא ... --- *Δυνατὴ ἡμέρα ὀργῆς, ἡ ἡμέρα ἐκείνη*

... ביום עברת יהוה ... [15] ... *... --- [16] ... ἐν ἡμέρᾳ ὀργῆς Κυρίου ...*

That day *is* a day of wrath ... --- [16] ... in the day of the LORD'S wrath ... A mighty day of wrath *is* that day ... --- [16] ... in the day of the Lord's wrath ...

ROM. 2:5.[c] *... θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς ...*
... (thou) treasurest up unto thyself wrath against the day of wrath ...

REV. 6:17.[d] — *ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ ...*
— for the great day of His wrath is come ...

[a] ¶ Heb. *the day of wraths.* [b] Not found in the LXX. [c] Comp. James 5:3.
[d] See Psa. 76:7, infra.

JOB 31:8. (239)[a] JOB 31:8.

... אורעה ואחר יאכל *Σπείραιμι ἄρα καὶ ἄλλοι φάγοισαν ...*

Then let me sow, and let another eat ...

Then let me sow, and let others eat ...

JOHN 4:37. Ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινὸς, ὅτι ἄλλος ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων.
And herein is that saying true, One soweth, and another reapeth.

[a] Comp. Lev. 26:16. Isa. 65:22. Mic. 6:15.

JOB 39:30. (240) JOB 39:30.

... ובאשר חללים שם הוא :

... οὗ δ' ἂν ὦσι τεθνεῶτες, παραχρῆμα εὑρίσκονται.

... and where the slain *are*, there *is* she.

... and wheresoever the dead may be, they are found immediately.

MATT. 24:28. Ὅπου γὰρ ἐὰν ᾖ τὸ πτῶμα, ἐκεῖ συναχθήσονται οἱ ἀετοί.
For wheresoever the carcase is, there will the eagles be gathered together.

LUKE 17:37. ...Ὅπου τὸ σῶμα, ἐκεῖ συναχθήσονται οἱ ἀετοί.
... Wheresoever the body *is*, thither will the eagles be gathered together.

PSALMS. Title. (241) PSALMS. Title.

ספר תהלים ΨΑΛΜΟΙ.[b]

THE BOOK OF [a] PSALMS.. PSALMS.

LUKE 20:42. — καὶ αὐτὸς Δαβὶδ λέγει ἐν βίβλῳ Ψαλμῶν ...
— and David himself saith in the book of Psalms ...

LUKE 24:44. ... καὶ Ψαλμοῖς ...
... and *in* the Psalms ...

ACTS 1:20. Γέγραπται γὰρ ἐν βίβλῳ Ψαλμῶν ...
For it is written in the book of Psalms ...

[a] Or, *Praises.* [b] So in the Vat. and other MSS., but in the Alex. Ψαλτήριον, *The Psalter.*

PSA. 1:1. (242)[a] PSA. 1:1.

... אשרי האיש אשר לא הלך

Μακάριος ἀνὴρ ὃς οὐκ ἐπορεύθη, κ.τ.λ.

Blessed *is* the man that walketh not, etc.

Blessed *is* the man that hath not walked, etc.

JAMES 1:12. Μακάριος ἀνὴρ ὃς ὑπομένει πειρασμόν ...
Blessed *is* the man that endureth temptation ...

[a] See also Psa. 32:2. 94:12, and many other places.

Psa. 2:1, 2. (243) Psa. 2:1, 2.

למה רגשו גוים ולאמים יהגו ריק׃
יתיצבו מלכי ארץ ורוזנים נוסדו יחד על יהוה ועל משיחו׃

Ἱνατί ἐφρύαξαν ἔθνη, καὶ λαοὶ ἐμελέτησαν κενά; [2] *παρέστησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ Κυρίου, καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ.*

Why do the heathen [a] rage, and the people [b] imagine a vain thing? [2] The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His Anointed.

Why did the [c] heathen rage, and the [d] people imagine vain things? [2] The kings of the earth stood up, and the [e] rulers were gathered together, against the Lord, and against His Christ.

Acts 4:25–27. — *ὁ διὰ στόματος Δαβὶδ* [f] *τοῦ παιδός σου εἰπών, Ἱνατί ἐφρύαξαν ἔθνη, καὶ λαοὶ ἐμελέτησαν κενά;* [26] *παρέστησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ Κυρίου, καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ.* [27] *Συνήχθησαν γὰρ ἐπ' ἀληθείας* [g] *ἐπὶ τὸν ἅγιον Παῖδά σου, Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε καὶ Πόντιος Πιλάτος, σὺν ἔθνεσι καὶ λαοῖς Ἰσραὴλ.*

— who by the mouth of Thy servant David hast said, Why did the heathen rage, and the people imagine vain things? [26] The kings of the earth stood up, and the rulers were gathered together, against the Lord, and against His Christ. [27] For of a truth against Thy holy Child Jesus, whom Thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together.

Rev. 16:14. [h] *... ἃ ἐκπορεύεται ἐπὶ τοὺς βασιλεῖς τῆς γῆς ... συναγαγεῖν αὐτοὺς, κ.τ.λ.*

... *which* go forth unto the kings of the earth ... to gather them, etc.

[a] ¶ Or, *tumultuously assemble.* [b] ¶ Heb. *meditate.* [c] Or, *Gentiles*, or *nations.* [d] Gr. *peoples.* [e] Or, *chiefs*, or *princes.* [f] Om. *τοῦ.* G. and S. [g] S. adds, *ἐν τῇ πόλει ταύτῃ.* [h] See also ch. 19:19.

Psa. 2:6. (244)[a] Psa. 2:6.

ואני נסכתי מלכי על ציון הר קדשי׃

Ἐγὼ δὲ κατεστάθην βασιλεὺς ὑπ' αὐτοῦ ἐπὶ Σιὼν ὄρος τὸ ἅγιον αὐτοῦ.

Yet have I [b] set My King [c] upon My holy hill of Zion.

But I have been made King by Him, upon Sion, His holy hill.

Rev. 14:1. *... ἰδοὺ Ἀρνίον ἑστηκὸς ἐπὶ τὸ ὄρος Σιὼν ...*

... lo, a Lamb stood on the mount Sion ...

[a] Compare Isaiah 24:23. Mic. 4:7. See also Heb. 12:22, *προσεληλύθατε Σιὼν ὄρει.* [b] ¶ Heb. *anointed.* [c] ¶ Heb. *upon Zion, the hill of My holiness.*

Psa. 2:7. (245)[a] Psa. 2:7.

יהוה אמר אלי בני אתה אני ... היום ילדתיך׃

... Κύριος εἶπε πρὸς μὲ, Υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε.

... The Lord hath said unto Me, Thou *art* My Son, this day have I begotten Thee.

... The Lord said unto Me, Thou art My Son, this day have I begotten Thee.

Acts 13:33. — ὡς καὶ ἐν τῷ [b] ψαλμῷ τῷ δευτέρῳ γέγραπται, Υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε.

... as it is also written in the second psalm, Thou art My Son, this day have I begotten Thee.

Heb. 1:5. Τίνι γὰρ εἶπέ ποτε τῶν ἀγγέλων, Υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε; ...

For unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee? ... .

Heb. 5:5. ... ἀλλ' ὁ λαλήσας πρὸς αὐτὸν, Υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε·

... but He that said unto Him, Thou art My Son, to day have I begotten Thee.

[a] Comp. John 1:18, *ὁ μονογενὴς Υἱὸς*, a phrase used by John only. See 3:16, 18; and 1 John 4:9. Compare Psa. 22:20 (LXX. 21:19), *τὴν μονογενῆ μου*. See likewise Dan. 3:25, infra, *Son of God*. [b] *πρώτῳ ψαλμῷ*. G. Others, *ψαλμῷ γέγρ. τῷ δευτέρῳ*.

Psa. 2:8, 9. (246) Psa. 2:8, 9.

שאל ממני ואתנה גוים נחלתך ... [9] תרעם בשבט ברזל ככלי יוצר תנפצם׃

Αἴτησαι παρ' ἐμοῦ, καὶ δώσω σοι ἔθνη τὴν κληρονομίαν σου ... [9] ποιμανεῖς αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ, ὡς [a] σκεῦος κεραμέως συντρίψεις αὐτούς.

Ask of Me, and I shall give *Thee* the heathen *for* Thine inheritance ... [9] Thou shalt rule them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel.

Ask of Me, and I will give Thee the nations *for* Thine inheritance ... [9] Thou shalt [b] rule them with a rod of iron; Thou shalt dash them in pieces as a potter's vessel.

Rev. 2:26, 27. ... δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν· [27] καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· ὡς τὰ σκεύη τὰ κεραμικὰ [c] συντρίβεται· ὡς κἀγὼ εἴληφα παρὰ τοῦ Πατρός μου.

... to him will I give power over the nations; [27] and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of My Father.

Rev. 12:5. Καὶ ἔτεκεν υἱὸν ἄρρενα, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ ...

And she brought forth a man child, who was to rule all nations with a rod of iron ..

REV. 19:15. ... ἵνα ἐν αὐτῇ [d] πατάσσῃ τὰ ἔθνη· καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ ...
... that with [e] it He should smite the nations: and He shall rule them with a rod of iron ...

[a] σκεύῃ. Many MSS. Compl. and Ald. [b] Primarily *to tend*, as a shepherd. [c] συντριβήσεται. [d] πατάξῃ, G. and S. [e] Sc. *a sharp sword*

PSA. 4:5 (4). (247) PSA. 4:4.

... רגזו ואל תחטאו [3] Ὀργίζεσθε καὶ μὴ ἁμαρτάνετε ...

[4] Stand in awe, and sin not ... Be ye angry, and sin not ...

EPH. 4:26. Ὀργίζεσθε καὶ μὴ ἁμαρτάνετε ...
Be ye angry, and sin not ...

PSA. 5:9. see PSA. 14 (13).

PSA. 6:3 (2). (248) [a] PSA. 6:2.

... חנני יהוה [3] Ἐλέησόν με, Κύριε ...

[c] Have mercy upon me, O LORD ... Have mercy upon me, O Lord ...

MATT. 15:22. ...Ἐλέησόν με, Κύριε, υἱὲ Δαβίδ ...
...Have mercy on me, O Lord, *Thou* son of David ...

[a] The same Greek form occurs in Psa. 9:13. 31:9. 85:3. For other forms (Κ. ἐ. μ., and Ἐ. ἡμᾶς Κ.), see Psa. 41:4, and Psa. 123:3, infra.

PSA. 6:9 (8). (249) [a] PSA. 6:8.

... סורו ממני כל פעלי און [3] Ἀπόστητε ἀπ' ἐμοῦ πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν ...

[8] Depart from me, all ye workers of iniquity ... Depart from me, all ye that work iniquity ...

MATT. 7:23. ... ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.
... depart from Me, ye that work iniquity.

MATT. 25:41. ... Πορεύεσθε ἀπ' ἐμοῦ, οἱ κατηραμένοι ...
... Depart from Me, ye cursed ...

LUKE 13:27. ... ἀπόστητε ἀπ' ἐμοῦ πάντες [b] οἱ ἐργάται τῆς ἀδικίας.
... depart from Me, all *ye* workers of iniquity.

[a] Comp. Psa. 119:115. [b] Om. οἱ.

PSA. 7:9. see JER. 17:10.

Psa. 8:3 (2). (250) PSA. 8:2.

... מפי עוללים ויונקים יסדת עז [3] Ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον ...

[c] Out of the mouth of babes and sucklings hast Thou [a] ordained strength ... Out of the mouth of babes and sucklings Thou hast perfected praise ...

MATT. 21:16. ... *Ναί· οὐδέποτε ἀνέγνωτε, ὅτι Ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον;*

... Yea; have ye never read, Out of the mouth of babes and sucklings Thou hast perfected praise?

[a] ¶ Heb. *founded.*

PSA. 8:5-7 (4-6). (251)[a] PSA. 8:4-6.

מה אנוש כי תזכרנו ובן אדם כי תפקדנו: [6] ותחסרהו מעט מאלהים וכבוד והדר תעטרהו: [7] תמשילהו במעשי ידיך כל שתה תחת רגליו:

Τί ἐστιν ἄνθρωπος, ὅτι μιμνήσκῃ αὐτοῦ; ἢ υἱὸς ἀνθρώπου, ὅτι ἐπισκέπτῃ αὐτόν; [5] ἠλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους, δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτὸν, [6] καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου· πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ.

[4] What is man, that Thou art mindful of him? and the son of man, that Thou visitest him? [5] For Thou hast made him a little lower than the angels, and hast crowned him with glory and honour. [6] Thou madest him to have dominion over the works of Thy hands; Thou hast put all *things* under his feet.

What is man, that Thou art mindful of him? or the son of man, that thou visitest him? Thou madest him [b] a little lower than the angels; Thou hast crowned him with glory and honour, [6] and hast set him over the works of Thy hands: Thou hast put all things under his feet.

MATT. 8:20.[c] ... *ὁ δὲ Υἱὸς τοῦ ἀνθρώπου ...*

... but the Son of man ...

1 COR. 15:25, 27, 28. ... *ἄχρις οὗ* [d] *ἂν θῇ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ.* --- [27] *Πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ· ὅταν δὲ εἴπῃ ὅτι πάντα ὑποτέτακται, δῆλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα.* [28] *ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς ὁ Υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ᾖ ὁ Θεὸς τὰ πάντα ἐν πᾶσιν.*

... till He hath put all [e] enemies under His feet. --- [27] For He hath put all things under His feet. But when He saith, All things are put under *Him*, *it is* manifest that He is excepted, which did put all things under Him. [28] And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all.

EPH. 1:22. — *καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ ...*

— and (He) hath put all *things* under His feet ...

HEB. 2:5-9. *Οὐ γὰρ ἀγγέλοις ὑπέταξε τὴν οἰκουμένην τὴν μέλλουσαν, περὶ ἧς λαλοῦμεν· [6] διεμαρτύρατο δέ που τις λέγων, Τί ἐστιν ἄνθρωπος, ὅτι μιμνήσκῃ αὐτοῦ· ἢ υἱὸς ἀνθρώπου, ὅτι ἐπισκέπτῃ αὐτόν;*

[7] *ἠλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους· δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτὸν,* [[1]*καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου·*] [8] *πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ. Ἐν γὰρ τῷ ὑποτάξαι αὐτῷ τὰ πάντα, οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον· νῦν δὲ οὔπω ὁρῶμεν αὐτῷ τὰ πάντα ὑποτεταγμένα.* [9] *τὸν δὲ βραχύ τι παρ' ἀγγέλους ἠλαττωμένον βλέπομεν Ἰησοῦν, διὰ τὸ πάθημα τοῦ θανάτου, δόξῃ καὶ τιμῇ ἐστεφανωμένον* ...

For unto the angels hath He not put in subjection the world to come, whereof we speak. [6] But one in a certain place testified, saying, What is Man, that Thou art mindful of Him? or the Son of man, that Thou visitest Him? [7] Thou madest Him [a] a little lower than the angels; Thou crownedst Him with glory and honour, and didst set Him over the works of Thy hands: [8] Thou hast put all things in subjection under His feet. For in that He put all in subjection under Him, He left nothing *that is* not put under Him. But now we see not yet all things put under Him. [9] But we see Jesus, who was made a little lower than the angels, [b] for the suffering of death, crowned with glory and honour ...

[a] Comp. Psa. 80:18 (Engl. 17.) על בן אדם *upon the Son of man.* LXX. ἐπὶ τὸν ἄνθρωπον. They render verse 15 (Heb. צמח, Engl. *the Branch*) in the same manner. [b] Or, *less than the angels for a short time.* See Luke 22:58. Acts 5:34. [c] And the four gospels passim. See also Acts 7:56, and the passages under Dan. 7:13, infra. [d] Om. ἂν. Comp. Psa. 110:1, which the apostle partially quotes here. [e] See note ([d]). [f] The bracketed words are wanting in very many MSS., and are deemed by critics to be a spurious enlargement of St. Paul's quotation. G. and S. omit them. [g] • Or, *a little while inferior to.* [h] ¶ Or, *by.*

Psa. 9:8 (9).	(252)	Psa. 9:8.
... והוא ישפט תבל בצדק [9]		*Καὶ αὐτὸς κρινεῖ τὴν οἰκουμένην ἐν δικαιοσύνῃ* ...
[8] And He shall judge the world in righteousness ...		And He shall judge the world in righteousness ...
(Psa. 96:13.)		(Psa. 95:13.)
... ישפט תבל בצדק ...		... *κρινεῖ τὴν οἰκουμένην ἐν δικαιοσύνῃ* ...
... He shall judge the world with righteousness ...		... He shall judge the world in righteousness ...
(Psa. 98:9.)		(Psa. 97:9.)
... ישפט תבל בצדק ...		... *κρινεῖ τὴν οἰκουμένην ἐν δικαιοσύνῃ* ...
... with righteousness shall He judge the world ...		... He shall judge the world in righteousness ...

Acts 17:31. — *διότι ἔστησεν ἡμέραν, ἐν ᾗ μέλλει κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ* ...

— because He hath appointed a day, in the which He will judge the world in righteousness ...

Rev. 19:11. ... *καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ.*
... and in righteousness He doth judge and make war.

Psa. 10:7. see Psa. 14 (13).

Psa. 10:16. (253) Psa. 9$^{\beta}$:16 (or 9:37).

יהוה מלך עולם ועד ...
The Lord *is* King for ever and ever ...

[a] *Βασιλεύσει Κύριος εἰς τὸν αἰῶνα, καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος ...*
The Lord shall reign for ever, even for ever and ever ...

(Psa. 146:10.)
ימלך יהוה לעולם ...
The Lord shall reign for ever ...

(Psa. 145:10.)
Βασιλεύσει Κύριος εἰς τὸν αἰῶνα ...
The Lord shall reign for ever ...

Rev. 11:15. ... *καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.*
... and He shall reign for ever and ever.

[a] Many MSS. read *Κύριος βασιλεύς.*

Psa. 12:3 (4). (254) Psa. 11:3.

לשון מדברת גדלות : ... [4]
[3] ... *and* the tongue that speaketh [a] proud things.

... *καὶ γλῶσσαν μεγαλορρήμονα.*
... and the tongue that speaketh great words.

James 3:5. — *Οὕτω καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶ, καὶ μεγαλαυχεῖ ...*
— Even so the tongue is a little member, and boasteth great things ...

[a] ¶ Heb. *great things.*

Psa. 14:1-3 (LXX. 13:1-3). (255) Psa. 53:2-4 (LXX. 52:1-3).

... אין עשה טוב :
יהוה משמים [2]
השקיף על בני אדם
לראות היש משכיל
דרש את אלהים :
[3] הכל סר יחדו נאלחו
אין עשה טוב אין
גם אחד :

... οὐκ ἔστι ποιῶν χρηστότητα, [a] οὐκ ἔστιν ἕως ἑνός. [2] *Κύριος ἐκ τοῦ οὐρανοῦ διέκυψεν ἐπὶ τοὺς υἱοὺς τῶν ἀνθρώπων, τοῦ ἰδεῖν εἰ ἔστι συνιῶν ἢ ἐκζητῶν τὸν Θεόν.* [3] *πάντες ἐξέκλιναν, ἅμα ἠχρειώθησαν, οὐκ ἔστι ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἑνός.*

... אין עשה טוב :
אלהים [3] משמים
השקיף על בני אדם
לראות היש משכיל
דרש את אלהים :
[4] כלו סג יחדו נאלחו
אין עשה טוב אין
גם אחד :

... οὐκ ἔστι ποιῶν ἀγαθόν. [2] *ὁ Θεὸς ἐκ τοῦ οὐρανοῦ διέκυψεν ἐπὶ τοὺς υἱοὺς τῶν ἀνθρώπων, τοῦ ἰδεῖν εἰ ἔστι συνιῶν, ἢ ἐκζητῶν τὸν Θεόν.* [3] *πάντες ἐξέκλιναν, ἅμα ἠχρειώθησαν, οὐκ ἔστι ποιῶν ἀγαθὸν, οὐκ ἔστιν ἕως ἑνός.*

Psa. 5:10 (LXX. 5:9).

... קבר פתוח גרונם
לשונם יחליקון :

... τάφος ἀνεῳγμένος ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν·

... τάφος ἀνεῳγμένος ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν.

Psa. 140:4 (LXX. 139:3).

	ἰὸς ἀσπίδων ὑπὸ τὰ χείλη αὐτῶν·	חמת עכשוב תחת שפתימו : ...	... *ἰὸς ἀσπίδων ὑπὸ τὰ χείλη αὐτῶν.*

Psa. 10:7 (LXX. 9$^{\beta}$:7, or 9:28).

	ὧν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει·	אלה פיהו מלא ומרמות ותך ...	*Οὗ ἀρᾶς τὸ στόμα αὐτοῦ γέμει καὶ πικρίας καὶ δόλου ...*

(Prov. 1:16.[b])

Isa. 59:7, 8.[h]

כי רגליהם לרע ירוצו וימהרו לשפך דם : —	*ὀξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα·*	רגליהם לרע ירצו וימהרו לשפך דם נקי מחשבותיהם מחשבות און שד ושבר במסלותם : [s] דרך שלום לא ידעו ...	*Οἱ δὲ πόδες αὐτῶν ἐπὶ πονηρίαν τρέχουσι, ταχινοὶ ἐκχέαι αἷμα, καὶ οἱ διαλογισμοὶ αὐτῶν διαλογισμοὶ [i] ἀπὸ φόνων· σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν, [s] καὶ ὁδὸν εἰρήνης οὐκ οἴδασι ...*
	σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν, καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν·		

Psa. 36:2 (LXX. 35:1).

	οὐκ ἔστι φόβος Θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.	... אין פחד אלהים לנגד עיניו :	... *οὐκ ἔστι φόβος Θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτοῦ.*

Psa. 14:1-3 (LXX. 13:1-3).

... *there is* none that doeth good. 2 The Lord looked down from heaven upon the children of men, to see if there were any that did understand, *and* seek God. 3 They are all gone aside; they are *all* together become [c] filthy; *there is* none that doeth good, no, not one.	... there is none that doeth [d] good, there is not even one. 2 The Lord [e] looked down from heaven upon the children of men, to see if there is *any one* that understandeth, or that seeketh after God. 3 They are all gone out of the way; they are together become [f] unprofitable; there is none that doeth [d] good, there is not even one.	

Psa. 53:1-3 (LXX. 52:1-3).

... *there is* none that doeth good. 2 God looked down from heaven upon the children of men, to see if there were *any* that did understand, that did seek God. 3 Every one of them is gone back; they are altogether become filthy; *there is* none that doeth good, no, not one.	... there is none that doeth good. 2 God [e] looked down from heaven upon the children of men, to see if there is *any one* that understandeth, or that seeketh after God. 3 They are all gone out of the way; they are together become [f] unprofitable; there is none that doeth good, there is not even one.	

Psa. 5:9.

[g] Their throat *is* an open sepulchre; with their tongues they have used deceit:	... their throat *is* an open sepulchre; they flatter with their tongue.	... their throat *is* an open sepulchre; with their tongues they have used deceit.

Psa. 140:3 (LXX. 139:3).

the poison of asps *is under* their lips:	... adders' poison *is* under their lips.	... the poison of asps *is* under their lips.

Psa. 10:7 (LXX. 9β:7, or 9:28).

	whose mouth *is* full of cursing and bitterness:	His mouth is full of cursing and[i] deceit and fraud...	Whose mouth is full of cursing and bitterness, and deceit...

(Prov. 1:16.[b])

Isa. 59:7, 8.[h]

— for their feet run to evil, and make haste to shed blood.	their feet are swift to shed blood:	Their feet run to evil, and they make haste to shed innocent blood: their thoughts *are* thoughts of iniquity; wasting and	And their feet run to evil, *being* swift to shed blood; their thoughts also are thoughts[l] of murder: destruction and misery
	destruction and misery *are* in their ways: and the way of peace they have not known.	[k]destruction *are* in their paths. [8] The way of peace they know not...	*are* in their ways: [8] and the way of peace they know not...

Psa. 36:1 (LXX. 35:1).

	There is no fear of God before their eyes.	...*there is* no fear of God before his eyes.	... there is no fear of God before his eyes.

Rom. 3:10–18. — *καθὼς γέγραπται, ὅτι Οὐκ ἔστι δίκαιος οὐδὲ εἷς·* [11] *οὐκ ἔστιν* [m] *ὁ συνιῶν, οὐκ ἔστιν ὁ ἐκζητῶν τὸν Θεόν.* [12] *πάντες ἐξέκλιναν, ἅμα ἠχρειώθησαν· οὐκ ἔστι ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἑνός.* [13] *τάφος ἀνεῳγμένος ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν· ἰὸς ἀσπίδων ὑπὸ τὰ χείλη αὐτῶν·* [14] *ὧν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει.* [15] *ὀξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα·* [16] *σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν·* [17] *καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν.* [18] *οὐκ ἔστι φόβος Θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.*

— as it is written, There is none righteous, no, not one: [11] there is none that understandeth, there is none that seeketh after God. [12] They are all gone out of the way; they are together become unprofitable; there is none that doeth good, no, not one. [13] Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips: [14] whose mouth *is* full of cursing and bitterness: [15] their feet *are* swift to shed blood: [16] destruction and misery *are* in their ways: [17] and the way of peace have they not known: [18] there is no fear of God before their eyes.

[a] Many MSS. omit *οὐχ ἕως ἑνί.* [b] This verse is not found in the LXX. [c] Heb. *stinking.* [d] Gr. *goodness;* and so the N. T. [e] Gr. *stooped down.* [f] Or, *worthless.* [g] The ensuing sentences are in Psa. 13, in the Vat. and some other copies of the LXX., as well as in the Arab., Ethiop., and Vulg.; but they are wanting in very many copies of the LXX., and in all known Heb. MSS. with the exception of one, written about the end of the fourteenth century, and numbered by Kennicott, 649. Yet they occur in every known MS. of the Epistle to the Romans. [h] See Isa. 59:8, in its order infra. [i] *ἀφρόνων.* III. [k] Heb. *deceits.* [l] Heb. *breaking.* [m] Gr. *from murders,* or, according to the V. L., *of foolish men.* [n] Om. *ὁ.*

Psa. 16:8-11.	(256)	Psa. 15:8-11.
שויתי יהוה לנגדי תמיד כי מימיני בל אמוט : [9] לכן שמח לבי ויגל כבודי אף בשרי ישכן לבטח : [10] כי לא תעזב נפשי לשאול לא תתן חסידיך לראות שחת : [11] תודיעני ארח חיים שבע שמחות את פניך ...	*Προορώμην τὸν Κύριον ἐνώπιόν μου διαπαντὸς· ὅτι ἐκ δεξιῶν μου ἐστὶν ἵνα μὴ σαλευθῶ. [9] διὰ τοῦτο [b] ἠὐφράνθη ἡ καρδία μου, καὶ ἠγαλλιάσατο ἡ γλῶσσά μου, ἔτι δὲ καὶ ἡ σάρξ μου κατασκηνώσει ἐπ' ἐλπίδι· [10] ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχήν μου εἰς [c] ᾅδην, οὐδὲ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν. [11] ἐγνώρισάς μοι ὁδοὺς ζωῆς· πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου ...*
I have set the Lord always before me: because *He is* at my right hand, I shall not be moved. [9] Therefore my heart is glad, and my glory rejoiceth: my flesh also shall [a] rest in hope. [10] For Thou wilt not leave my soul in hell; neither wilt Thou suffer Thine Holy One to see corruption. [11] Thou wilt shew me the path of life: in Thy presence *is* fulness of joy ...	I foresaw the Lord always before my face; for He is on my right hand, that I should not be moved: [9] therefore my heart rejoiced and my tongue was glad; moreover also my flesh shall rest in hope: [10] because Thou wilt not leave my soul in hell, neither wilt Thou suffer Thine holy one to see corruption. [11] Thou hast made known to me the ways of life; Thou shalt make me full of joy with Thy countenance ...

Acts 2:25–28, 31. *Δαβὶδ γὰρ λέγει εἰς αὐτὸν, Προορώμην τὸν Κύριον ἐνώπιόν μου διὰ παντός· ὅτι ἐκ δεξιῶν μου ἐστὶν, ἵνα μὴ σαλευθῶ· [26] διὰ τοῦτο [d] εὐφράνθη ἡ καρδία μου, καὶ ἠγαλλιάσατο ἡ γλῶσσά μου· ἔτι δὲ καὶ ἡ σάρξ μου κατασκηνώσει ἐπ' ἐλπίδι· [27] ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχήν μου εἰς [e] ᾅδου, οὐδὲ δώσεις τὸν Ὅσιόν σου ἰδεῖν διαφθοράν. [28] ἐγνώρισάς μοι ὁδοὺς ζωῆς· πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου. --- [31] προϊδὼν ἐλάλησε περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ, ὅτι [f] οὐ [g] κατελείφθη [h] ἡ ψυχὴ αὐτοῦ εἰς ᾅδου, [i] οὐδὲ ἡ σὰρξ αὐτοῦ εἶδε διαφθοράν.*

For David speaketh concerning Him, I foresaw the Lord always before My face, for He is on My right hand, that I should not be moved: [26] therefore did My heart rejoice, and My tongue was glad; moreover also My flesh shall rest in hope: [27] because Thou wilt not leave My soul in hell, neither wilt Thou suffer Thine Holy One to see corruption. [28] Thou hast made known to Me the ways of life; Thou shalt make Me full of joy with Thy countenance. --- [31] He seeing this before, spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption.

Acts 13:34–37. Ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ νεκρῶν, μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθοράν, οὕτως εἴρηκεν [k] ... [35] διὸ καὶ ἐν ἑτέρῳ λέγει, Οὐ δώσεις τὸν Ὅσιόν σου ἰδεῖν διαφθοράν. [36] Δαβὶδ μὲν γὰρ ... ἐκοιμήθη ... καὶ εἶδε διαφθοράν· [37] ὃν δὲ ὁ Θεὸς ἤγειρεν, οὐκ εἶδε διαφθοράν.

And as concerning that He raised Him up from the dead, *now* no more to return to corruption, He said on this wise [k] ... [35] Wherefore He saith also in [l] another *psalm*, Thou shalt not suffer Thine Holy One to see corruption. [36] For David ... fell on sleep ... and saw corruption: [37] but He, whom God raised again, saw no corruption.

[a] ¶ Heb. *dwell confidently.* [b] εὐφράνθη. [c] ᾅδου. [d] ηὐφράνθη. [e] ᾅδην. [f] οὔτε. [g] ἐγκατελείφθη. [h] Om. ἡ ψυχὴ αὐτοῦ. G. and S. [i] οὔτε. [k] See Isa. 55:3, infra. [l] Or rather, *another* place.

Psa. 18 (LXX. 17): title (1), etc.[a] (257) 2 Sam. (LXX. 2 Ki.) 22:1, etc.

ביום הציל יהוה ... [1] אותו מכף כל איביו ... וקרן ישעי ... [3] --- ... ומן איבי אושע: --- [4] ... יצילני מאיבי עז [18] ומשנאי ...	... ἐν ἡμέρᾳ ᾗ ἐῤῥύσατο αὐτὸν Κύριος ἐκ χειρὸς πάντων τῶν ἐχθρῶν αὐτοῦ ... --- [2] ... καὶ κέρας σωτηρίας μου ... [3] ... καὶ ἐκ τῶν ἐχθρῶν μου σωθήσομαι. --- [17] ῥύσεταί με ἐξ ἐχθρῶν μου δυνατῶν, καὶ ἐκ τῶν μισούντων με ...	... ביום הציל יהוה אתו מכף כל איביו ... וקרן ישעי ... [3] --- ... ומאיבי אושע: --- [4] ... יצילני מאיבי עז [18] משנאי ...	... ἐν ἡ ἡμέρᾳ ἐξείλετο αὐτὸν Κύριος ἐκ χειρὸς πάντων τῶν ἐχθρῶν αὐτοῦ ... --- [3] ... καὶ κέρας σωτηρίας μου ... [4] ... καὶ ἐκ τῶν ἐχθρῶν μου σωθήσομαι. --- [18] ἐῤῥύσατό με ἐξ ἐχθρῶν μου ἰσχύος, ἐκ τῶν μισούντων με ...
...in the day *that* the LORD delivered him from the hand of all his enemies ... --- [2] ... and the horn of my salvation ... [3] ... so shall I be saved from mine enemies. --- [17] He delivered me from my strong enemy, and from them which hated me ...	... in the day that the Lord delivered him out of the hand of all his enemies ... --- [2] ... and the horn of my salvation ... [3] ... and I shall be saved from mine enemies. --- [17] He will deliver me from my mighty enemies, and from them that hate me ...	... in the day *that* the LORD had delivered him out of the hand of all his enemies ... --- [3] ... and the horn of my salvation ... [4] ... so shall I be saved from mine enemies. --- [18] He delivered me from my strong enemy, *and* from them that hated me ...	... in the day that the Lord rescued him out of the hand of all his enemies ... --- [3] ... and the horn of my salvation ... [4] ... and I shall be saved from mine enemies. --- [18] He delivered me from my strong enemies, from them that hated me ...

Luke 1:69–71, 74. — καὶ [b] ἤγειρε κέρας σωτηρίας ἡμῖν, ἐν τῷ [c] οἴκῳ Δαβὶδ τοῦ παιδὸς αὐτοῦ· [70] (καθὼς ἐλάλησε διὰ στόματος τῶν ἁγίων τῶν ἀπ᾽ αἰῶνος προφητῶν αὐτοῦ·) [71] σωτηρίαν ἐξ ἐχθρῶν ἡμῶν, καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς. --- [74] ... ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν ῥυσθέντας ...

— and (He) hath raised up an horn of salvation for us, in [c] the house of His servant David; [70] (as He spake by the mouth of

His holy prophets, which have been since the world began:) [71] that we should be saved from our enemies, and from the hand of all that hate us. --- [74] ... [d] that we being delivered out of the hand of our enemies ...

[a] See also ver. 48 (Heb. 49). [b] Comp. Psa. 132:17, ... שם אצמיח קרן לדוד *There will I make the horn of David to bud:* Ἐκεῖ ἐξανατελῶ κέρας τῷ Δαυίδ. [c] See 2 Sa. 7:26, *the house of Thy servant David.* [d] Comp. (e. g.) Jud. 2:18. Job 6:23. Psa. 31:15. 106:10. 107:2. Mic. 4:10.

Psa. 18:2. see Isa. 8:17.

Psa. 18 (LXX. 17):49 (50). (258) 2 Sam. (LXX. 2 Ki.) 22:50.

על כן אודך בגוים יהוה ולשמך אזמרה: [50]

[49] Therefore will I [a] give thanks unto Thee, O Lord, among the heathen, and sing praises unto Thy name.

Διὰ τοῦτο ἐξομολογήσομαί σοι ἐν ἔθνεσι, Κύριε, καὶ τῷ ὀνόματί σου ψαλῶ.

[49] Therefore I will confess to Thee among the [b] Gentiles, O Lord, and sing unto Thy name.

על כן אודך יהוה בגוים ולשמך אזמר:

Therefore I will give thanks unto Thee, O Lord, among the heathen, and I will sing praises unto Thy name.

Διὰ τοῦτο ἐξομολογήσομαί σοι Κύριε ἐν τοῖς ἔθνεσι, καὶ ἐν τῷ ὀνόματί σου ψαλῶ.

Therefore I will confess to Thee, O Lord, among the [b] Gentiles, and in Thy name will I sing.

Rom. 15:9. ... *καθὼς γέγραπται, Διὰ τοῦτο ἐξομολογήσομαί σοι ἐν ἔθνεσι, καὶ τῷ ὀνόματί σου ψαλῶ.*

... as it is written, For this cause I will confess to Thee among the Gentiles, and sing unto Thy name.

[a] ¶ Or, *confess.* [b] Or, *nations*, or, *heathen.*

Psa. 19:4 (5). (259) Psa. 18:4.

בכל הארץ יצא קום ובקצה תבל מליהם ... [5]

[4] Their [a] line is gone out through all the earth, and their words to the end of the world ...

Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν ...

Their [b] sound went into all the earth, and their words unto the ends of [c] the world ...

Rom. 10:18. *Ἀλλὰ λέγω, Μὴ οὐκ ἤκουσαν; μενοῦνγε, Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.*

But I say, Have they not heard? Yes verily, Their sound went into all the earth, and their words unto the ends of the world.

[a] ¶ Or, *Their rule*, or, *direction.* [b] Or, *voice.* [c] *The habitable world.*

Psa. 22:1 (2). (260) Psa. 21:1.

אלי אלי למה עזבתני ... [2]

[1] My God, my God, Why hast Thou forsaken me? ...

Ὁ Θεός, ὁ Θεός μου, πρόσχες μοι, ἱνατί ἐγκατέλιπές με; ...

O God, my God, attend to me; why hast Thou forsaken me? ...

‖Matt. 27:46. *Περὶ δὲ τὴν ἐννάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων, Ἠλί, Ἠλί, λαμὰ σαβαχθανί; τοῦτ' ἔστι, Θεέ μου, Θεέ μου, ἱνατί με ἐγκατέλιπες;*

And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, My God, why hast Thou forsaken Me?

‖Mark 15:34. *Καὶ τῇ ὥρᾳ τῇ ἐννάτῃ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων, Ἐλωΐ, Ἐλωΐ, [b] λαμμᾶ σαβαχθανί; ὅ ἐστι μεθερμηνευόμενον, Ὁ Θεός μου, ὁ Θεός μου, εἰς τί με ἐγκατέλιπες;*

And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, My God, why hast Thou forsaken Me?

[a] In the N.T. *σαβαχθανί*, i.e. שבקתני, a Chald. and Syr. word of the same import. [b] λιμᾶ.

Psa. 22:7, 8 (8, 9). (261)[a] Psa. 21:7, 8.

[8] כל ראי ילעיגו לי יפטירו בשפה יניעו ראש: [9] גל אל יהוה יפלטהו יצילהו כי חפץ בו:

Πάντες οἱ θεωροῦντές με ἐξεμυκτήρισάν με, ἐλάλησαν ἐν χείλεσιν, ἐκίνησαν κεφαλήν· [9] Ἤλπισεν ἐπὶ Κύριον· ῥυσάσθω αὐτὸν· σωσάτω αὐτόν, [e] ὅτι θέλει αὐτόν.

[7] All they that see me laugh me to scorn: they [b] shoot out the lip, they shake the head, *saying,* [8] He [c] trusted on the Lord *that* He would deliver him: let Him deliver him, [d] seeing He delighted in him.

All they that saw me mocked me; they spoke with *their* lips, they shook the head, *saying,* [9] He hoped in the Lord; let Him deliver him, let Him save him, for He desireth him.

‖Matt. 27:39, 43. *Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κινοῦντες τὰς κεφαλὰς αὐτῶν. --- [43] Πέποιθεν ἐπὶ τὸν Θεόν· ῥυσάσθω νῦν αὐτὸν, εἰ θέλει αὐτόν ...*

And they that passed by reviled Him, wagging their heads. --- [43] He trusted in God; let Him deliver Him now, if He will have Him ...

‖Mark 15:29. *Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κινοῦντες τὰς κεφαλὰς αὐτῶν ...*

And they that passed by railed on Him, wagging their heads ...

‖Luke 23:35. *Καὶ εἱστήκει ὁ λαὸς θεωρῶν. ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες [f] σὺν αὐτοῖς, κ.τ.λ.* [g]

And the people stood beholding. And the rulers also with them derided *Him*, etc.

[a] Compare Psa. 109:25, יניעון ראשם *they shaked their heads:* *ἐσάλευσαν κεφαλὰς αὐτῶν.* [b] ¶ Heb. *open.* [c] ¶ Heb. *He rolled* himself *on the Lord.* [d] ¶ Or, *if He delight in him.* [e] Two or three MSS. read *εἰ.* [f] Om. *σὺν αὐτοῖς* [g] Comp. several expressions in the respective contexts, particularly *σωσάτο ἑαυτὸν*, in Luke.

Psa. 22:18 (19). (262) Psa. 21:18.

יחלקו בגדי להם ועל לבושי יפילו גורל׃ [19]

[19] *Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.*

[18] They part my garments among them, and cast lots upon my vesture.

They parted my garments *among* themselves, and upon my vesture they cast [a] lots.

‖Matt. 27:35. ... *διεμερίσαντο τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον·* [b] *ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ προφήτου, Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.*
... and (they) parted His garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted My garments among them, and upon My vesture did they cast lots.

‖Mark 15:24. ... [c] *διεμέριζον τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτὰ, τίς τί ἄρῃ.*
... they parted His garments, casting lots upon them, what every man should take.

‖Luke 23:34. ... *διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ, ἔβαλον* [d] *κλῆρον.*
... And they parted His raiment, and cast lots.

‖John 19:24. ... *ἵνα ἡ γραφὴ πληρωθῇ ἡ λέγουσα, Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον ...*
... that the scripture might be fulfilled, which saith, They parted My raiment among them, and for My vesture they did cast lots ...

[a] Gr. *a lot*, or, *die*. [b] Griesbach and Scholz omit *ἵνα πληρωθῇ*, and all that follows. [c] *διαμερίζονται*. G and S. [d] *κλήρους*.

Psa. 22:22 (23). (263) Psa. 21:22.

אספרה שמך לאחי בתוך קהל אהללך׃ [23]

[23] *Διηγήσομαι τὸ ὄνομά σου τοῖς ἀδελφοῖς μου· ἐν μέσῳ ἐκκλησίας ὑμνήσω σε.*

[22] I will declare Thy name unto my brethren; in the midst of the congregation will I praise Thee.

I will declare Thy name unto my brethren; in the midst of the [a] church will I sing praise unto Thee.

Matt. 28:10.[b] ... *ὑπάγετε, ἀπαγγείλατε τοῖς ἀδελφοῖς μου* ...
... go tell My brethren ...

John 20:17. ... *πορεύου δὲ πρὸς τοὺς ἀδελφούς μου* ...
... but go to My brethren ...

Heb. 2:11, 12. ... *δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν,* [12] *λέγων, Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε.*
... for which cause He is not ashamed to call them brethren, [12] saying, I will declare Thy name unto My brethren, in the midst of the church will I sing praise unto Thee.

[a] Or, *congregation*. [b] Comp. Matt. 12:50, *the same is My brother*.

Psa. 22:28 (29). (264) Psa. 21:28.

... כי ליהוה המלוכה [29] *Ὅτι τοῦ Κυρίου ἡ βασιλεία ...*

[28] For the kingdom *is* the Lord's ... For the kingdom *is* the Lord's ...

Matt. 6:13. [a]*... ὅτι σοῦ ἐστιν ἡ βασιλεία ...*
... for Thine is the kingdom ...

[a] Griesbach and Scholz reject the doxology and *ἀμήν* from the Lord's prayer. See also No. 229, supra, and comp. Obad. 21, *the kingdom shall be the Lord's.*

Psa. 24:1. (265) Psa. 23:1.

... ליהוה הארץ ומלואה *Τοῦ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς ...*

The earth *is* the Lord's, and the fulness thereof ... The earth *is* the Lord's, and the fulness thereof ...

1 Cor. 10:26, 28. *— τοῦ γὰρ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς.* --- [28] ... [a]*τοῦ γὰρ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς.*
— for the earth *is* the Lord's, and the fulness thereof. --- [28] ... [a] for the earth *is* the Lord's, and the fulness thereof.

[a] Griesbach and Scholz omit this repetition of the passage.

Psa. 24:10. (266)[a] Psa. 23:10.

... יהיה צבאות הוא מלך הכבוד: ... *... Κύριος τῶν δυνάμεων, αὐτός ἐστιν οὗτος ὁ Βασιλεὺς τῆς δόξης.*

... The Lord of hosts, He *is* the King of glory. ... The Lord of hosts, He is this King of glory.

1 Cor. 2:8. *... τὸν Κύριον τῆς δόξης ...*
... the Lord of glory.

James 2:1. *... τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης.*
... of our Lord Jesus Christ, *the Lord* of glory ...

[a] See verses 7—10. Comp. Acts 7:2, *ὁ Θεὸς τῆς δόξης.*

Psa. 25:11. (267) Psa. 24:11.

... יהוה וסלחת לעוני ... *... Κύριε, καὶ [a] ἱλάσῃ τῇ ἁμαρτίᾳ μου ...*

...O Lord, pardon mine iniquity... ... also, O Lord, be merciful to my sin ...

Luke 18:13. *...Ὁ Θεὸς, ἱλάσθητί μοι τῷ ἁμαρτωλῷ.*
... God be merciful to me a sinner.

[a] Many copies read *ἱλάσθητι.*

Psa. 28:4. (268) Psa. 27:4.

... תן להם כפעלם *Δὸς αὐτοῖς κατὰ τὰ ἔργα αὐτῶν ...*

Give them according to their deeds ... Give them according to their works ...

REV. 2:23. ... *καὶ δώσω ὑμῖν* [a] *ἑκάστῳ κατὰ τὰ ἔργα ὑμῶν.*
... and I will give unto every one of you according to your works.

[a] As to *ἑκάστῳ*, see Psa. 62:12, infra.

PSA. 31:5 (6). (269) PSA. 30:5.

... בידך אפקיד רוחי [6] *Εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου ...*

[5] Into Thine hand I commit my spirit ... Into Thy hands I will commend my spirit ...

LUKE 23:46. ... *Πάτερ, εἰς χεῖράς σου* [a] *παραθήσομαι τὸ πνεῦμά μου ...*
... Father, into Thy hands I commend My spirit ...

[a] *παρατίθεμαι.*

PSA. 32:1, 2. (270) PSA. 31:1, 2.

... אשרי נשוי פשע כסוי חטאה׃ [2] אשרי אדם לא יחשב יהוה לו עון ... *Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι.* [2] *μακάριος ἀνὴρ ᾧ οὐ μὴ λογίσηται Κύριος ἁμαρτίαν ...*

Blessed *is he whose* transgression *is* forgiven, *whose* sin *is* covered. [2] Blessed *is* the man unto whom the LORD imputeth not iniquity ... Blessed *are they* whose iniquities are forgiven, and whose sins are covered. [2] Blessed *is* the man to whom the Lord will not impute sin ...

ROM. 4:6—8. — *καθάπερ καὶ Δαβὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου, ᾧ ὁ Θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων,* [7] *Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι.* [8] *μακάριος ἀνὴρ ᾧ οὐ μὴ λογίσηται Κύριος ἁμαρτίαν.*
— Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, *saying*, [7] Blessed *are* they whose iniquities are forgiven, and whose sins are covered. [8] Blessed *is* the man to whom the Lord will not impute sin.

PSA. 32:2. (271) [a] PSA. 31:2.

... ואין ברוחו רמיה׃ ... *... οὐδὲ ἐστιν ἐν τῷ στόματι αὐτοῦ δόλος.*

... and in whose spirit *there is* no guile. ... and in whose mouth there is no guile.

JOHN 1:47. *...Ἴδε ἀληθῶς Ἰσραηλίτης, ἐν ᾧ δόλος οὐκ ἔστι.*
... Behold an Israelite indeed, in whom is no guile.

[a] Compare Isa. 53:9, infra.

Psa. 33:6. (272) Psa. 32:6.

ברבר יהוה שמים נעשו ... Τῷ Λόγῳ [a] τοῦ Κυρίου οἱ οὐρανοὶ ἐστερεώθησαν ...

By the Word of the Lord were the heavens made ... By the Word of the Lord the heavens were established ...

John 1:1, 3. Ἐν [b] ἀρχῇ ἦν ὁ Λόγος ... --- [3] πάντα δι' αὐτοῦ ἐγένετο ...
In the beginning was the Word ... --- [3] All things were made by Him ...

Rev. 19:13. ... καὶ καλεῖται τὸ ὄνομα αὐτοῦ, Ὁ Λόγος τοῦ Θεοῦ.
... and His name is called, The Word of God.

[a] Numerous MSS. om. τοῦ Κυρίου. [b] Ἐν ἀρχῇ is from Gen. 1:1.

Psa. 34:3. see 1 Sam. 2:1.

Psa. 34:8 (9). (273) Psa. 33:8.

טעמו וראו כי טוב יהוה ... [9] Γεύσασθε καὶ ἴδετε ὅτι χρηστὸς ὁ Κύριος ...

[8] O taste and see that the Lord *is* good ... Taste and see that the Lord *is* [a] gracious ...

1 Pet. 2:3. — εἴπερ ἐγεύσασθε ὅτι [b] χρηστὸς ὁ Κύριος.
— if so be ye have tasted that the Lord *is* gracious.

[a] Or, *good.* [b] Some MSS. erroneously read Χριστὸς.

Psa. 34:12-16 (13-17). (274) Psa. 33:12-16.

[13] מי האיש החפץ חיים אהב ימים לראות טוב: [14] נצר לשונך מרע ושפתיך מדבר מרמה: [15] סור מרע ועשה טוב בקש שלום ורדפהו: [16] עיני יהוה אל צדיקים ואזניו אל שועתם: [17] פני יהוה בעשי רע ... Τίς ἐστιν ἄνθρωπος ὁ θέλων ζωὴν, ἀγαπῶν ἡμέρας ἰδεῖν ἀγαθάς; [13] παῦσον τὴν γλῶσσάν σου ἀπὸ κακοῦ, καὶ χείλη σου τοῦ μὴ λαλῆσαι δόλον. [14] ἔκκλινον ἀπὸ κακοῦ, καὶ ποίησον ἀγαθὸν, ζήτησον εἰρήνην, καὶ δίωξον αὐτήν. [15] Ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους, καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν· [16] πρόσωπον δὲ Κυρίου ἐπὶ ποιοῦντας κακὰ ...

[12] What man *is he that* desireth life, *and* loveth *many* days, that he may see good? [13] Keep thy tongue from evil, and thy lips from speaking guile. [14] Depart from evil, and do good; seek peace, and pursue it. [15] The eyes of the Lord *are* upon the righteous, and His ears *are open* unto their cry. [16] The face of the Lord *is* against them that do evil ... What man is he that desireth life, that loveth to see good days? [12] Refrain thy tongue from evil, and thy lips from speaking guile: [14] turn away from evil, and do good; seek peace, and pursue it. [15] The eyes of the Lord *are* upon the righteous, and his ears *are open* unto their prayers: [16] but the face of the Lord *is* against them that do evil ...

HEB. 12:14.[a] *Εἰρήνην διώκετε μετὰ πάντων ...*
Follow peace with all *men* ...

1 PET. 3:10-12. *Ὁ γὰρ θέλων ζωὴν ἀγαπᾶν, καὶ ἰδεῖν ἡμέρας ἀγαθὰς, παυσάτω τὴν γλῶσσαν* [b] *αὐτοῦ ἀπὸ κακοῦ, καὶ χείλη* [c] *αὐτοῦ τοῦ μὴ λαλῆσαι δόλον.* [11] *ἐκκλινάτω* [d] *ἀπὸ κακοῦ, καὶ ποιησάτω ἀγαθόν· ζητησάτω εἰρήνην, καὶ διωξάτω αὐτήν.* [12] *ὅτι* [e] *οἱ ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους, καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν· πρόσωπον δὲ Κυρίου ἐπὶ ποιοῦντας κακά.*
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: [11] Let him eschew evil, and do good; let him seek peace, and ensue it. [12] 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* [f] against them that do evil.

[a] Comp. 2 Tim. 2:22, *δίωκε δὲ ... εἰρήνην, κ.τ.λ., but follow ... peace*, etc. [b] Om. *αὐτοῦ*. [c] Om. *αὐτοῦ*. [d] Ad. *δὲ*. [e] Om. *οἱ*. S. [f] ¶ Gr. *upon*.

PSA. 34:20. see EXOD. 12:46.

PSA. 35:19. (275)[a] PSA. 34:19.

... שנאי חנם ... *... οἱ μισοῦντές με δωρεὰν ...*

... that hate me without a cause. ... that hate me [b] without a cause...

(PSA. 69:4 (5).) (PSA. 68:4.)

... שנאי חנם ...[5] *... οἱ μισοῦντές με δωρεάν ...*

[4] They that hate me without a cause... They ... that hate me [b] without a cause...

JOHN 15:25. *— ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν, Ὅτι ἐμίσησάν με δωρεάν.*
— but *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated Me without a cause.

[a] Comp. Psa. 38:19. 109:3. [b] Or, *for nothing*.

PSA. 35:23. (276) PSA. 34:23.

... אלהי ואדני ... *... ὁ Θεός μου καὶ ὁ Κύριός μου...*

... my God and my Lord. ... my God and my Lord.

JOHN 20:28. *...Ὁ Κύριός μου καὶ ὁ Θεός μου.*
... My Lord and my God.

PSA. 36:1. see PSA. 14:(13).

PSA. 37:11. (277) PSA. 36:11.

... וענוים ירשו ארץ *Οἱ δὲ πραεῖς κληρονομήσουσι γῆν ...*

But the meek shall inherit the earth ... But the meek shall inherit the earth ...

MATT. 5:5. *Μακάριοι οἱ πραεῖς· ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν.*
Blessed *are* the meek; for they shall inherit the earth.

PSA. 39:1 (2). (278) PSA. 38:1.

... אשמרה לפי מחסום ...[2] ... *ἐθέμην τῷ στόματί μου φυλακὴν* ...

[1] ... I will keep [a] my mouth with a bridle ... ... I set a watch upon my mouth ...

JAMES 1:26.[b] *Εἴ τις δοκεῖ θρῆσκος εἶναι ἐν ὑμῖν, μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ* ...
If any man among you seem to be religious, and bridleth not his tongue ...

[a] ¶ Heb. *a bridle*, or, *muzzle for my mouth.* [b] Comp. ch. 3:2, 3.

PSA. 40:6-8 (7-9). (279) PSA. 39:6-8.

זבח ומנחה לא חפצת אונים כרית לי עולה וחטאה לא שאלת: [7] אז אמרתי הנה באתי במגלת ספר כתוב עלי: [8] לעשות רצונך אלהי חפצתי ותורתך בתוך מעי:

Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι· ὁλοκαύτωμα καὶ περὶ ἁμαρτίας οὐκ [c] *ᾔτησας.* [7] *τότε εἶπον, Ἰδοὺ ἥκω· ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ·* [8] [d] *τοῦ ποιῆσαι τὸ θέλημά σου ὁ Θεός* [e] *μου ἠβουλήθην, καὶ τὸν νόμον σου ἐν μέσῳ τῆς καρδίας μου.*

[6] Sacrifice and offering Thou didst not desire; Mine ears hast Thou [a] opened: burnt-offering and sin-offering hast Thou not required. [7] Then said I, Lo, I come: in the volume of the book *it is* written of Me, [8] I delight to do Thy will, O My God: yea, Thy law *is* [b] within My heart.

Sacrifice and offering Thou desiredst not, but a body hast Thou prepared Me: whole-burnt-offerings and *sacrifices* for sin Thou didst not require. [7] Then said I, Lo, I come: in the volume of the book it is written of Me, I desire to do Thy will, O My God, and Thy law in the midst of My heart.

HEB. 10:5-10. *Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει, Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι·* [6] *ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας·* [7] *τότε εἶπον, Ἰδοὺ ἥκω· ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ· τοῦ ποιῆσαι, ὁ Θεὸς, τὸ θέλημά σου.* [8] *Ἀνώτερον λέγων, ὅτι Θυσίαν καὶ προσφορὰν καὶ ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας, οὐδὲ εὐδόκησας, (αἵτινες κατὰ τὸν νόμον προσφέρονται,)* [9] *τότε εἴρηκεν, Ἰδοὺ ἥκω τοῦ ποιῆσαι,* [f] *ὁ Θεὸς, τὸ θέλημά σου ...* [10] *ἐν ᾧ θελήματι ἡγιασμένοι ἐσμὲν διὰ τῆς προσφορᾶς τοῦ σώματος τοῦ Ἰησοῦ Χριστοῦ ἐφάπαξ.*

Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body [g] hast Thou prepared Me: [6] in burnt-offerings and *sacrifices* for sin Thou hast had no pleasure. [7] Then said I, Lo, I come (in the volume of the book it is written of Me,) to do Thy will, O God. [8] Above when He said, Sacrifice and offering and burnt-offerings and *offering* for sin Thou wouldest not, neither hadst pleasure *therein*; (which are offered by the law;) [9] then said He, Lo, I come to do Thy will, O God ... [10] By the which will we are sanctified, through the offering of the body of Jesus Christ once *for all*.

[a] ס Heb. *digged*. Exod. 21:6 [or, *prepared*]. [b] ס Heb. *in the midst of My bowels*. [c] Many MSS. read ἐζήτησας. [d] τοῦ π. ὁ Θ. τὸ θέλημά σου ἐβουλήθην. [e] Three MSS. om. μου. [f] Om. ὁ Θεὸς. G. and S. [g] ¶ Or, *Thou hast fitted Me*.

Psa. 41:4. (280)[a] Psa. 40:4.

... יהוה חנני ... ... *Κύριε ἐλέησόν με* ...

... Lord, be merciful unto me ... ... Lord, have mercy upon me ...

(Isa. 33:2.) (Esa. 33:2.)

... יהוה חננו *Κύριε ἐλέησον ἡμᾶς* ...

O Lord, be gracious unto us ... Lord, have mercy upon us ...

‖Mark 10:47, 48.[b] ...*Ὁ Υἱὸς Δαβὶδ, Ἰησοῦ, ἐλέησόν με.* [48] ...*Υἱὲ Δαβὶδ, ἐλέησόν με.*
... Jesus, *Thou* Son of David, have mercy on me. [48] ... *Thou* Son of David, have mercy on me.

Luke 16:24. ... *Πάτερ Ἀβραὰμ, ἐλέησόν με* ...
... Father Abraham, have mercy on me ...

Luke 17:13. ...*Ἰησοῦ Ἐπιστάτα, ἐλέησον ἡμᾶς.*
... Jesus, Master, have mercy on us.

‖Luke 18:38, 39.[b] ...*Ἰησοῦ, Υἱὲ Δαβὶδ, ἐλέησόν με.* [39] ...*Υἱὲ Δαβὶδ, ἐλέησόν με.*
... Jesus, *Thou* Son of David, have mercy on me. [39] ... *Thou* Son of David, have mercy on me.

[a] See also No. 248, and Psa. 123:3, infra. [b] Parallel with Matt. 20:30, 31, which is placed under Psa. 123:3, infra.

Psa. 41:9 (10). (281) Psa. 40:9.

אוכל לחמי הגדיל עלי עקב: ...[10] ... *ὁ ἐσθίων ἄρτους μου ἐμεγάλυνεν ἐπ' ἐμὲ πτερνισμόν.*

[9] ... [he] which did eat of my bread, hath [a] lifted up *his* heel against me. ... he that eateth my [b] bread, [c] lifted up *his* heel against me.

John 13:18. ... *ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ, Ὁ τρώγων [d] μετ' ἐμοῦ τὸν ἄρτον, ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ.*
... but that the scripture may be fulfilled, He that eateth bread with Me hath lifted up his heel against Me.

[a] ¶ Heb. *magnified*. [b] Gr. *loaves*. [c] Gr. *magnified*. [d] μου τὸν ἄρτον.

Psa. 44:22 (23). (282) Psa. 43:22.

כי עליך הורגנו כל היום נחשבנו כצאן טבחה׃ [23]

[22] Yea, for Thy sake are we killed all the day long; we are counted as sheep for the slaughter.

Ὅτι ἕνεκά σου θανατούμεθα ὅλην τὴν ἡμέραν, ἐλογίσθημεν ὡς πρόβατα σφαγῆς.

For, for thy sake we are killed all the day *long;* we [a] are accounted as sheep [b] for the slaughter.

Rom. 8:36. — (καθὼς γέγραπται, Ὅτι [c] ἕνεκά σου θανατούμεθα ὅλην τὴν ἡμέραν, ἐλογίσθημεν ὡς πρόβατα σφαγῆς.)

— (as it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter.)

[a] Gr. *were.* [b] Gr. *of slaughter.* [c] ἕνεκεν. G. and S.

Psa. 45:6, 7 (7, 8). (283) [a] Psa. 44:6, 7.

כסאך אלהים עולם ועד שבט מישר שבט מלכותך׃ [7] אהבת צדק ותשנא רשע על כן משחך אלהים אלהיך שמן ששון מחבריך׃ [8]

[6] Thy throne, O God, *is* for ever and ever: the sceptre of Thy kingdom *is* a right sceptre. [7] Thou lovest righteousness, and hatest wickedness: therefore [b] God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows.

Ὁ θρόνος σου ὁ Θεὸς εἰς [c] αἰῶνα αἰῶνος, ῥάβδος εὐθύτητος ἡ ῥάβδος τῆς βασιλείας σου. [7] ἠγάπησας δικαιοσύνην, καὶ ἐμίσησας ἀνομίαν· διὰ τοῦτο ἔχρισέ σε ὁ Θεὸς, ὁ Θεός σου, ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου.

Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of Thy kingdom. [7] Thou hast loved righteousness and hated iniquity; therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy [d] fellows.

Heb. 1:8, 9. — πρὸς δὲ τὸν Υἱὸν, Ὁ θρόνος σου, ὁ Θεὸς, εἰς τὸν αἰῶνα [e] τοῦ αἰῶνος· ῥάβδος εὐθύτητος ἡ ῥάβδος τῆς βασιλείας σου. [9] ἠγάπησας δικαιοσύνην, καὶ ἐμίσησας ἀνομίαν· διὰ τοῦτο ἔχρισέ σε ὁ Θεός, ὁ Θεός σου, ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου.

— But unto the Son, *He saith,* Thy throne, O God, *is* for ever and ever: a sceptre of [f] righteousness *is* the sceptre of Thy kingdom. [9] Thou hast loved righteousness, and hated iniquity; therefore God, *even* Thy God, hath anointed Thee with the oil of gladness above Thy fellows.

[a] Comp. Lam. 5:19. [b] ¶ Or, *O God.* [c] Many MSS. read τὸν αἰ. τοῦ αἰ. [d] Or, *companions.* [e] Om. τοῦ αἰῶνος. [f] ¶ Gr. *rightness,* or, *straightness.*

Psa. 46:4 (5). (284) [a] Psa. 45:4.

... עיר אלהים ... [5]

[4] ... the city of God ...

... τὴν πόλιν τοῦ Θεοῦ ...

... the city of God ...

(Psa. 48:1, 2 (2, 3).[b]	(Psa. 47:1, 2.)[b]
...[3] בעיר אלהינו הר קדשו : ...[2] הר ציון ...	... ἐν πόλει τοῦ Θεοῦ ἡμῶν, ἐν ὄρει ἁγίῳ αὐτοῦ. [2] ... ὄρη Σιὼν ...
[1] ... in the city of our God, *in* the mountain of His holiness. [2] ... mount Zion ...	... in the city of our God, in His holy mount. [2] ... mount Sion ...

(Psa. 87:3.)	(Psa. 86:3.)
... עיר האלהים ...	... ἡ πόλις τοῦ Θεοῦ ...
... O city of God ...	... O city of God ...

Heb. 12:22. — ἀλλὰ προσεληλύθατε Σιὼν ὄρει, καὶ πόλει Θεοῦ ζῶντος ...
— But ye are come unto mount Sion, and unto the city of the living God ...

Rev. 3:12.[c] ... καὶ τὸ ὄνομα τῆς πόλεως τοῦ Θεοῦ μου ...
... and the name of the city of My God ...

[a] Comp. Isa. 60:14, *The city of the Lord, the Zion of the Holy One of Israel.* [b] See also verse 8. [c] See Ezc. 48:35, infra.

Psa. 48:2 (3).	(285)	Psa. 47:2.
קרית מלך רב : ...[3]		... ἡ πόλις τοῦ Βασιλέως τοῦ μεγάλου.
[2] ... the city of the great King.		... the city of the great King.

Matt. 5:35. ... μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶ τοῦ μεγάλου Βασιλέως.
... neither by Jerusalem; for it is the city of the great King.

Psa. 50:14, 23.	see	Lev. 7:12.

Psa. 51:4 (6).	(286)	Psa. 50:4.
למען תצדק בדברך תזכה בשפטך ...[6]		... ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου, καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε.
[1] ... that Thou mightest be justified when Thou speakest, *and* be clear when Thou judgest.		... that Thou mightest be justified in Thy sayings, and mightest overcome when Thou art judged.

Rom. 3:4. ... καθὼς γέγραπται, Ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου, καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε.
... as it is written, That thou mightest be justified in Thy sayings, and mightest overcome when Thou art judged.

Psa. 53 (52).	see	Psa. 14 (13).

Psa. 55:22 (23).	(287)	Psa. 54:22.
השלך על יהוה יהבך והוא יכלכלך ...[a]		Ἐπίρριψον ἐπὶ Κύριον τὴν μέριμνάν σου, καὶ αὐτός σε διαθρέψει ...

[22] Cast thy [a] burden upon the LORD, and He shall sustain thee ...

Cast thy care upon the Lord, and He shall [b] sustain thee ...

1 PET. 5:7. — *πᾶσαν τὴν μέριμναν ὑμῶν ἐπιῤῥίψαντες ἐπ' αὐτὸν, ὅτι αὐτῷ μέλει περὶ ὑμῶν.*
— casting all your care upon Him, for He careth for you.

[a] ¶ Or, *gift* [or, *care*]. [b] Or, *nourish.*

PSA. 62:12 (13). (288) [a] PSA. 61:12.

... כי אתה תשלם לאיש כמעשהו: [13]

... *ὅτι σὺ ἀποδώσεις ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ.*

[12] ... for Thou renderest to every man according to his work.

... for Thou shalt render to every man according to his works.

(PROV. 24:12.)

... והשיב לאדם כפעלו:

(PROV. 24:12.)

... *ὃς ἀποδίδωσιν ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ.*

... and shall *not* He render to *every* man according to his works?

... who rendereth to every man according to his works.

MATT. 16:27. [b] ... *καὶ τότε ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ.*
... and then He shall reward every man according to his works.

ROM. 2:6. — *ὃς ἀποδώσει ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ.*
— who will render to every man according to his deeds.

1 COR. 3:8. [c] ... *ἕκαστος δὲ τὸν ἴδιον μισθὸν λήψεται κατὰ τὸν ἴδιον κόπον.*
... and every man shall receive his own reward according to his own labour.

2 TIM. 4:14. ... [d] *ἀποδῴη αὐτῷ ὁ Κύριος κατὰ τὰ ἔργα αὐτοῦ.*
... the Lord reward him according to his works.

REV. 2:23. ... *καὶ δώσω ὑμῖν ἑκάστῳ κατὰ τὰ ἔργα ὑμῶν.*
... and I will give unto every one of you according to your works.

REV. 20:12, 13. ... *καὶ ἐκρίθησαν οἱ νεκροὶ ... κατὰ τὰ ἔργα αὐτῶν.* [13] ... *καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν.*
... and the dead were judged ... according to their works. [13] ... and they were judged every man according to their works.

REV. 22:12. ... *ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον αὐτοῦ ἔσται.*
... to give every man according as his work shall be.

[a] See No. 268, supra, and comp. Jer. 17:10. 32:19; likewise 2 Cor. 11:15, *whose end shall be according to their works.* See also Jer. 50:29, infra, cited in Rev. 18:6. [b] Comp. Sirach 32 (Engl. 35):19, *ἕως ἀνταποδῷ ἀνθρώπῳ κατὰ τὰς πράξεις αὐτοῦ.* [c] Compare Wisdom 10:17, *Ἀπέδωκεν ὁσίοις μισθὸν κόπων αὐτῶν·* (*wisdom*) *rendered to the righteous a reward of their labours.* [d] ἀποδώσει. S.

PSA. 65:10 (11). (289) PSA. 64:10.

... תלמיה רוה נחת גדודה [11]

Τοὺς αὔλακας αὐτῆς μέθυσον, πλήθυνον τὰ γεννήματα αὐτῆς ...

[10] Thou waterest the ridges thereof abundantly: [a] Thou settlest the furrows thereof...

[b] Saturate the furrows thereof, multiply the fruits thereof...

2 Cor. 9:10. [c] ... καὶ [d] πληθύναι τὸν σπόρον ὑμῶν, καὶ [e] αὐξήσαι τὰ γεννήματα τῆς δικαιοσύνης ὑμῶν.

... and (may He) multiply your seed sown, and increase the fruits of your righteousness.

[a] ¶ Or, *Thou causest* rain *to descend* into *the furrows thereof.* [b] Lit. *Inebriate*, as the old Lat. [c] See Isa. 55:10, infra. [d] πληθυνεῖ. G. and S. [e] αὐξήσει. G. and S.

Psa. 68:18 (19). (290) Psa. 67:18.

[19] עלית למרום שבית שבי לקחת מתנות באדם ...

Ἀναβὰς εἰς ὕψος, ᾐχμαλώτευσας αἰχμαλωσίαν· [b] ἔλαβες δόματα ἐν [c] ἀνθρώπῳ ...

[18] Thou hast ascended on high, Thou hast led captivity captive: Thou hast received gifts[a] for man...

When Thou didst ascend on high, Thou didst lead captivity captive, Thou didst receive gifts[d] for men...

Eph. 4:8.[e] — διὸ λέγει, Ἀναβὰς εἰς [f] ὕψος [g] ᾐχμαλώτευσεν αἰχμαλωσίαν, [h] καὶ ἔδωκε δόματα τοῖς ἀνθρώποις.

— Wherefore He saith, When He ascended up on high, He led [i] captivity captive, and gave gifts unto men.

[a] ¶ Heb. *in the man.* [b] One or two copies read, ἔδωκεν δ. τοῖς ἀνθρώποις. [c] Many copies have ἀνθρώποις. [d] Gr. *in man.* [e] See verses 9–11, Τὸ δὲ, ἀνέβη ... ὁ ἀναβὰς, κ.τ.λ. Compare John 3:13. 6:62. [f] ὕψιος. G. [g] αἰχμαλωτεύσας· others, ᾐχμαλώτευσας. [h] Om. καὶ. [i] ¶ Or, *a multitude of captives.* [Comp. Judg. 5:12.]

Psa. 69:4. see Psa. 35:19.

Psa. 69:9 (10). (230) Psa. 68:9.

[10] כי קנאת ביתך אכלתני ...

Ὅτι ὁ ζῆλος τοῦ οἴκου σου κατέφαγέ με...

[9] For the zeal of Thine house hath eaten Me up...

For the zeal of Thine house hath eaten Me up...

John 2:17. Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ, ὅτι γεγραμμένον ἐστὶν, Ὁ ζῆλος τοῦ οἴκου σου [a] κατέφαγέ με.

And His disciples remembered that it was written, The zeal of Thine house hath eaten Me up.

[a] καταφάγεταί. G. and S.

Psa. 69:9 (10). (292) Psa. 68:9.

[10] וחרפות חורפיך נפלו עלי :

... καὶ οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε ἐπέπεσον ἐπ' ἐμέ.

[9] ... and the reproaches of them that reproached Thee are fallen upon Me.

... and the reproaches of them that reproached Thee fell upon Me.

Rom. 15:3. *Καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἤρεσεν, ἀλλὰ, καθὼς γέγραπται, Οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε, ἐπέπεσον ἐπ' ἐμέ.*

For even Christ pleased not Himself; but, as it is written, The reproaches of them that reproached Thee fell on Me.

Psa. 69:21 (22). (293) Psa. 68:21.

ויתנו בברותי ראש ולצמאי ישקוני חמץ׃ [22]

[21] They gave Me also gall for My meat; and in My thirst they gave Me vinegar to drink.

Καὶ ἔδωκαν εἰς τὸ βρῶμά μου χολὴν, καὶ εἰς τὴν δίψαν μου ἐπότισάν με ὄξος.

They gave *Me* also gall for My meat, and made Me drink vinegar for My thirst.

‖Matt. 27:34, 48. — *ἔδωκαν αὐτῷ πιεῖν* [a] *ὄξος μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ἤθελε πιεῖν.* --- [48] *καὶ εὐθέως δραμὼν εἷς ἐξ αὐτῶν, καὶ λαβὼν σπόγγον, πλήσας τε ὄξους, καὶ περιθεὶς καλάμῳ, ἐπότιζεν αὐτόν.*

[34] — they gave Him vinegar to drink mingled with gall: and when He had tasted *thereof,* He would not drink. --- [48] And straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave Him to drink.

‖Mark 15:23, 36. *Καὶ ἐδίδουν αὐτῷ πιεῖν ἐσμυρνισμένον οἶνον, ὁ δὲ οὐκ ἔλαβε.* --- [36] *δραμὼν δὲ εἷς, καὶ γεμίσας σπόγγον ὄξους, περιθείς τε καλάμῳ, ἐπότιζεν αὐτὸν ...*

And they gave Him to drink wine mingled with myrrh, but He received *it* not. --- [36] And one ran, and filled a sponge full of vinegar, and put *it* on a reed, and gave Him to drink ...

‖Luke 23:36. *Ἐνέπαιζον δὲ αὐτῷ καὶ οἱ στρατιῶται, προσερχόμενοι καὶ ὄξος προσφέροντες αὐτῷ.*

And the soldiers also mocked Him, coming to Him, and offering Him vinegar.

‖John 19:28–30. *... λέγει, Διψῶ.* [29] *σκεῦος οὖν ἔκειτο ὄξους μεστόν· οἱ δὲ, πλήσαντες σπόγγον ὄξους, καὶ ὑσσώπῳ περιθέντες, προσήνεγκαν αὐτοῦ τῷ στόματι.* [30] *ὅτε οὖν ἔλαβε τὸ ὄξος ὁ Ἰησοῦς, εἶπε, Τετέλεσται ...*

... (Jesus) saith, I thirst. [29] Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to His mouth. [30] When Jesus therefore had received the vinegar, He saith, It is finished ...

[a] *οἶνον.*

Psa. 69:22, 23 (23, 24). (294) Psa. 68:22, 23.

יהי שלחנם לפניהם לפח [23]

Γενηθήτω ἡ τράπεζα αὐτῶν [a] *ἐνώπιον αὐτῶν εἰς παγίδα, καὶ εἰς*

ולשלומים למוקש׃ [21] תחשכנה עיניהם מראות ומתניהם תמיד המעד׃

[22] Let their table become a snare before them: and *that which should have been* for *their* welfare, *let it become* a trap. [23] Let their eyes be darkened, that they see not; and make their loins continually to shake.

[b] *ἀνταπόδοσιν καὶ εἰς σκάνδαλον.* [23] *σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ τὸν νῶτοι αὐτῶν διαπαντὸς σύγκαμψον.*

Let their table before them become a snare, and a recompense, and a stumbling-block. [23] Let their eyes be darkened, that they may not see, and bow down their back alway.

Rom. 11:9, 10. *Καὶ Δαβὶδ λέγει, Γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν καὶ εἰς σκάνδαλον, καὶ εἰς ἀνταπόδομα αὐτοῖς· [10] σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ τὸν νῶτον αὐτῶν διαπαντὸς σύγκαμψον.*

And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them: [10] let their eyes be darkened, that they may not see, and bow down their back alway.

[a] Om. *ἐνώπιον αὐτῶν.* [b] *θήραν*· others, *ἀνταπόδομα.*

Psa. 69:25 (26). (295) Psa. 68:25.

תהי טירתם נשמה באהליהם אל יהי ישב׃ [26]

Γενηθήτω ἡ ἔπαυλις αὐτῶν ἠρημωμένη, καὶ ἐν τοῖς σκηνώμασιν αὐτῶν μὴ ἔστω ὁ κατοικῶν.

[25] Let [a] their habitation be desolate, *and* [b] let none dwell in their tents.

Let their habitation be made desolate, and let there be no dweller in their tents.

Matt. 23:38.[c] *Ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος.*

Behold, your house is left unto you desolate.

Luke 13:35.[c] *Ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν* [d] *ἔρημος ...*

Behold, your house is left unto you desolate ...

Acts 1:16, 20. *Ἄνδρες ἀδελφοὶ, ἔδει πληρωθῆναι τὴν γραφὴν* [e] *ταύτην, ἣν προεῖπε τὸ Πνεῦμα τὸ ἅγιον διὰ στόματος Δαβὶδ, περὶ Ἰούδα ... --- [20] γέγραπται γὰρ ἐν βίβλῳ Ψαλμῶν, Γενηθήτω ἡ ἔπαυλις αὐτοῦ ἔρημος, καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ ...* [f]

Men *and* brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas ... --- [20] For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein ... [f]

[a] ¶ Heb. *their palace.* [b] ¶ Heb. *Let there not be a dweller.* [c] Perhaps these two passages refer to Jer. 22:5. See also 2 Esdr. 1:33. [d] Om. *ἔρημος.* G. and S. [e] Om. *ταύτην.* [f] For the rest see Psa. 109:8, infra.

Psa. 69:28 (29). (296) Psa. 68:28.

... יִמָּחוּ מִסֵּפֶר חַיִּים [29] Ἐξαλειφθήτωσαν ἐκ βίβλου ζώντων ...

[28] Let them be blotted out of the book of the living ... Let them be blotted out of the book of the living ...

Phil. 4:3. ... ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς.
... whose names *are* in the book of life.

Rev. 3:5.[a] ... καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς ...
... and I will not blot out his name out of the book of life ...

Rev. 13:8. ... ὧν οὐ γέγραπται [b] τὰ ὀνόματα ἐν τῇ βίβλῳ τῆς ζωῆς τοῦ Ἀρνίου ἐσφαγμένου, ἀπὸ καταβολῆς κόσμου.
... whose names are not [c] written in the book of life of the Lamb slain, from the foundation of the world.

Rev. 17:8. ... ὧν οὐ γέγραπται [d] τὰ ὀνόματα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου ...
... whose names were not written in the book of life from the foundation of the world ...

Rev. 20:12, 15. ... καὶ βιβλίον ἄλλο ἠνεῴχθη, ὅ ἐστι τῆς ζωῆς ... --- [15] καὶ εἴ τις οὐχ εὑρέθη ἐν [c] τῇ βίβλῳ τῆς ζωῆς γεγραμμένος, ἐκβλήθη εἰς τὴν λίμνην τοῦ πυρός.
... and another book was [f] opened, which is *the book* of life ... --- [15] And whosoever was not [c] found written in the book of life was cast into the lake of fire.

Rev. 21:27. ... εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ Ἀρνίου.
... but they which are written in the Lamb's book of life.

Rev. 22:19. ... ἀφαιρήσει ὁ Θεὸς τὸ μέρος αὐτοῦ ἀπὸ [g] βίβλου τῆς ζωῆς ...
... God shall take away his part [h] out of the book of life ...

[a] Comp. No. 113, supra. [b] *τὸ ὄνομα ἐν τῷ βιβλίῳ.* G. and S. [c] See Dan. 12:1, inf
[d] *τὸ ὄνομα.* S. [e] *τῷ βιβλίῳ.* [f] See Dan. 7:10, infra. [g] *τοῦ ξύλου.* G. and S
See No. 6, supra. [h] ¶ Or, *from the tree of life.*

Psa. 78:2. (297)[a] Psa. 77:2.

אֶפְתְּחָה בְמָשָׁל פִּי אַבִּיעָה חִידוֹת מִנִּי קֶדֶם׃ Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, φθέγξομαι προβλήματα ἀπ' ἀρχῆς.

I will open My mouth in a parable; I will utter dark sayings of old. I will open My mouth in parables; I will utter things *which have been* hidden from the beginning.

Matt. 13:35. — ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος, Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου· ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου.
— that it might be fulfilled which was spoken by the prophet,

saying, I will open My mouth in parables; I will utter things which have been kept secret from the foundation of the world.

[a] Compare Psa. 49:4. Also, Rom. 16:25, 26. 1 Cor. 2:7. Eph. 3:9. and Col. 1:26 (*the mystery*, etc.).

Psa. 78:8. (298)[a] Psa. 77:8.

... דור סורר ... ... *γενεὰ σκολιὰ* ...

... a stubborn .. generation ... ... a crooked .. generation ...

Acts 2:40. ... *Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης.*
... Save yourselves from this untoward generation.

[a] See No. 184, supra.

Psa. 78:24. see Exod. 16:4, 15.

Psa. 78:31. (299) Psa. 77:31.

... ואף אלהים עלה בהם — — *καὶ ὀργὴ τοῦ Θεοῦ ἀνέβη ἐπ' αὐτοὺς* ...

— the wrath of God came upon them ... — then the wrath of God arose against them ...

John 3:36. ... *ἀλλ' ἡ ὀργὴ τοῦ Θεοῦ* [a] *μένει ἐπ' αὐτόν.*
... but the wrath of God abideth on him.

Eph. 5:6. ... *διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.*
... for because of these things cometh the wrath of God upon the children of [b] disobedience.

Col. 3:6. — *δι' ἃ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.*
— for which things' sake the wrath of God cometh on the children of disobedience.

[a] *μενεῖ.* [b] ¶ Or, *unbelief.*

Psa. 78:37. (300) Psa. 77:37.

... ולבם לא נכון עמו *Ἡ δὲ καρδία αὐτῶν οὐκ εὐθεῖα μετ' αὐτοῦ* ...

For their heart was not right with Him ... For their heart *was* not right with Him ...

Acts 8:21. ... *ἡ γὰρ καρδία σου οὐκ ἔστιν εὐθεῖα ἐνώπιον τοῦ Θεοῦ.*
... for thy heart is not right in the sight of God.

Psa. 78:60. (301)[a] Psa. 77:60.

ויטש משכן שלו אהל שכן באדם׃ *Καὶ ἀπώσατο τὴν σκηνὴν Σηλὼμ, σκήνωμα αὐτοῦ οὗ κατεσκήνωσεν ἐν ἀνθρώποις.*

— so that He forsook the tabernacle of Shiloh, the tent *which* He placed among men.

And He forsook the tent of Selom, His tabernacle where He dwelt among men.

Rev. 21:3.[b] ...Ἰδοὺ ἡ σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν...

... Behold, the tabernacle of God *is* with men, and He [a] will dwell with them ...

[a] Comp. Psa. 68:18. Eze. 37:26. [b] Comp. No. 131, supra.

Psa. 82:2. see Lev. 19:15.

Psa. 79:6. (302) Psa. 78:6.

שפך חמתך אל הגוים אשר לא ידעוך ...

Ἔκχεον τὴν ὀργήν σου ἐπὶ ἔθνη τὰ μὴ ἐπεγνωκότα σε...

Pour out Thy wrath upon the heathen that have not known Thee ...

Pour out Thy wrath upon the heathen that have not known Thee ...

(Jer. 10:25.) (Jer. 10:25.)

שפך חמתך על הגוים אשר לא ידעוך ...

Ἔκχεον τὸν θυμόν σου ἐπὶ ἔθνη τὰ μὴ εἰδότα σε ...

Pour out Thy fury upon the heathen that know Thee not ...

Pour out Thy fury upon the heathen that know Thee not ...

1 Thess. 4:5. ... καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδότα τὸν Θεόν.

... even as the Gentiles which know not God.

Psa. 82:6. (303) Psa. 81:6.

אני אמרתי אלהים אתם ...

Ἐγὼ εἶπα, Θεοί ἐστε...

I have said, Ye *are* gods ... I said, Ye are gods ...

John 10:34, 35. ... Οὐκ ἔστι γεγραμμένον ἐν τῷ νόμῳ ὑμῶν, Ἐγὼ εἶπα, Θεοί ἐστε; [35] Εἰ ἐκείνους εἶπε θεοὺς, πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο, (καὶ οὐ δύναται λυθῆναι ἡ γραφή)—

... Is it not written in your law, I said, Ye are gods? [35] If He called them gods, unto whom the word of God came, (and the scripture cannot be broken;)—

Psa. 82:6. (304)[a] Psa. 81:6.

... ובני עליון כלכם :

... καὶ υἱοὶ Ὑψίστου πάντες.

... and all of you *are* children of the Most High.

... and *ye are* all children of the Highest.

LUKE 6:35. ... καὶ ἔσεσθε υἱοὶ [b] τοῦ Ὑψίστου ...
... and ye shall be the children of the Highest ...

[a] Comp Sirach 4:10, καὶ ἔσῃ ὡς υἱὸς Ὑψίστου· *so shalt thou be as the son of the Most High*; also Luke 1:32, καὶ Υἱὸς Ὑψίστου κληθήσεται· (*He*) *shall be called the Son of the Highest.* [b] Om. τοῦ. G. and S.

Psa. 86:9, 10. (305) Psa. 85:9, 10.

כל גוים אשר עשית יבואו וישתחוו לפניך אדני ויכבדו לשמך : [10] כי גדול אתה ועשה נפלאות אתה אלהים לבדך :

Πάντα τὰ ἔθνη ὅσα ἐποίησας ἥξουσι, καὶ προσκυνήσουσιν ἐνωπιόν σου Κύριε, καὶ δοξάσουσι τὸ ὄνομά σου· [10] ὅτι μέγας εἶ σὺ, καὶ ποιῶν θαυμάσια· σὺ εἶ ὁ Θεὸς μόνος [a] ὁ μέγας.

All nations whom Thou hast made shall come and worship before Thee, O LORD; and shall glorify Thy name. [10] For Thou *art* great, and doest wondrous things: Thou *art* God alone.

All nations whom Thou hast made shall come, and shall worship before Thee, O Lord, and shall glorify Thy name: [10] for Thou art great, and [b] doest wondrous things: Thou art the only *and* the great God.

REV. 15:4. [c] Τίς οὐ μὴ φοβηθῇ σε, Κύριε, καὶ [d] δοξάσῃ τὸ ὄνομά σου; ὅτι μόνος [e] ὅσιος· ὅτι [f] πάντα τὰ ἔθνη ἥξουσι, καὶ προσκυνήσουσιν ἐνώπιόν σου· ὅτι τὰ δικαιώματά σου ἐφανερώθησαν.

Who shall not fear Thee, O Lord, and glorify Thy name? for *Thou* only *art* holy: for [g] all nations shall come and worship before Thee; for Thy judgments are made manifest.

[a] Many MSS. om. ὁ μέγας. [b] Gr. *doing.* [c] See Jer. 10:7, inf. [d] δοξάσει. [e] ἅγιος, or, ἁ. εἶ. [f] πάντες ἥξουσι. [g] Comp. Isa. 66:23.

Psa. 87:3. see Psa. 46:4.

Psa. 89:20 (21). (306) Psa. 88:20.

... מצאתי דוד עבדי [21]

Εὗρον Δαυὶδ τὸν δοῦλόν μου ...

[20] I have found David My servant ... I have found David My servant ...

ACTS 13:22. ... ᾧ καὶ εἶπε μαρτυρήσας. Εὗρον Δαβὶδ τὸν τοῦ Ἰεσσαὶ ...
... to whom also He gave testimony, and said, I have found David the *son* of Jesse ...[a]

[a] For the rest see No. 210, supra.

Psa. 89:36 (37). (307) [a] Psa. 88:36.

... זרעו לעולם יהיה [36]

Τὸ σπέρμα αὐτοῦ εἰς τὸν αἰῶνα [b] μενεῖ ...

[36] His seed shall endure for ever... His seed shall abide for ever ...

JOHN 12:34. ... Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου, ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα ...
... We have heard out of the law that Christ abideth for ever ...

[a] Compare Isa. 9:7, מעתה ועד עולם, *from henceforth even for ever*; ἀπὸ τοῦ νῦν καὶ εἰς τὸν αἰῶνα. [b] Many MSS. μένει.

Psa. 89:37 (38). (308) Psa. 88:37.

... ועד בשחק נאמן ... [38] ...καὶ ὁ μάρτυς ἐν οὐρανῷ πιστός...

[37] ...and *as* a faithful witness in heaven ... ... and *as* the faithful witness in heaven ...

Rev. 1:5. — καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστὸς ...
— and from Jesus Christ, *who is* the faithful witness ...

Rev. 3:14. ... ὁ Ἀμήν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινὸς ...
... the Amen, the faithful and true witness ...

Psa. 89:48 (49). (309)[a] Psa. 88:48.

... מי גבר יחיה ולא יראה מות [49] Τίς ἐστιν ἄνθρωπος, ὃς ζήσεται καὶ οὐκ ὄψεται θάνατον; ...

[48] What man *is he that* liveth, and shall not see death? ... What man is there who shall live and not see death? ...

Luke 2:26. ... μὴ ἰδεῖν θάνατον ...
... that he should not see death ...

John 8:51. ... ἐάν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.
... If a man keep My saying, he shall never [b] see death.

Heb. 11:5. ... τοῦ μὴ ἰδεῖν θάνατον ...
... that he should not see death ...

[a] Comp. John 3:36, οὐκ ὄψεται ζωήν. [b] In verse 52, *taste of death.*

Psa. 89:52 (53). (310)[a] Psa. 88:52.

ברוך יהוה לעולם אמן ואמן: [53] Εὐλογητὸς Κύριος εἰς τὸν αἰῶνα. γένοιτο, γένοιτο.

[52] Blessed *be* the Lord for evermore. Amen, and Amen. Blessed *be* the Lord for ever. *So* be it, *so* be it.

Rom. 1:25. ... παρὰ τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας. ἀμήν.
... more than the Creator, who is blessed for ever. Amen.

Rom. 9:5. ... καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα, ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. ἀμήν.
... and of whom as concerning the flesh Christ *came,* [b] who is over all, God blessed for ever. Amen.

2 Cor. 11:31. Ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ οἶδεν, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας ...
The God and Father of our Lord Jesus Christ, [c] which is blessed for evermore, knoweth ...

[a] Compare Psa. 41:13, and 72:18, 19. [b] Or, THE BEING *over all* (see No. 70, supra).
[c] Or, THE BEING *who is blessed.*

Psa. 90:4. (311)[a] Psa. 89:4.

כי אלף שנים בעיניך כיום אתמול ...

For a thousand years in Thy sight *are but* as yesterday [b] when it is past ...

Ὅτι χίλια ἔτη ἐν ὀφθαλμοῖς σου, ὡς [c] ἡ ἡμέρα ἡ ἐχθὲς ἥτις διῆλθε ...

For a thousand years in Thine eyes *are* as the yesterday which has passed away ...

2 Pet. 3:8. ... ὅτι μία ἡμέρα παρὰ Κυρίῳ ὡς χίλια ἔτη, καὶ χίλια ἔτη ὡς ἡμέρα μία.

... that one day *is* with the Lord as a thousand years, and a thousand years as one day.

[a] Compare Rev. 20:2, etc., χίλια ἔτη. Comp. also Sirach 18:10. [b] ☜ Or, *when He hath passed* them. [c] Om. ἡ.

Psa. 91:11, 12. (312) Psa. 90:11, 12.

כי מלאכיו יצוה לך לשמרך בכל דרכיך: [12] על כפים ישאונך פן תגוף באבן רגלך:

For He shall give His angels charge over Thee, to keep thee in all thy ways. [12] They shall bear thee up in *their* hands, lest thou dash thy foot against a stone.

Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυλάξαι σε ἐν πάσαις ταῖς ὁδοῖς σου. [12] [a] ἐπὶ χειρῶν ἀροῦσί σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.

For He shall give charge unto His angels concerning thee, to keep thee in all thy ways. [12] In *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

‖Matt. 4:6. ... γέγραπται γὰρ, Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, καὶ ἐπὶ χειρῶν ἀροῦσί σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.

... for it is written, 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.

‖Luke 4:10, 11. — γέγραπται γὰρ, Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυλάξαι σε· [11] καὶ [b] ὅτι ἐπὶ χειρῶν ἀροῦσί σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.

— for it is written, He shall give His angels charge over Thee, to keep Thee: [11] and in *their* hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone.

[a] Ad. καί. One MS. [b] Om. ὅτι.

Psa. 93:4. (313) Psa. 92:4.

מקלות מים רבים ...

... than the noise of many waters ...

— ἀπὸ φωνῶν ὑδάτων πολλῶν ...

— than the voices of many waters ...

(Eze. 1:24.)

... כקול מים רבים ...

... like the noise of great waters ...

(Ieze. 1:24.)

... ὡς φωνὴν ὕδατος πολλοῦ ...

... as the voice of much water ...

(Eze. 43:2.)

... וקולו כקול מים רבים ...

... and His voice *was* like a noise of many waters ...

(Ieze. 43:2.)

... καὶ φωνὴ τῆς παρεμβολῆς ὡς φωνὴ διπλασιαζόντων πολλῶν ...

... and the voice of the camp *was* as the voice of many redoubling *their shouts* ...

Rev. 1:15. ... καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν.
... and His voice as the sound of many waters.

Rev. 14:2. Καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν ...
And I heard a voice from heaven, as the voice of many waters ...

Rev. 19:6. Καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ, καὶ ὡς φωνὴν ὑδάτων πολλῶν ...
And I heard as it were the voice of a great multitude, and as the voice of many waters ...

[a] Lit. *from*.

Psa. 94:11. (314) Psa. 93:11.

יהוה ידע מחשבות אדם כי המה הבל :

Κύριος γινώσκει τοὺς διαλογισμοὺς τῶν ἀνθρώπων, ὅτι εἰσὶ μάταιοι.

The Lord knoweth the thoughts of man, that they *are* vanity.

The Lord knoweth the thoughts of men, that they are vain.

1 Cor. 3:20. — καὶ πάλιν, Κύριος γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν, ὅτι εἰσὶ μάταιοι.
— and again, The Lord knoweth the thoughts of the wise, that they are vain.

Psa. 94:14. see 1 Sam. 12:22.

Psa. 95:7-11. (315) Psa. 94:7-11.

... היום אם בקלו תשמעו : [8] אל תקשו לבבכם כמריבה כיום מסה במדבר : [9] אשר נסוני אבותיכם בחנוני גם ראו פעלי : [10] ארבעים שנה אקוט בדור ואמר עם תעי לבב הם והם לא ידעו דרכי :

... Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, [8] μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ, κατὰ τὴν ἡμέραν τοῦ [c] πικρασμοῦ ἐν τῇ ἐρήμῳ, [9] οὗ ἐπείρασάν με οἱ πατέρες ὑμῶν, ἐδοκίμασαν,[d] καὶ εἶδον τὰ ἔργα μου. [10] τεσσαράκοντα ἔτη προσώχθισα τῇ γενεᾷ ἐκείνῃ, καὶ [e] εἶπα, Ἀεὶ πλανῶνται τῇ καρδίᾳ, [f] καὶ αὐτοὶ

11 אשר נשבעתי באפי אם יבאון
אל מנוחתי׃

... To-day if ye will hear His voice, 8 harden not your heart, as in the [a] provocation, *and* as *in* the day of temptation in the wilderness: 9 when your fathers tempted Me, proved Me, and saw My work. 10 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: 11 unto whom I sware in My wrath, [b] that they should not enter into My rest.

οὐκ ἔγνωσαν τὰς ὁδούς μου. 11 ὡς ὤμοσα ἐν τῇ ὀργῇ μου, Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.

... To-day if ye will hear His voice, 8 harden not your hearts, as in the [g] provocation, according to the day of [h] anger in the wilderness, 9 where your fathers tempted Me, proved *Me,* and saw My works. 10 Forty years was I grieved with that generation, and I said, They do alway err in *their* heart, and they have not known My ways. 11 So I sware in My wrath, [i] They shall not enter into My rest.

Heb. 3:7, &c. Διὸ (καθὼς λέγει τὸ Πνεῦμα τὸ Ἅγιον, Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, 8 μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ, κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ, 9 οὗ [k] ἐπείρασάν με οἱ πατέρες ὑμῶν, ἐδοκίμασάν με, καὶ εἶδον τὰ [l] ἔργα μου τεσσαράκοντα ἔτη. 10 διὸ προσώχθισα τῇ γενεᾷ [m] ἐκείνῃ, καὶ [n] εἶπον, Ἀεὶ πλανῶνται τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδούς μου· 11 ὡς ὤμοσα ἐν τῇ ὀργῇ μου, Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.) 12 βλέπετε ... 13 ... ἄχρις οὗ τὸ σήμερον καλεῖται, κ.τ.λ. --- 15 — ἐν τῷ λέγεσθαι, Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ. --- 17 τίσι δὲ προσώχθισε τεσσαράκοντα ἔτη; ... 18 τίσι δὲ ὤμοσε μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ ...; ---

4:1. Φοβηθῶμεν οὖν μή ποτε καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ, κ.τ.λ. --- 3 εἰσερχόμεθα γὰρ εἰς τὴν κατάπαυσιν οἱ πιστεύσαντες, καθὼς εἴρηκεν, Ὡς ὤμοσα ἐν τῇ ὀργῇ μου, Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου ... [4] Εἴρηκε γάρ που περὶ τῆς ἑβδόμης οὕτω" ... [5] καὶ ἐν τούτῳ πάλιν, Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου. --- [7] πάλιν τινὰ ὁρίζει ἡμέραν, Σήμερον, ἐν Δαβὶδ λέγων, μετὰ τοσοῦτον χρόνον· καθὼς [p] εἴρηται, Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν. --- [10] ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ ... 11 Σπουδάσωμεν οὖν εἰσελθεῖν εἰς ἐκείνην τὴν κατάπαυσιν ...

3:7. Wherefore (as the Holy Ghost saith, To-day if ye will hear His voice, 8 harden not your hearts, as in the provocation, in the day of temptation in the wilderness; 9 when your fathers tempted Me, proved Me, and saw My works forty years. 10 Wherefore I was grieved with that generation, and said, They do alway err in *their* heart; and they have not known My ways. 11 So I sware in My wrath, [q] They shall not enter into My rest.)

[12] take heed, etc. [13] ... while it is called To-day, etc. --- [15] — while it is said, To-day if ye will hear His voice, harden not your hearts, as in the provocation. [r] --- [17] But with whom was He grieved forty years? ... [18] And to whom sware He that they should not enter into His rest ...? ---

4:1. Let us therefore fear, lest, a promise being left *us* of entering into His rest, etc. --- [3] For we which have believed do enter into rest, as He said, As I have sworn in My wrath, If they shall enter into My rest ... [4] For He spake in a certain place of the seventh *day* on this wise [o] ... [5] and in this *place* again, If they shall enter into My rest. --- [7] Again, He limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day if ye will hear His voice, harden not your hearts. --- [10] For he that is entered into His rest ... [11] Let us labour therefore to enter into that rest ...

[a] ¶ Heb. *contention.* [b] ¶ Heb. *If they enter*, etc. [c] Many MSS. read *πειρασμοῦ.* [d] Ad. *με.* Ald. Compl. and many MSS. [e] *εἶπον.* Many MSS. [f] *αὐτοὶ δὲ.* Many MSS. [g] Or, *embittering.* [h] Or, *bitterness.* [i] Gr. *If they shall enter.* [k] *ἐπείρασαν οἱ πατέρες ὑμῶν ἐν δοκιμασίᾳ, καὶ εἶδον.* [l] *ἔργα μου. Τεσσ. ἔτη. προσ.* [m] *ταύτῃ.* [n] *εἶπα.* [o] See No. 4, supra. [p] *προείρηται.* [q] ¶ Gr. *If they shall enter.* [r] See some words in verses 16, 19, and ch. 4:6, 8.

Psa. 96:9. (316) Psa. 95:9.

חילו מפניו כל הארץ: ... ... *σαλευθήτω ἀπὸ προσώπου αὐτοῦ πᾶσα ἡ γῆ.*

... fear before Him, all the earth. ... let all the earth tremble [a] at His presence.

(Psa. 114:7.) (Psa. 113:7.)

מלפני אדון חולי ארץ ... *Ἀπὸ προσώπου Κυρίου ἐσαλεύθη ἡ γῆ ...*

Tremble, thou earth, at the presence of the Lord ... At the presence of the Lord the earth trembled ...

Rev. 20:11. *... οὗ ἀπὸ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανὸς ...*
... from whose face the earth and the heaven fled away ...

[a] Lit. *from His face.*

Psa. 96:13. see Psa. 9:8.

Psa. 97:7. see Deut. 32:43 (No. 192).

Psa. 98:3. (317) Psa. 97:3.

זכר חסדו ואמונתו לבית ישראל... [a] *Ἐμνήσθη τοῦ ἐλέους αὐτοῦ τῷ Ἰακὼβ, καὶ τῆς ἀληθείας αὐτοῦ τῷ οἴκῳ Ἰσραήλ ...*

He hath remembered His mercy He hath remembered His mercy

and His truth toward the house of Israel ...

unto Jacob, and His truth to the house of Israel ...

LUKE 1:54.[b] ... *μνησθῆναι ἐλέους.*
... in remembrance of *His* mercy.

[a] *Μνησθῆτι.* [b] Comp. verse 72.

PSA. 98:3. (318)[a] PSA. 97:3.

... ראו כל אפסי ארץ את ישועת אלהינו :

... *εἴδοσαν πάντα τὰ πέρατα τῆς γῆς τὸ σωτήριον τοῦ Θεοῦ ἡμῶν.*

... all the ends of the earth have seen the salvation of our God.

... all the ends of the earth have seen the salvation of our God.

(ISA. 52:10.)

... וראו כל אפסי ארץ את ישועת אלהינו ...

(ESA. 52:10.)

... *καὶ ὄψονται πάντα ἄκρα τῆς γῆς τὴν σωτηρίαν τὴν παρὰ τοῦ Θεοῦ ἡμῶν.*

... and all the ends of the earth shall see the salvation of our God.

... and all the ends of the earth shall see the salvation which *is* from our God.

LUKE 2:30. — *ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου.*
— for mine eyes have seen Thy salvation.

ACTS 28:28.[b] ... *ὅτι τοῖς ἔθνεσιν ἀπεστάλη τὸ σωτήριον τοῦ Θεοῦ ...*
... that the salvation of God is sent unto the Gentiles ...

[a] Comp. Isa. 40:3—5, and 49:6, infra. [b] Comp. Psa. 98:2,

PSA. 98:9. see PSA. 9:8.

PSA. 101:5. (319)[a] PSA. 100:5.

... אתו לא אוכל :

... *τούτῳ οὐ συνήσθιον.*

... (him) will not I suffer.

... with him I have not eaten.

1 COR. 5:11. ... *τῷ τοιούτῳ μηδὲ συνεσθίειν.*
... with such an one no not to eat.

[a] Comp. Acts 11:3. Gal. 2:12.

PSA. 102:25-27 (26-28). (320) PSA. 101:25-27.

[25] לפנים הארץ יסדת ומעשה ידיך שמים : [27] המה יאבדו ואתה תעמד וכלם כבגד יבלו כלבוש תחליפם ויחלפו : [28] ואתה הוא ושנותיך לא יתמו :

Κατ᾽ ἀρχὰς τὴν γῆν σὺ Κύριε ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί. [26] *αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις· καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται, καὶ ὡσεὶ περιβόλαιον* [b] *ἑλίξεις αὐτούς, καὶ ἀλλαγήσονται.* [27] *σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν.*

[25] Of old hast Thou laid the foundation of the earth: and the heavens *are* the work of Thy hands. [26] They shall perish, but Thou shalt [a] endure: yea, all of them shall wax old like a garment; as a vesture shalt Thou change them, and they shall be changed: [27] but Thou *art* the same, and Thy years shall have no end.

In the [c] beginning, Thou, Lord, didst lay the foundation of the earth, and the heavens are the works of Thy hands. [26] 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: [27] but Thou art the same, and Thy years shall not fail.

Heb. 1:10-12. *Καὶ, Σὺ κατ' ἀρχὰς, Κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί· [11] αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις· καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται, [12] καὶ ὡσεὶ περιβόλαιον [d] ἑλίξεις αὐτοὺς, καὶ ἀλλαγήσονται· σὺ δὲ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσι.*

And, Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of Thine hands: [11] they shall perish, but Thou remainest; and they all shall wax old as doth a garment; [12] 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. 13:8. *Ἰησοῦς Χριστὸς χθὲς καὶ σήμερον ὁ αὐτὸς, καὶ εἰς τοὺς αἰῶνας.*
Jesus Christ the same yesterday, and to-day, and for ever.

[a] ¶ Heb. *stand.* [b] ἀλλάξεις. [c] Gr. *beginnings.* [d] ἀλλάξεις.

Psa. 104:4. (321) Psa. 103:4.

עשה מלאכיו רוחות משרתיו אש להט:

Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ [a] πῦρ φλέγον.

Who maketh His angels spirits; His ministers a flaming fire.

Who maketh His angels spirits, and His ministers a flaming fire.

Heb. 1:7. *Καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει, Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα.*
And [b] of the angels He saith, Who maketh His angels spirits, and His ministers a flame of fire.

[a] *πυρὸς φλέγα.* III. *πυρὸς φλόγα.* Ald. Compl. and many MSS. [b] ¶ Gr. *unto.*

Psa. 104:35. (322)[a] Psa. 104: title.

... הללו יה: *Ἀλληλούϊα.*

... Praise ye the Lord. Alleluia.

Rev. 19:1.[b] ...*Ἀλληλούϊα* ...
... Alleluia ...

[a] As to the other occurrences of this expression in the Psalms, see the note to this section. Compare Tob. 13:18, and 3 Macc. 7:13. [b] The word occurs also in verses 3, 4, and 6.

Psa. 105:21. see Gen. 41:40-43.

Psa. 107:9. (323) Psa. 106:9.

ונפש רעבה מלא טוב : ... ... καὶ πεινῶσαν ἐνέπλησεν ἀγαθῶν.

... and (He) filleth the hungry soul with goodness. ... and He hath filled the hungry *soul* with good things.

Luke 1:53. Πεινῶντας ἐνέπλησεν ἀγαθῶν ...
He hath filled the hungry with good things ...

Psa. 107:22. see Lev. 7:12.

Psa. 109:8. (324) Psa. 108:8.

פקדתו יקח אחר : ... ... καὶ τὴν ἐπισκοπὴν αὐτοῦ λάβοι ἕτερος.

... *and* let another take his [a] office. ... and his [b] office let another take.

Acts 1:20. Γέγραπται γὰρ ἐν βίβλῳ Ψαλμῶν [c] ... καὶ, Τὴν ἐπισκοπὴν αὐτοῦ [d] λάβοι ἕτερος.
For it is written in the book of Psalms [c] ... and, [e] His bishoprick let another take.

[a] ¶ Or, *charge*. [b] Or, *charge*, or *overseership*. [c] See No. 295, supra. [d] λαβέτω. [e] ¶ Or, *office*, or, *charge*.

Psa. 110:1. (325) Psa. 109:1.

נאם יהוה לאדני שב לימיני ... עד אשית איביך הדם לרגליך :

Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.

The Lord said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool. The Lord said unto my Lord, Sit Thou at My right hand, until I make Thine enemies [a] Thy footstool.

‖Matt. 22:43-45. Λέγει αὐτοῖς, Πῶς οὖν Δαβὶδ ἐν Πνεύματι Κύριον αὐτὸν καλεῖ, λέγων, [44] Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου [b] ὑποπόδιον τῶν ποδῶν σου; [45] εἰ οὖν Δαβὶδ καλεῖ αὐτὸν Κύριον, πῶς υἱὸς αὐτοῦ ἐστι;
He saith unto them, How then doth David in Spirit call Him Lord, saying, [44] The Lord said unto my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool? [45] If David then call Him Lord, how is He his son?

§Matt. 26:64. ... ἀπ' ἄρτι ὄψεσθε τὸν Υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως ...
... hereafter shall ye see the Son of man sitting on the right hand of power ...

‖Mark 12:36, 37. — *αὐτὸς γὰρ Δαβὶδ εἶπεν ἐν* [c] *τῷ Πνεύματι τῷ Ἁγίῳ,* [d] *Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.* [37] *αὐτὸς οὖν Δαβὶδ λέγει αὐτὸν Κύριον· καὶ πόθεν υἱὸς αὐτοῦ ἐστι;* ...

— for David himself said by the Holy Ghost, The Lord said to my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool. [37] David therefore himself calleth Him Lord; and whence is He *then* his son? ...

§Mark 14:62. ... *καὶ ὄψεσθε τὸν Υἱὸν τοῦ ἀνθρώπου* [e] *καθήμενον ἐκ δεξιῶν τῆς δυνάμεως* ...

... and ye shall see the Son of man sitting on the right hand of power ...

Mark 16:19. *Ὁ μὲν οὖν Κύριος, μετὰ τὸ λαλῆσαι αὐτοῖς, ἀνελήφθη εἰς τὸν οὐρανὸν, καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ Θεοῦ.*

So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God.

‖Luke 20:42–44. — *καὶ αὐτὸς Δαβὶδ λέγει ἐν βίβλῳ Ψαλμῶν, Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου, Κάθου ἐκ δεξιῶν μου,* [43] *ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.* [44] *Δαβὶδ οὖν Κύριον αὐτὸν καλεῖ, καὶ πῶς υἱὸς αὐτοῦ ἐστιν;*

— and David himself saith in the book of Psalms, The Lord said unto my Lord, Sit Thou on My right hand, [43] till I make Thine enemies Thy footstool. [44] David therefore calleth Him Lord; how is He then his son?

§Luke 22:69. *Ἀπὸ τοῦ νῦν ἔσται ὁ Υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ Θεοῦ.*

Hereafter shall the Son of man sit on the right hand of the power of God.

Acts 2:34, 35. *Οὐ γὰρ Δαβὶδ ἀνέβη εἰς τοὺς οὐρανούς, λέγει δὲ αὐτὸς, Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου, Κάθου ἐκ δεξιῶν μου,* [35] *ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.*

For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit Thou on My right hand, [35] until I make Thy foes Thy footstool.

Acts 7:55, 56. ... *εἶδε δόξαν Θεοῦ, καὶ Ἰησοῦν ἑστῶτα ἐκ δεξιῶν τοῦ Θεοῦ,* [56] *καὶ εἶπεν, Ἰδοὺ, θεωρῶ τοὺς οὐρανοὺς ἀνεῳγμένους, καὶ τὸν Υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἑστῶτα τοῦ Θεοῦ.*

... (he) saw the glory of God, and Jesus standing on the right hand of God, [56] and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

Rom. 8:34. ... *ὃς καὶ ἔστιν ἐν δεξιᾷ τοῦ Θεοῦ* ...

... who is even at the right hand of God ...

1 Cor. 15:25.[f] ... ἄχρις οὗ [g] θῇ πάντας τοὺς ἐχθροὺς [h] ὑπὸ τοὺς πόδας αὐτοῦ.
... till He hath put all enemies under His feet.

Eph. 1:20. ... καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις.
... and set *Him* at His own right hand in the [i] heavenly *places*.

Col. 3:1. ... οὗ ὁ Χριστός ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ καθήμενος.
... where Christ sitteth on the right hand of God.

Heb. 1:3, 13. ... ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς. --- [13] Πρὸς τίνα δὲ τῶν ἀγγέλων εἴρηκέ ποτε, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου;
... (He) sat down on the right hand of the Majesty on high. --- [13] But to which of the angels said He at any time, Sit on My right hand, until I make Thine enemies Thy footstool?

Heb. 8:1. ... ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς.
... who is set on the right hand of the throne of the Majesty in the heavens.

Heb. 10:12, 13. [k] Αὐτὸς δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ διηνεκὲς, ἐκάθισεν ἐν δεξιᾷ τοῦ Θεοῦ, τὸ λοιπὸν ἐκδεχόμενος ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ.
But [l] this man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God; [13] from henceforth expecting till His enemies be made His footstool.

Heb. 12:2. ... ἐν δεξιᾷ τε τοῦ θρόνου τοῦ Θεοῦ [m] ἐκάθισεν.
... and is set down at the right hand of the throne of God.

1 Pet. 3:22. — ὅς ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ, πορευθεὶς εἰς οὐρανὸν ...
— who is gone into heaven, and is on the right hand of God ...

[a] Gr. *the footstool of Thy feet.* [b] ὑποκάτω τῶν. [c] Πνεύματι Ἁγίῳ. G. and S. [d] Λέγει. G. and S. [e] ἐκ δεξιῶν καθήμενον. G. and S. [f] Partially from Psa. 8. See No. 251, supra. [g] Ad. ἂν. M. G. and S. [h] Ad. αὐτοῦ. [i] See chap. 2:6. [k] Οὗτος. S. [l] Rather, *He* (or, *this* priest). [m] κεκάθικεν. G. and S.

Psa. 110:4. (326) Psa. 109:4.

נשבע יהוה ולא ינחם אתה כהן לעולם על דברתי מלכי צדק :

Ὤμοσε Κύριος καὶ οὐ μεταμεληθήσεται, Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.

The Lord hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek.

The Lord sware, and will not repent, Thou *art* a priest for ever after the order of Melchisedec.

Heb. 5:6, 10. — καθὼς καὶ ἐν ἑτέρῳ λέγει, Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ. --- [10] — προσαγορευθεὶς ὑπὸ τοῦ Θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισεδέκ.

— as He saith also in another [a] *place*, Thou *art* a priest for ever after the order of Melchisedec. --- [10] — called of God an high priest after the order of Melchisedec.

HEB. 6:20. ...Ἰησοῦς, κατὰ τὴν τάξιν Μελχισεδὲκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.

... Jesus, made an high priest for ever after the order of Melchisedec.

HEB. 7:11, &c. ... τίς ἔτι χρεία, κατὰ τὴν τάξιν Μελχισεδὲκ ἕτερον ἀνίστασθαι ἱερέα, καὶ οὐ κατὰ τὴν τάξιν Ἀαρὼν λέγεσθαι; --- [15] ... εἰ κατὰ τὴν ὁμοιότητα Μελχισεδὲκ ἀνίσταται ἱερεὺς ἕτερος. --- [17] μαρτυρεῖ γὰρ, ὅτι Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ. --- [21] ... ὁ δὲ μετὰ ὁρκωμοσίας, διὰ τοῦ λέγοντος πρὸς αὐτὸν, Ὤμοσε Κύριος καὶ οὐ μεταμεληθήσεται, Σὺ ἱερεὺς εἰς τὸν αἰῶνα [b] κατὰ τὴν τάξιν Μελχισεδέκ. --- [24] ὁ δὲ, διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα ... --- [28] ... ὁ λόγος δὲ τῆς ὁρκωμοσίας τῆς μετὰ τὸν νόμον, Υἱὸν εἰς τὸν αἰῶνα τετελειωμένον.

... what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? --- [15] ... for that after the similitude of Melchisedec there ariseth another priest. --- [17] For He testifieth, Thou *art* a priest for ever after the order of Melchisedec. --- [21] ... but this (*priest was made*) with an oath by Him that said unto Him, The Lord sware and will not repent, Thou *art* a priest for ever after the order of Melchisedec. --- [24] — but [c] this *man*, because He continueth ever ... --- [28] ... but the word of the oath, which was since the law, *maketh* the Son, who is [d] consecrated for evermore.

[a] Or, psalm. [b] Some MSS. om. κατὰ τ. τ. M. here. [c] Or, *He*, or, *this* priest. [d] ¶ Gr. *perfected.*

PSA. 110:5. see JOB 21:30.

PSA. 111:2. (327) PSA. 110:2.

... גדלים מעשי יהוה Μεγάλα τὰ ἔργα Κυρίου ...

The works of the LORD *are* great ... The works of the Lord *are* great ...

(PSA. 139:14.) (PSA. 138:14.)

... נפלאים מעשיך ... ...[a] θαυμάσια τὰ ἔργα σου ...

... marvellous *are* Thy works ... ... marvellous *are* Thy works ...

REV. 15:3. ... Μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου ...
... Great and marvellous *are* Thy works ...

[a] θαυμαστὰ. One MS.

Psa. 111:9.	(328)	Psa. 110:9.
... פדות שלח לעמו		*Λύτρωσιν ἀπέστειλε τῷ λαῷ αὐτοῦ ...*
He sent redemption unto His people ...		He sent redemption unto His people ...

Luke 1:68. *... ὅτι ἐπεσκέψατο καὶ ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ.*
... for He hath [a] visited and redeemed His people.

[a] See No. 57, supra.

Psa. 111:9.	(329)	Psa. 110:9.
... קדוש ונורא שמו :		*... ἅγιον καὶ φοβερὸν τὸ ὄνομα αὐτοῦ.*
... holy and reverend *is* His name.		... holy and fearful *is* His name.

Luke 1:49. *... καὶ ἅγιον τὸ ὄνομα αὐτοῦ.*
... and holy *is* His name.

Psa. 112:9.	(330)	Psa. 111:9.
פזר נתן לאביונים צדקתו עמדת לעד ...		*Ἐσκόρπισεν, ἔδωκε τοῖς πένησιν· ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα τοῦ αἰῶνος ...*
He hath dispersed, he hath given to the poor; his righteousness endureth for ever ...		He dispersed, he gave to the poor; his righteousness remaineth for ever and ever ...

2 Cor. 9:9. *— καθὼς γέγραπται, Ἐσκόρπισεν, ἔδωκε τοῖς πένησιν· ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα.*
— as it is written, He hath dispersed abroad, he hath given to the poor; his righteousness remaineth for ever.

Psa. 114:7.	see	Psa. 96:9.

Psa. 116:10.	(331)	Psa. 115:10 (or 1).
... האמנתי כי אדבר		*Ἐπίστευσα, διὸ ἐλάλησα ...*
I believed, therefore have I spoken ...		I believed, therefore did I speak ...

2 Cor. 4:13. *... κατὰ τὸ γεγραμμένον, Ἐπίστευσα, διὸ ἐλάλησα· καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν.*
... according as it is written, I believed, *and* therefore have I spoken; we also believe, and therefore speak.

Psa. 116:11.	(332)	Psa. 115:11 (or 2).
אני אמרתי בחפזי כל האדם כזב :		*Ἐγὼ δὲ εἶπα ἐν τῇ ἐκστάσει μου, Πᾶς ἄνθρωπος ψεύστης.*

I said in my haste, All men *are* liars.

I said moreover in my amazement, Every man *is* a liar.

Rom. 3:4. ... *γινέσθω δὲ ὁ Θεὸς ἀληθὴς, πᾶς δὲ ἄνθρωπος ψεύστης* ...
... yea, let God be true, but every man a liar ...

Psa. 116:17. see Lev. 7:12.

Psa. 117:1. (333) Psa. 116:1.

הללו את יהוה כל גוים שבחוהו כל האמים :

Αἰνεῖτε τὸν Κύριον πάντα τὰ ἔθνη, ἐπαινέσατε αὐτὸν πάντες οἱ λαοί.

O praise the Lord, all ye nations: praise Him, all ye people.

Praise the Lord, all ye nations: laud Him, all ye [a] people.

Rom. 15:11. — *καὶ πάλιν, Αἰνεῖτε [b] τὸν Κύριον πάντα τὰ ἔθνη, καὶ ἐπαινέσατε αὐτὸν πάντες οἱ λαοί.*
— and again, Praise the Lord, all ye Gentiles; and laud Him, all ye people.

[a] Gr. *peoples*, as the Heb. [b] *πάντα τὰ ἔ. τὸν* K.

Psa. 118:6. (334) Psa. 117:6.[b]

יהוה לי לא אירא מה יעשה לי אדם :

Κύριος ἐμοὶ βοηθὸς, καὶ οὐ φοβηθήσομαι· τί ποιήσει μοι ἄνθρωπος;

The Lord *is* [a] on my side; I will not fear: what can man do unto me?

The Lord *is* my helper, and I will not fear: what shall man do unto me?

Heb. 13:6.[c] — *ὥστε θαῤῥοῦντας ἡμᾶς λέγειν, Κύριος ἐμοὶ βοηθὸς, καὶ οὐ φοβηθήσομαι τί ποιήσει μοι ἄνθρωπος.*
— so that we may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me.

[a] ¶ Heb. *for me.* [b] Or the verse may be pointed and rendered as the quotation is: the Hebrew will bear either. [c] The ordinarily received punctuation is retained here, but Griesbach points the passage as we have done the LXX.

Psa. 118:17, 18. (335) Psa. 117:17, 18.

לא אמות כי אחיה ... [18] יסר יסרני יה ולמות לא נתנני :

Οὐκ ἀποθανοῦμαι, ἀλλὰ ζήσομαι ... [18] *παιδεύων ἐπαίδευσέ με ὁ Κύριος, καὶ τῷ θανάτῳ οὐ παρέδωκέ με.*

I shall not die, but live ... [18] The Lord hath chastened me sore: but He hath not given me over unto death.

I shall not die, but live ... [18] The Lord [a] hath chastened me sore: but hath not given me over unto death.

2 Cor. 6:9. ... *ὡς ἀποθνήσκοντες, καὶ ἰδοὺ ζῶμεν· ὡς [b] παιδευόμενοι, καὶ μὴ θανατούμενοι.*
... as dying, and, behold, we live; as chastened, and not killed.

[a] Gr. *chastening hath chastened me*, as the Hebrew. [b] *πειραζόμενοι.*

Psa. 118:22, 23. (336) Psa. 117:22, 23.

אבן מאסו הבונים היתה לראש פנה: [23] מאת יהוה היתה זאת היא נפלאת בעינינו:

Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας. [23] παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν.

The stone *which* the builders refused is become the head *stone* of the corner. [23] [a] This is the LORD's doing; it *is* marvellous in our eyes.

The stone which the builders rejected, the same is become the head of the corner. [23] [b] This was the Lord's doing, and it is marvellous in our eyes.

[Matt. 21:42.] *... Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς, Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;*

... Did ye never read in the scriptures, 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?

[Mark 12:10, 11.] *Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε, Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· [11] παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;*

And have ye not read this scripture, The stone which the builders rejected is become the head of the corner: [11] this was the Lord's doing, and it is marvellous in our eyes?

[Luke 20:17.] *... Τί οὖν ἐστι τὸ γεγραμμένον τοῦτο, Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας;*

... What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

[Acts 4:11.] *Οὗτός ἐστιν ὁ λίθος ὁ ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν [c] οἰκοδομούντων, ὁ γενόμενος εἰς κεφαλὴν γωνίας.*

This is the stone which was set at nought of you builders, which is become the head of the corner.

[Eph. 2:20.] *— ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὄντος [d] ἀκρογωνιαίου [c] αὐτοῦ Ἰησοῦ Χριστοῦ.*

— and (ye) are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner *stone*.

[1 Pet. 2:4, 7.] *... λίθον ζῶντα, ὑπὸ ἀνθρώπων μὲν ἀποδεδοκιμασμένον ... --- [7] ... ἀπειθοῦσι δὲ, Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας.*

... a living stone, disallowed indeed of men ... --- [7] ... but unto them which be disobedient, The stone which the builders disallowed, the same is made the head of the corner.

[a] [c] Heb. *This is from the LORD.* [b] Gr. *This was from the Lord.* So Matt. and Mark. [c] *οἰκοδόμων.* [d] *ἀκρογωνίαιος* is the word used by Symmachus. [c] Ad. *λίθου.*

Psa. 118:25, 26. (337) Psa. 117:25, 26.

אנא יהוה הושיעה נא אנא יהוה הצליחה נא : [26] ברוך הבא בשם יהוה ...

Save now, I beseech Thee, O Lord: O Lord, I beseech Thee, send now prosperity. [26] Blessed *be* He that cometh in the name of the Lord ...

Ὦ Κύριε σῶσον δὴ, ὦ Κύριε εὐόδωσον δὴ. [26] Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου ...

O Lord, save now: O Lord send now prosperity. [26] Blessed *is* He that cometh in the name of the Lord ...

§Matt. 11:3. ... Σὺ εἶ ὁ ἐρχόμενος ... ;
... Art Thou He that should come ...?

‖Matt. 21:9. Οἱ δὲ ὄχλοι ... ἔκραζον, λέγοντες, Ὡσαννὰ τῷ Υἱῷ Δαβίδ· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου· ὡσαννὰ ἐν τοῖς ὑψίστοις.
And the multitudes ... cried, saying, Hosanna to the Son of David: blessed *is* He that cometh in the name of the Lord; Hosanna in the highest.

Matt. 23:39.[a] — λέγω γὰρ ὑμῖν, Οὐ μή με ἴδητε ἀπ' ἄρτι, ἕως ἂν εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.
— for I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed *is* He that cometh in the name of the Lord.

‖Mark 11:9, 10. Καὶ ... ἔκραζον, λέγοντες, Ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου· [10] εὐλογημένη ἡ ἐρχομένη βασιλεία [b]ἐν ὀνόματι Κυρίου, τοῦ πατρὸς ἡμῶν Δαβίδ· ὡσαννὰ ἐν τοῖς ὑψίστοις
And they ... cried, saying, Hosanna; blessed *is* He that cometh in the name of the Lord: [10] blessed *be* the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

§Luke 7:19. ... Σὺ εἶ ὁ ἐρχόμενος ... ;
... Art Thou He that should come ...?

Luke 13:35.[a] ...[c] ἀμὴν δὲ λέγω ὑμῖν, ὅτι οὐ μή με ἴδητε ἕως ἂν ἥξῃ, ὅτε εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.
... and verily I say unto you, Ye shall not see Me, until *the time* come when ye shall say, Blessed *is* He that cometh in the name of the Lord.

‖Luke 19:38. — λέγοντες, Εὐλογημένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι Κυρίου· εἰρήνη ἐν οὐρανῷ, καὶ δόξα ἐν ὑψίστοις.
— saying, Blessed *be* the King that cometh in the name of the Lord: peace in heaven, and [d]glory in the highest.

‖John 12:13. ... ἔκραζον, Ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, ὁ βασιλεὺς τοῦ Ἰσραήλ.
... and (they) cried, Hosanna: blessed *is* the King of Israel that cometh in the name of the Lord.

[a] These two passages are referred by Robinson to distinct periods. [b] Om. *ἐν ὀνόματι Κυρίου*. G. and S. [c] *λέγω δὲ ὑμῖν*. G. and S. [d] An echo of the angelic song, Luke 2:14, *Δόξα ἐν ὑψίστοις Θεῷ, Glory to God in the highest*, etc. Comp. Psa. 148:1, *Praise Him in the heights, ἐν τοῖς ὑψίστοις.*

Psa. 119:32. (338)	Psa. 118:32.
כי תרחיב לבי: ...	...ὅταν ἐπλάτυνας τὴν καρδίαν μου.
...when Thou shalt enlarge my heart.	...when Thou didst enlarge my heart.

2 Cor. 6:11. ...ἡ καρδία ἡμῶν πεπλάτυνται.
... our heart is enlarged.

Psa. 119:89. (339)	Psa. 118:89.
לעולם יהוה דברך נצב בשמים:	Εἰς τὸν αἰῶνα Κύριε ὁ λόγος σου διαμένει ἐν τῷ οὐρανῷ.
For ever, O Lord, Thy word is settled in heaven.	For ever, O Lord, Thy word remaineth in heaven.

1 Pet. 1:23.[a] ... διὰ λόγου ζῶντος Θεοῦ καὶ μένοντος [b] εἰς τὸν αἰῶνα.
... by the word of God, which liveth and abideth for ever.

[a] Compare ver. 25 (cited from Isa. 40:8), τὸ δὲ ῥῆμα Κυρίου μένει εἰς τὸν αἰῶνα. Comp. also Dan. 6:26 (the version of Theodotion), αὐτός ἐστι Θεὸς ζῶν καὶ μένων εἰς τοὺς αἰῶνας. [b] Om. εἰς τὸν αἰῶνα. G. and S.

Psa. 119:137. (340)	Psa. 118:137.
צדיק אתה יהוה וישר משפטיך:	Δίκαιος εἶ Κύριε, καὶ εὐθεῖς αἱ κρίσεις σου.
Righteous *art* Thou, O Lord, and upright *are* Thy judgments.	Righteous art Thou, O Lord, and upright *are* Thy judgments.

Rev. 16:5, 7.[a] ...Δίκαιος, [b] Κύριε, εἶ ... --- [7] ...Ναὶ, Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ἀληθιναὶ καὶ δίκαιαι αἱ κρίσεις σου.
...Thou art righteous, O Lord ... --- [7] ...Even so, Lord God Almighty, true and righteous *are* Thy judgments.

[a] Comp. 2 Ki. (LXX.) 7:27, 28, Κύριε παντοκράτωρ Θεὸς Ἰσραὴλ ... οἱ λόγοι σου ἔσονται ἀληθινοί. See also No. 183, supra, and Rev. 15:3, there cited. [b] Om. Κύριε. G. and S.

Psa. 123:3. (341)[a]	Psa. 122:3.
חננו יהוה חננו ...	Ἐλέησον ἡμᾶς Κύριε, ἐλέησον ἡμᾶς ...
Have mercy upon us, O Lord, have mercy upon us ...	Have mercy upon us, O Lord, have mercy upon us ...

Matt. 9:27. ...Ἐλέησον ἡμᾶς, Υἱὲ Δαβίδ.
... *Thou* Son of David, have mercy on us.

Matt.[b] 20:30,31. ...Ἐλέησον ἡμᾶς, Κύριε, Υἱὸς Δαβίδ. [31] ...[c] Ἐλέησον, κ.τ.λ.
... Have mercy on us, O Lord, *Thou* Son of David. [31] ... Have mercy, etc.

Luke 17:13. ...Ἰησοῦ, Ἐπιστάτα, ἐλέησον ἡμᾶς.
... Jesus, Master, have mercy on us.

[a] See also Nos. 248 and 280. [b] Parallel with Mark 10:47, 48, and Luke 18:38, 39, both in No. 280, supra. [c] Some copies have here, Κ. ἐ. ἡ. Υ. Δ.

Psa. 125:5. (342) Psa. 124:5.

שלום על ישראל : ... ... εἰρήνη ἐπὶ τὸν Ἰσραήλ.

... *but* peace *shall be* upon Israel. ... [a] *but* peace *shall be* upon Israel.

(Psa. 128:6.) (Psa. 127:6.)

שלום על ישראל : ... ... εἰρήνη ἐπὶ τὸν Ἰσραήλ.

... *and* peace upon Israel. ... Peace *be* upon Israel.

Gal. 6:16. ... εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ [b] Θεοῦ.
... peace *be* on them, and mercy, and upon the Israel of God.

[a] Or, *Peace* be *upon Israel.* [b] Κυρίου.

Psa. 132:5. (343) Psa. 131:5.

— עד אמצא מקום ליהוה משכנות לאביר יעקב : — ἕως οὗ εὕρω τόπον τῷ Κυρίῳ, σκήνωμα τῷ Θεῷ Ἰακώβ.

— until I find out a place for the Lord, [a] an habitation for the mighty *God* of Jacob. — until I find a place for the Lord, a tabernacle for the God of Jacob.

Acts 7:46. ... καὶ ᾐτήσατο εὑρεῖν σκήνωμα τῷ Θεῷ Ἰακώβ.
... and (he) desired to find a tabernacle for the God of Jacob.

[a] ¶ Heb. *habitations.*

Psa. 132:11. (344) Psa. 131:11.

נשבע יהוה לדוד אמת לא ישוב ממנה מפרי בטנך אשית לכסא לך : Ὤμοσε Κύριος τῷ Δαυὶδ ἀλήθειαν, καὶ οὐ μὴ ἀθετήσει αὐτὴν, Ἐκ καρποῦ τῆς κοιλίας σου θήσομαι ἐπὶ τοῦ θρόνου σου.

The Lord hath sworn *in* truth unto David; He will not turn from it; Of the fruit of [a] thy body will I set upon thy throne. The Lord sware *in* truth to David, and He will not annul it, Of the fruit of thy body will I set upon thy throne.

Acts 2:30. ... εἰδὼς ὅτι ὅρκῳ ὤμοσεν αὐτῷ ὁ Θεὸς, ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ [b] τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστὸν, καθίσαι ἐπὶ τοῦ θρόνου αὐτοῦ —
... knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne —

[a] ¶ Heb. *thy belly.* [b] Om. τὸ κατὰ σάρκα ἀνάστ. τὸν Χριστὸν. G.

Psa. 135:14. see Deut. 32:36.

Psa. 136:11, 12. see Exod. 6:6.

Psa. 137:8.	(345)	Psa. 136:8.
... אשרי שישלם לך את גמולך שגמלת לנו :		... *μακάριος ὃς ἀνταποδώσει σοι τὸ ἀνταπόδομά σου, ὃ ἀνταπέδωκας ἡμῖν.*
... happy *shall he be* [a] that rewardeth thee as thou hast served us.		... blessed *shall he be* who shall render unto thee the retribution which thou didst render unto us.
(Jer. 50:15.[b])		(Jer. 27:15.)
... כאשר עשתה עשו לה :		... *καθὼς ἐποίησε, ποιήσατε αὐτῇ.*
... as she hath done, do unto her.		... as she hath done, do unto her.

Rev. 18:6. *Ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ* [c] *ἀπέδωκεν ὑμῖν ...*
Reward her even as she rewarded you ...

[a] [c] Heb. *that recompenseth unto thee thy deed which thou didst to us.* [b] See also ver. 29. [c] *ἀπέδωκε*, and om. *ὑμῖν*. G. and S.

Psa. 139:14.	see	Psa. 111:2.

Psa. 140:3.	see	Psa. 14 (13).

Psa. 141:2.	(346)[a]	Psa. 140:2.
... תכון תפלתי קטרת לפניך		*Κατευθυνθήτω ἡ προσευχή μου ὡς θυμίαμα ἐνώπιόν σου ...*
Let my prayer be [b] set forth before Thee *as* incense ...		Let my prayer be set forth before Thee as incense ...

Rev. 5:8. *... καὶ φιάλας χρυσᾶς γεμούσας θυμιάματων, αἵ εἰσιν αἱ προσευχαὶ τῶν ἁγίων.*
... and golden vials full of [c] odours, which are the prayers of saints.

Rev. 8:3, 4. *... καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ, ἵνα δώσῃ ταῖς προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου.* [4] *καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων, ἐκ χειρὸς τοῦ ἀγγέλου, ἐνώπιον τοῦ Θεοῦ.*
... and there was given unto him much incense, that he should [d] offer *it* with the prayers of all saints upon the golden altar which was before the throne. [4] And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

[a] Compare Luke 1:10. [b] ¶ Heb. *directed.* [c] ¶ Or, *incense.* [d] ¶ Or, *add* it *to the prayers.*

Psa. 143:2.	(347)[a]	Psa. 142:2.
— ואל תבוא במשפט את עבדך כי לא יצדק לפניך כל חי :		— *καὶ μὴ εἰσέλθῃς εἰς κρίσιν μετὰ τοῦ δούλου σου, ὅτι οὐ δικαιωθήσεται ἐνώπιόν σου πᾶς ζῶν.*

— and enter not into judgment with Thy servant: for in Thy sight shall no man living be justified.

— and enter not into judgment with Thy servant; for in Thy sight shall no *man* living be justified.

ROM. 3:20. *Διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ* ...
Therefore by the deeds of the law there shall no flesh be justified in His sight ...

GAL. 2:16. ...[b] *διότι* [c] *οὐ δικαιωθήσεται ἐξ ἔργων νόμου πᾶσα σάρξ.*
... for by the works of the law shall no flesh be justified.

[a] Comp. Gal. 3:11, and Acts 13:39. [b] δὲ ὅτι. G. [c] ἐξ ἔ. ν. οὐ δ. S.

PSA. 144:9. (348)[a] PSA. 143:9.

... אלהים שיר חדש אשירה לך *Ὁ Θεὸς ᾠδὴν καινὴν ᾄσομαί σοι* ...

I will sing a new song unto Thee, O God ... O God, I will sing a new song unto Thee ...

REV. 5:9. *Καὶ ᾄδουσιν ᾠδὴν καινὴν* ...
And they sung a new song ...

REV. 14:3. *Καὶ ᾄδουσιν* [b] *ὡς ᾠδὴν καινὴν* ...
And they sung as it were a new song ...

[a] See also the following passages of the Psalms, in all of which the Hebrew is שיר חדש, and the Greek, *ἆσμα καινόν*. Psa. 33:3. 40:3. 96:1. 98:1. 149:1. In Isaiah 42:10, the Hebrew is the same, but the Greek *ὕμνον καινόν*. See likewise Judith 16:2, *ψαλμὸν καινόν*. [b] Om. *ὡς*. G. and S.

PSA. 145:18. (349) PSA. 144:18.[a]

... קרוב יהוה לכל קראיו *Ἐγγὺς Κύριος πᾶσι τοῖς ἐπικαλουμένοις αὐτὸν* ...

The LORD *is* nigh unto all them that call upon Him ... The Lord *is* nigh unto all that call upon Him ...

PHIL. 4:5. ...*Ὁ Κύριος ἐγγύς.*
... The Lord *is* at hand.

[a] Comp. Rom. 10:12, *ὁ γὰρ αὐτὸς Κύριος πάντων, πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν.*

PSA. 146:6. see EXOD. 20:11.

PSA. 146:10. see PSA. 10:16.

PROV. 1:16. see PSA. 14 (13).

PROV. 3:3. (350)[a] PROV. 3:3.[b]

... כתבם על לוח לבך: [... *γράψον αὐτὰς ἐπὶ πλακὸς τῆς καρδίας σου* ...

... write them upon the table of thine heart. ... write them on the table of thine heart ...]

2 Cor. 3:3.[c] ... ἐπιστολὴ Χριστοῦ ... ἐγγεγραμμένη ... ἐν πλαξὶ καρδίας σαρκίναις.
... the epistle of Christ ... written ... in [d] fleshy tables of the heart.

[a] Comp. Jer. 17:1. [b] This clause is not in the Vat. MS., but it is in the Compl. text, and (with some variations) in MS. III. and many other copies. [c] See No. 110, supra. [d] Comp. Ezc. 11:19, and 36:26, καρδίαν σαρκίνην.

Prov. 3:4. (351)[a] Prov. 3:3, 4.

ומצא חן ושכל טוב בעיני אלהים ואדם׃

... καὶ εὑρήσεις χάριν. [4] καὶ προνοοῦ καλὰ ἐνώπιον Κυρίου καὶ ἀνθρώπων.

So shalt thou find favour and [b] good understanding in the sight of God and man.

... and thou shalt find favour: [4] and provide thou [c] things honest in the sight of the Lord and men.

Rom. 12:17. ... προνοούμενοι καλὰ ἐνώπιον [d] πάντων ἀνθρώπων.
... Provide things honest in the sight of all men.

2 Cor. 8:21. [e] Προνοούμενοι [f] καλὰ οὐ μόνον ἐνώπιον Κυρίου, ἀλλὰ καὶ ἐνώπιον ἀνθρώπων.
Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

[a] Comp. No. 208, supra. [b] ¶ Or, *good success.* [c] Or, *good things.* [d] τῶν, or om. πάντων. [e] προνοοῦμεν. S. [f] Ad. γαρ. G. and S.

Prov. 3:7. (352)[a] Prov. 3:7.

אל תהי חכם בעיניך ...

Μὴ ἴσθι φρόνιμος παρὰ σεαυτῷ ...

Be not wise in thine own eyes ...

Be not wise [b] in thine own eyes ...

Rom. 11:25. ... ἵνα μὴ ἦτε [c] παρ' ἑαυτοῖς φρόνιμοι ...
... lest ye should be wise in your own conceits ...

Rom. 12:16. ... μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς.
... Be not wise in your own conceits.

[a] See also Prov. 28:11. Isa. 5:21. [b] Gr. *in thyself*, and so the N.T. [c] Om. παρ', or read ἐν.

Prov. 3:11, 12. (353)[a] Prov. 3:11, 12.

מוסר יהוה בני אל תמאס ואל תקץ בתוכחתו׃ [12] כי את אשר יאהב יהוה יוכיח וכאב את בן ירצה׃

Υἱὲ [b] μὴ ὀλιγώρει παιδείας Κυρίου, μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχόμενος· [12] ὃν γὰρ ἀγαπᾷ Κύριος [c] ἐλέγχει, μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται.

My son, despise not the chastening of the Lord; neither be weary of His correction: [12] for whom the Lord loveth He correcteth; even as a father the son *in whom* he delighteth.

My son, despise not the chastening of the Lord, nor faint when thou art rebuked of Him: [12] for whom the Lord loveth He rebuketh, and scourgeth every son whom He receiveth.

HEB. 12:5, 6. — *καὶ ἐκλέλησθε τῆς παρακλήσεως, ἥτις ὑμῖν ὡς υἱοῖς διαλέγεται· Υἱέ μου, μὴ ὀλιγώρει παιδείας Κυρίου, μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχόμενος· 6 ὃν γὰρ ἀγαπᾷ Κύριος, παιδεύει, μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται.*

— and ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: 6 for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.

REV. 3:19. *Ἐγὼ ὅσους ἐὰν φιλῶ, ἐλέγχω καὶ παιδεύω ...*

As many as I love, I rebuke and chasten ...

[a] Compare Job 5:17. [b] Ad. *μου.* MS. No. 23. [c] Many MSS. and fathers read *παιδεύει.*

PROV. 3:34. (354) PROV. 3:34.

אם ללצים הוא יליץ ולעניים יתן חן׃ — *Κύριος ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν.*

Surely He scorneth the scorners; but He giveth grace unto the lowly. — The Lord resisteth the proud, but giveth grace unto the humble.

JAMES 4:6. — *Μείζονα δὲ δίδωσι χάριν· διὸ λέγει, Ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν.*

— But He giveth more grace: wherefore He saith, God resisteth the proud, but giveth grace unto the humble.

1 PET. 5:5. *... ὅτι ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν.*

... for God resisteth the proud, and giveth grace to the humble.

PROV. 4:26. (355) PROV. 4:26.

פלס מעגל רגלך ... — *Ὀρθὰς τροχιὰς ποίει σοῖς ποσὶ ...*

Ponder the path of thy feet ... — Make straight [a] paths for thy feet ...

HEB. 12:13. — *καὶ τροχιὰς ὀρθὰς ποιήσατε τοῖς ποσὶν ὑμῶν ...*

— and make [b] straight paths for your feet ...

[a] Gr. *wheel-tracks.* [b] ¶ Or, *even.*

PROV. 10:12. (356) PROV. 10:12.

ועל כל פשעים תכסה אהבה׃ ... — *... πάντας δὲ τοὺς μὴ φιλονεικοῦντας [a] καλύπτει φιλία.*

... but love covereth all sins. — ... but love covereth all that are not contentious.

JAMES 5:20. *... καὶ καλύψει πλῆθος ἁμαρτιῶν.*

... and (he) shall hide a multitude of sins.

1 Pet. 4:8. ... ὅτι [b] ἡ ἀγάπη [c] καλύψει πλῆθος ἁμαρτιῶν.
... for charity [d] shall cover the multitude of sins.

[a] καλύψει. [b] Om. ἡ. [c] καλύπτει. [d] ¶ Or, *will.*

Prov. 11:4. see Job 21:30.

Prov. 11:31. (357) Prov. 11:31.

הן צדיק בארץ ישלם אף כי רשע וחוטא׃

Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.

[a] Εἰ ὁ μὲν δίκαιος μόλις σώζεται, ὁ ἀσεβὴς καὶ ἁμαρτωλὸς ποῦ φανεῖται;
And if the righteous [b] scarcely be saved, where shall the ungodly and the sinner appear?

1 Pet. 4:18. — καὶ εἰ ὁ δίκαιος μόλις σώζεται, ὁ ἀσεβὴς καὶ ἁμαρτωλὸς ποῦ φανεῖται;
— and if the righteous [b] scarcely be saved, where shall the ungodly and the sinner appear?

[a] Καὶ εἰ ὁ δ. MS. No. 106. [b] Or, *with difficulty.*

Prov. 13:7. (358) Prov. 13:7.

יש מתעשר ואין כל מתרושש והון רב׃

There is that maketh himself rich, yet *hath* nothing: *there is* that maketh himself poor, yet *hath* great riches.

Εἰσὶν οἱ πλουτίζοντες ἑαυτοὺς μηδὲν ἔχοντες, καὶ εἰσὶν οἱ ταπεινοῦντες ἑαυτοὺς ἐν πολλῷ πλούτῳ.
There are who enrich themselves, *though* having nothing; and there are who debase themselves, *though* in great wealth.

2 Cor. 6:10. ... ὡς πτωχοί, πολλοὺς δὲ πλουτίζοντες· ὡς μηδὲν ἔχοντες, καὶ πάντα κατέχοντες.
... as poor, yet making many rich; as having nothing, and *yet* possessing all things.

Prov. 22:8. (359) Prov. 22:8.[a]

Not in the Hebrew.

... ἄνδρα ἱλαρὸν καὶ δότην [b] εὐλογεῖ ὁ Θεὸς ...
... God blesseth a cheerful and liberal man ...

2 Cor. 9:7. ... ἱλαρὸν γὰρ δότην ἀγαπᾷ ὁ Θεός.
... for God loveth a cheerful giver.

[a] Comp. the beginning of the verse, Ὁ σπείρων φαῦλα, κ.τ.λ., with the verse preceding the N.T. citation (ver. 6), ὁ σπείρων φειδομένως, κ.τ.λ.; also with Gal. 6:8. [b] Many copies read ἀγαπᾷ. MS. 23 omits the clause.

PROV. 23:30. (360) PROV. 23:30.

Not in the Hebrew. ... *Μὴ μεθύσκεσθε* [a] *ἐν οἴνοις* ...
... Be not drunk with [b] wine ...

EPH. 5:18. *Καὶ μὴ μεθύσκεσθε οἴνῳ* ...
And be not drunk with wine ...

[a] Many copies read *οἴνῳ*. [b] Gr. *wines*.

PROV. 24:12. see PSA. 62:12.

PROV. 24:21. (361) PROV. 24:21.

... ירא את יהוה בני ומלך *Φοβοῦ τὸν Θεὸν νἱὲ, καὶ βασιλέα* ...
My son, fear thou the LORD and the king ... *My* son, fear God and the king ...

1 PET. 2:17. ... *τὸν Θεὸν φοβεῖσθε· τὸν βασιλέα τιμᾶτε.*
... Fear God: honour the king.

PROV. 25:7. (362) [a] PROV. 25:7.

... עלה הנה ... ... *Ἀνάβαινε πρὸς μὲ* ...
... Come up hither ... ... Come up to me ...

LUKE 14:10. ... *Φίλε, προσανάβηθι ἀνώτερον* ...
... Friend, go up higher ...

[a] See the context of each passage.

PROV. 25:21, 22. (363) PSA. 25:21, 22.

אם רעב שנאך האכילהו לחם
ואם צמא השקהו מים ; [22] כי גחלים
אתה חתה על ראשו ...

Ἐὰν πεινᾷ ὁ ἐχθρός σου, [a] *ψώμιζε αὐτὸν, ἐὰν διψᾷ, πότιζε αὐτόν.* [22] *τοῦτο γὰρ ποιῶν ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ* ...

If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: [22] for thou shalt heap coals of fire upon his head ...

If thine enemy hunger, feed him; if he thirst, give him drink: [22] for doing this, thou shalt heap coals of fire upon his head ...

ROM. 12:20. *Ἐὰν* [b] *οὖν πεινᾷ ὁ ἐχθρός σου, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο γὰρ ποιῶν, ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ.*
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.

[a] *τρέφε.* III. and others. [b] Om. *οὖν*. Or, *Ἀλλὰ ἐὰν π.*

PROV. 26:11. (364) PROV. 26:11.

... ככלב שב על קאו *Ὥσπερ κύων ὅταν ἐπέλθῃ ἐπὶ τὸν ἑαυτοῦ ἔμετον* ...

As a dog returneth to his vomit ... | As a dog when he returneth to his vomit ...

2 Pet. 2:22. *Συμβέβηκε δὲ αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας, Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα ...*

But it is happened unto them according to the true proverb, The dog *is* turned to his vomit again ...

Prov. 30:4. (365)[a] Prov. 30:4.[b]

... מי עלה שמים וירד | *Τίς ἀνέβη εἰς τὸν οὐρανὸν καὶ κατέβη ; ...*

Who hath ascended up into heaven, or descended? ... | Who hath ascended up into heaven and descended? ...

John 3:13.[c] *Καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβὰς ...*

And no man hath ascended up to heaven, but He that came down from heaven ...

Eph. 4:9, 10. *Τὸ δὲ, [d]Ἀνέβη, τί ἐστιν εἰ μὴ ὅτι καὶ κατέβη [e]πρῶτον εἰς τὰ κατώτερα [f]μέρη τῆς γῆς ; [10] ὁ καταβὰς, αὐτός ἐστι καὶ ὁ ἀναβὰς ...*

Now that, He ascended, what is it but that He also descended first into the lower parts of the earth? [10] He that descended is the same also that ascended up ...

[a] Compare No. 181, supra. [b] In the LXX. it is in the midst of ch. 24. [c] Compare Jo. 6:62, *Ἐὰν οὖν θεωρῆτε τὸν Υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα, ὅπου ἦν τὸ πρότερον*; [d] Referring to *Ἀναβὰς*, in Psa. 68. See No. 290. [e] Om. *πρῶτον*. G. and S. [f] Om. *μέρη*.

Sol. Song 5:2. (366) The Song 5:2.

... קול דודי דופק פתחי לי אחתי רעיתי ... | ... *φωνὴ ἀδελφιδοῦ μου κρούει ἐπὶ τὴν θύραν, Ἄνοιξόν μοι, ἡ πλησίον μου, ἀδελφή μου ...*

... *it is* the voice of my beloved that knocketh, *saying*, Open to Me, My sister, My love ... | ...the voice of my [a]kinsman knocketh at the door, *saying*, Open to Me, My neighbour, My sister ...

Rev. 3:20. *Ἰδοὺ ἕστηκα ἐπὶ τὴν θύραν καὶ κρούω· ἐάν τις ἀκούσῃ τῆς φωνῆς μου, καὶ ἀνοίξῃ τὴν θύραν, εἰσελεύσομαι πρὸς αὐτὸν ...*

Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him ...

[a] Usually, *nephew*.

Sol. Song 8:11. (367)[a] The Song 8:11.

... נתן את הכרם לנטרים ... | ... *ἔδωκε τὸν ἀμπελῶνα αὐτοῦ τοῖς τηροῦσιν ...*

... he let out the vineyard unto keepers ... | ... he [b]let out his vineyard unto keepers ...

‖Matt. 21:33. ...Ἄνθρωπός [c]τις ἦν οἰκοδεσπότης, ὅστις ἐφύτευσεν ἀμπελῶνα... καὶ ἐξέδοτο αὐτὸν γεωργοῖς ...
... There was a certain householder, which planted a vineyard, ... and let it out to husbandmen ...

‖Mark 12:1. ...Ἀμπελῶνα ἐφύτευσεν ἄνθρωπος...καὶ ἐξέδοτο αὐτὸν γεωργοῖς...
... A *certain* man planted a vineyard ... and let it out to husbandmen ...

‖Luke 20:9. ...Ἄνθρωπός [c]τις ἐφύτευσεν ἀμπελῶνα, καὶ ἐξέδοτο αὐτὸν γεωργοῖς ...
... A certain man planted a vineyard, and let it forth to husbandmen ...

[a] See No. 373, infra. [b] Gr. *gave.* [c] Om. τις. G. and S.

Isa. Title.[a] (368) Esa. Title.

ישעיה Ἡσαΐας.[b]

The book of the prophet Isaiah. Esaias.

Luke 3:4. — ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαΐου τοῦ προφήτου ...
— as it is written in the book of the words of Esaias the prophet ...

Luke 4:17. Καὶ ἐπεδόθη αὐτῷ βιβλίον Ἡσαΐου τοῦ προφήτου ...
And there was delivered unto Him the book of the prophet Esaias ...

Acts 8:28.[c] ... καὶ ἀνεγίνωσκε τὸν προφήτην Ἡσαΐαν.
... (and he) read Esaias the prophet.

[a] Compare ver. 1, *The vision of Isaiah the son of Amoz.* [b] Ad. προφήτης. MS. Alex. [c] So ver. 30.

Isa. 1:9. (369) Esa. 1:9.

לולי יהוה צבאות הותיר לנו שריד כמעט כסדם היינו לעמרה דמינו׃

Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, *and* we should have been like unto Gomorrah.

Καὶ εἰ μὴ Κύριος σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν, καὶ ὡς Γόμορρα ἂν ὡμοιώθημεν.

And except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

Rom. 9:29. Καὶ καθὼς προείρηκεν Ἡσαΐας, Εἰ μὴ Κύριος σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν, καὶ ὡς Γόμορρα ἂν ὡμοιώθημεν.
And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

Isa. 1:13, 14. (370)	Esa. 1:13, 14.
חדש ושבת ... [11] חדשיכם ומועדיכם ...	... τὰς νουμηνίας ὑμῶν, καὶ τὰ σάββατα ... [14] καὶ τὰς νουμηνίας ὑμῶν, καὶ τὰς ἑορτὰς ὑμῶν ...
... the new moons and sabbaths ... [14] Your new moons and your appointed feasts ...	... your new moons and sabbaths ... [14] and your new moons and your feasts ...

Col. 2:16. ... ἢ ἐν μέρει ἑορτῆς ἢ νουμηνίας ἢ σαββάτων.
... or in respect of an holy-day, or of the new-moon, or of the sabbath-*days*.

Isa. 2:2.	see	Gen. 49:1.

Isa. 2:10, 19. (371)[a]	Esa. 2:10, 19.
בוא בצור והטמן בעפר ... [19] --- ובאו במערות צרים ובמחלות עפר ...	Καὶ νῦν εἰσέλθετε εἰς τὰς πέτρας, καὶ κρύπτεσθε εἰς τὴν γῆν ... --- [19] — εἰσενέγκαντες εἰς τὰ σπήλαια, καὶ εἰς τὰς σχισμὰς τῶν πετρῶν, καὶ εἰς τὰς τρώγλας τῆς γῆς ...
Enter into the rock, and hide thee in the dust ... --- [19] And they shall go into the holes of the rocks, and into the caves of [b] the earth ...	Now therefore enter into the rocks, and hide you in the earth ... --- [19] — having carried [c] *them* into the dens, and into the clefts of the rocks, and into the caves of the earth ...

Rev. 6:15. ... ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας τῶν ὀρέων.
... (they) hid themselves in the dens and in the rocks of the mountains.

[a] See also verse 21. [b] ¶ Heb. *the dust*. [c] Idols.

Isa. 2:10, 11. (372)	Esa. 2:10, 11.
... מפני פחד יהוה ומהדר גאנו : [11] ... ביום ההוא :	... ἀπὸ προσώπου τοῦ φόβου Κυρίου, καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, ὅταν ἀναστῇ θραῦσαι τὴν γῆν. [11] ... ἐν τῇ ἡμέρᾳ ἐκείνῃ.
... [a] for fear of the Lord, and for the glory of His majesty. [11] ... [b] in that day.	... [a] from the presence of the terror of the Lord, and from the glory of His power, [c] when He shall arise to dash in pieces the earth. [11] ... [b] in that day.

2 Thess. 1:9, 10. ... ἀπὸ προσώπου τοῦ Κυρίου, καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, [10] ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ ... ἐν τῇ ἡμέρᾳ ἐκείνῃ.
... from the presence of the Lord, and from the glory of His

power; [10] when He shall come to be glorified in His saints ... in that day.

[a] See also verses 19 and 21. [b] See also verse 17. [c] See verses 19 and 21 in the Hebrew; *when He ariseth to shake terribly the earth.*

Isa. 4:1. see Gen. 30:23.

Isa. 5:1, 2. (373)[a] Esa. 5:1, 2.

... כרם היה לידידי ... [2] ויעזקהו ויסקלהו ויטעהו שרק ויבן מגדל בתוכו וגם יקב חצב בו ...

... *Ἀμπελὼν ἐγενήθη τῷ ἠγαπημένῳ ... [2] καὶ φραγμὸν περιέθηκα, καὶ ἐχαράκωσα, καὶ ἐφύτευσα ἄμπελον σωρὴκ, καὶ ᾠκοδόμησα πύργον ἐν μέσῳ αὐτοῦ, καὶ προλήνιον ὤρυξα ἐν αὐτῷ ...*

... My wellbeloved hath a vineyard ... [2] and He [b] fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also [c] made a wine-press therein ...

... My wellbeloved had a vineyard ... [2] and I set a hedge about it, and dug a trench, and planted a choice vine, and built a tower in the midst of it, and dug a place for the wine-press in it ...

‖Matt. 21:33. ... *Ἄνθρωπός [d] τις ἦν οἰκοδεσπότης, ὅστις ἐφύτευσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ περιέθηκε, καὶ ὤρυξεν ἐν αὐτῷ λήνον, καὶ ᾠκοδόμησε πύργον ...*

... There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower ...

‖Mark 12:1. ... *Ἀμπελῶνα ἐφύτευσεν ἄνθρωπος, καὶ περιέθηκε φραγμὸν, καὶ ὤρυξεν ὑπολήνιον, καὶ ᾠκοδόμησε πύργον ...*

... A *certain* man planted a vineyard, and set an hedge about *it*, and digged *a place for* the wine-fat, and built a tower ...

‖Luke 20:9. ... *Ἄνθρωπός [e] τις ἐφύτευσεν ἀμπελῶνα ...*

... A certain man planted a vineyard ...

[a] See No. 367, supra; and compare Psa. 80:8–15. Jer. 2:21. 12:10. [b] ¶ Or, *made a wall about it.* [c] ¶ Heb. *hewed.* [d] Om. *τις.* G. and S. [e] Om. *τις.* G. and S.

Isa. 5:9. (374) Esa. 5:9.

באזני יהוה צבאות ...

Ἠκούσθη γὰρ εἰς τὰ ὦτα Κυρίου σαβαὼθ ταῦτα ...

[a] In mine ears, *said* the Lord of hosts ...

For these things have sounded in the ears of the Lord of Sabaoth ...

James 5:4. ... *καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ ὦτα Κυρίου σαβαὼθ εἰσεληλύθασιν.*

... and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.

[a] ¶ Or, *This* is *in Mine ears*, saith *the Lord*, etc.

Isa. 6:1-3. (375)[a] Esa. 6:1-3.

... ואראה את אדני ישב על כסא רם ונשא ... [2] שרפים עמדים ממעל לו שש כנפים שש כנפים לאחד ... [3] וקרא זה אל זה ואמר קדוש קדוש קדוש יהוה צבאות ...

... I saw also the Lord sitting upon a throne, high and lifted up ... [2] Above it stood the seraphims: each one had six wings ... [3] And [b] one cried unto another, and said, Holy, holy, holy, *is* the Lord of hosts ...

... εἶδον τὸν Κύριον καθήμενον ἐπὶ θρόνου ὑψηλοῦ καὶ ἐπηρμένου ... [2] καὶ σεραφὶμ εἰστήκεισαν κύκλῳ αὐτοῦ, ἓξ πτέρυγες τῷ ἑνὶ, καὶ ἓξ πτέρυγες τῷ ἑνί ... [3] καὶ ἐκέκραγεν ἕτερος πρὸς τὸν ἕτερον, καὶ ἔλεγον, Ἅγιος ἅγιος ἅγιος Κύριος σαβαὼθ ...

... I saw the Lord sitting upon a throne, high and exalted ... [2] And the seraphim stood round about Him, [c] each one *had* six wings ... [3] And they cried one to another, and said, Holy, holy, holy, *is* the Lord of Sabaoth ...

Rev. 4:2,6,8. ... καὶ ἰδοὺ θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τοῦ θρόνου καθήμενος. --- [6] ... καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῶα ... --- [8] καὶ [d] τέσσαρα ζῶα, ἓν [e] καθ' ἑαυτὸ, εἶχον ἀνὰ πτέρυγας ἓξ κυκλόθεν, καὶ ἔσωθεν [f] γέμοντα ὀφθαλμῶν, καὶ ἀνάπαυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς, [g] λέγοντα, Ἅγιος ἅγιος ἅγιος Κύριος ὁ Θεὸς ὁ παντοκράτωρ ...

... and, behold, a throne was set in heaven, and *One* sat on the throne. --- [6] ... and in the midst of the throne, and round about the throne, *were* four beasts ... --- [8] And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and [h] they rest not day and night, saying, Holy, holy, holy, Lord God Almighty ...

[a] See a portion of this passage in No. 221. [b] [a] Heb. *this cried to this.* [c] Lit. *six wings to one, and six wings to one.* [d] Ad. τὰ. G. and S. [e] καθ' ἓν αὐτῶν ἔχον. G. and S. Others, καθ' ἓν ἔχον. [f] γέμουσιν. G. and S. [g] λέγοντες. G. and S. [h] ¶ Gr. *they have no rest.*

Isa. 6:4. (376) Esa. 6:4.

... והבית ימלא עשן :

... and the house was filled with smoke.

... καὶ ὁ οἶκος ἐνεπλήσθη καπνοῦ.

... and the house was filled with smoke.

Rev. 15:8. ... Καὶ ἐγεμίσθη ὁ ναὸς καπνοῦ ...

... And the temple was filled with smoke ...

Isa. 6:9, 10. (377)[a] Esa. 6:9, 10.

ויאמר לך ואמרת לעם הזה שמעו שמוע ואל תבינו וראו ראו ואל תדעו : [10] השמן לב העם הזה

Καὶ εἶπε, Πορεύθητι, καὶ εἶπον τῷ λαῷ τούτῳ, Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε. [10] ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς

ואזניו הכבד ועיניו השע פן יראה בעיניו ובאזניו ישמע ולבבו יבין ושב ורפא לו׃

And He said, Go, and tell this people, Hear ye [b] indeed, but understand not; and see ye [c] indeed, but perceive not. 10 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.

ὡσὶν αὐτῶν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς [d] *ἐκάμμυσαν, μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὡσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι, καὶ ἐπιστρέφωσι, καὶ ἰάσομαι αὐτούς.*

And He said, Go, and say to this people, By hearing ye shall hear, and [e] not understand, and seeing ye shall see, and [e] not perceive: 10 for the heart of this people is become gross, and [f] their ears are dull of hearing, and *their* eyes they closed, lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should [g] be converted, and I should heal them.

‖Matt. 13:13–15. *...ὅτι βλέποντες οὐ βλέπουσι, καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνιοῦσι.* 14 *καὶ ἀναπληροῦται ἐπ' αὐτοῖς ἡ προφητεία Ἡσαΐου, ἡ λέγουσα, Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνῆτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε.* 15 *ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὡσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὡσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ* [h] *συνῶσι, καὶ ἐπιστρέψωσι, καὶ* [i] *ἰάσωμαι αὐτούς.*

... because they seeing see not; and hearing they hear not, neither do they understand. 14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 15 for this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes have they 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.

‖Mark 4:12. *— ἵνα βλέποντες βλέπωσι, καὶ μὴ ἴδωσι· καὶ ἀκούοντες ἀκούωσι, καὶ μὴ συνιῶσι· μήποτε ἐπιστρέψωσι, καὶ ἀφεθῇ αὐτοῖς* [k] *τὰ ἁμαρτήματα.*

— 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.

‖Luke 8:10. *... ἵνα βλέποντες μὴ βλέπωσι, καὶ ἀκούοντες μὴ συνιῶσιν.*

... that seeing they might not see, and hearing they might not understand.

John 12:39–41. *Διὰ τοῦτο οὐκ ἠδύναντο πιστεύειν, ὅτι πάλιν εἶπεν Ἡσαΐας,* 40 *Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμούς, καὶ* [l] *πεπώρωκεν αὐτῶν*

τὴν καρδίαν· ἵνα μὴ ἴδωσι τοῖς ὀφθαλμοῖς, καὶ νοήσωσι τῇ καρδίᾳ, καὶ ἐπιστραφῶσι, καὶ [m] *ἰάσωμαι αὐτούς.* [41] *Ταῦτα εἶπεν Ἡσαΐας, ὅτε εἶδε τὴν δόξαν αὐτοῦ, καὶ ἐλάλησε περὶ αὐτοῦ.*

Therefore they could not believe, because that Esaias said again, [40] 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. [41] These things said Esaias, when he saw His glory, and spake of Him.

Acts 28:25–27. *...Ὅτι καλῶς τὸ Πνεῦμα τὸ Ἅγιον ἐλάλησε διὰ Ἡσαΐου τοῦ προφήτου πρὸς τοὺς πατέρας ἡμῶν, λέγον,* [26] *Πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ* [n] *εἰπὲ, Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνῆτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε.* [27] *ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι, καὶ ἐπιστρέψωσι, καὶ* [o] *ἰάσωμαι αὐτούς.*

... Well spake the Holy Ghost by Esaias the prophet unto our fathers, [26] saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: [27] for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

[a] See also Eze. 12:2, infra. [b] ¶ Or, *without ceasing*, etc. Heb. *Hear ye in hearing*, etc. [c] ¶ Heb. *in seeing*. [d] Ad. *αὐτῶν*. VII. XII. and many others. [e] Gr. *did not*. [f] Gr. *they heard heavily with their ears*. [g] Gr. *convert*. [h] *συνιῶσι*. M. and S. [i] *ἰάσομαι*. [k] Om. *τὰ ἁμαρτήματα*. [l] *ἐπώρωσεν*. [m] *ἰάσομαι*. [n] *εἰπὸν*. G. and S. [o] *ἰάσομαι*.

Isa. 6:11. (378)[a] Esa. 6:11.

... עד מתי אדני .... *...Ἕως πότε Κύριε ; ...*

... Lord, how long? ... ... How long, Lord? ...

Rev. 6:10. *...Ἕως πότε, ὁ Δεσπότης ὁ ἅγιος καὶ ὁ ἀληθινὸς ...;*

... How long, O Lord, holy and true ...?

[a] Compare Psa. 6:3. 90:13 (יהוה); also Zech. 1:12.

Isa. 7:14. (379) Esa. 7:14.

... הנה העלמה הרה וילדת בן וקראת שמו עמנואל :

... Behold, a virgin shall conceive, and bear a Son, and [a] shall call His name Immanuel.

...ἰδοὺ ἡ παρθένος ἐν γαστρὶ [b] *λήψεται, καὶ τέξεται Υἱὸν, καὶ* [c] *καλέσεις τὸ ὄνομα αὐτοῦ Ἐμμανουήλ.*

... Behold, a virgin shall be with child, and shall bring forth a Son, and thou shalt call His name Emmanuel.

MATT. 1:21–23. — *τέξεται δὲ Υἱὸν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν ...* 22 *Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου, λέγοντος.* 23 *Ἰδοὺ, ἡ παρθένος ἐν γαστρὶ ἕξει καὶ τέξεται Υἱὸν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμμανουὴλ ...*

— And she shall bring forth a Son, and thou shalt call His name [d] JESUS ... 22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 23 Behold, a virgin shall be with child, and shall bring forth a Son, and [e] they shall call His name Emmanuel ... [f]

LUKE 1:31.[g] — *καὶ ἰδοὺ, συλλήψῃ ἐν γαστρὶ, καὶ τέξῃ Υἱὸν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν.*

— And, behold, thou shalt conceive in *thy* womb, and bring forth a Son, and shalt call His name JESUS.

[a] ☞ Or, *thou*, O virgin, *shalt call.* [b] ἕξει. XII. and others. [c] καλέσουσι. Several MSS. and Fathers. [d] ☙ That is *Saviour*, Heb. [e] ¶ Or, *His name shall be called.* [f] See the next section. [g] See also chap. 2:21.

ISA. 8:8. (380) ESA. 8:8.

עמנו אל : ... ... *μεθ' ἡμῶν ὁ Θεός.*

... O Immanuel. ... O God with us.

MATT. 1:23. ... *Ἐμμανουὴλ, (ὅ ἐστὶ μεθερμηνευόμενον, Μεθ' ἡμῶν ὁ Θεός.)*

... Emmanuel, (which being interpreted is, God with us.)

ISA. 8:12, 13. (381) ESA. 8:12, 13.

ואת מוראו לא תיראו ולא תעריצו : 13 את יהוה צבאות אתו תקדישו והוא מוראכם והוא מעריצכם :

... *τὸν δὲ φόβον* [a] *αὐτοῦ οὐ μὴ φοβηθῆτε, οὐδὲ μὴ ταραχθῆτε.* 13 *Κύριον αὐτὸν ἁγιάσατε, καὶ αὐτὸς ἔσται σου φόβος.*

... neither fear ye their fear, nor be afraid. 13 Sanctify the LORD of hosts Himself; and *let* Him *be* your fear, and *let* Him *be* your dread.

... and fear ye not his fear, neither be [b] troubled. 13 Sanctify the Lord Himself, and [c] He shall be thy fear.

1 PET. 3:14, 15. ... *Τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε, μηδὲ ταραχθῆτε·* 15 *Κύριον δὲ τὸν* [d] *Θεὸν ἁγιάσατε ἐν ταῖς καρδίαις ὑμῶν ...*

... And be not afraid of their terror, neither be troubled; 15 but sanctify the Lord God in your hearts ...

[a] *αὐτῶν.* Several MSS. [b] Or, *dismayed.* [c] Or, *let Him be.* [d] *Χριστὸν.*

ISA. 8:14. (382) ESA. 8:14.

והיה למקדש ולאבן נגף ולצור מכשול ...

Κἂν ἐπ' αὐτῷ πεποιθὼς ᾖς, ἔσται σοι εἰς ἁγίασμα, καὶ οὐχ ὡς λίθου προσκόμματι συναντήσεσθε, οὐδὲ ὡς πέτρας πτώματι ...

And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence ...

And if [a] thou shalt put thy trust in Him, He shall be unto thee for a sanctuary, and ye shall not come together against *Him* as *against* the obstruction of a stone, nor as *against* the [b] falling of a rock ...

Rom. 9:32, 33.[c] ... *προσέκοψαν γὰρ τῷ λίθῳ τοῦ προσκόμματος,* [33] *καθὼς γέγραπται, Ἰδοὺ τίθημι ἐν Σιὼν λίθον προσκόμματος, καὶ πέτραν σκανδάλου ...*

... For they stumbled at that stumbling-stone; [33] as it is written, Behold I lay in Sion a stumbling-stone, and rock of offence ...

1 Pet. 2:8. — *καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλου· οἳ προσκόπτουσι τῷ λόγῳ ...*

— and a stone of stumbling, and a rock of offence, *even to them* which stumble at the word ...

[a] Gr. as in No. 384, infra. [b] See the next section. [c] The quotation is partly from Isa. 28:16.

Isa. 8:15. (383) Esa. 8:15.

וכשלו בם רבים ונפלו ונשברו ... *Διατοῦτο ἀδυνατήσουσιν ἐν αὐτοῖς πολλοὶ, καὶ πεσοῦνται καὶ συντριβήσονται ...*

And many among them shall stumble, and fall, and be broken... Therefore many among them shall be weak, and shall fall and be broken...

‖Matt. 21:44.[a] *Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν.*

And whosoever shall fall on this stone shall be broken: but on whomsoever it [b] shall fall, it will grind him to powder.

‖Luke 20:18. *Πᾶς ὁ πεσὼν ἐπ' ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν.*

Whosoever shall fall upon that stone shall be broken; but on whomsoever it [a] shall fall, it will grind him to powder.

[a] Some MSS. omit the whole verse. [b] See the LXX. in the preceding section.

Isa. 8:17, 18. (384) Esa. 8:17, 18.

... וקויתי לו : [18] הנה אנכי והילדים אשר נתן לי יהוה ... ... *καὶ πεποιθὼς ἔσομαι ἐπ' αὐτῷ.* [18] *Ἰδοὺ ἐγὼ καὶ τὰ παιδία ἃ μοι ἔδωκεν ὁ Θεός ...*

... and I will look for Him. [18] Behold, I and the children whom the Lord hath given Me, [a] etc. ... and [b] I will [c] trust in Him. [18] Behold I and the children which God hath given Me ...

HEB. 2:13. — καὶ πάλιν, Ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ. καὶ πάλιν, Ἰδοὺ ἐγὼ καὶ τὰ παιδία ἃ μοι ἔδωκεν ὁ Θεός.

— and again, I will put My trust in Him: and again, Behold I and the children which God hath given Me.

[a] are *for signs*, etc. [b] Gr. *I will be.* [c] Gr. *having trusted.* [d] It is inferred from the context that the quotation is from Isa. 8:17, but see Psa. 18:2, and the note to this section.

ISA. 8:19. (385) ESA. 8:19.

... בעד החיים אל המתים :

... Τί ἐκζητοῦσι περὶ τῶν ζώντων τοὺς νεκρούς ;

... for the living to the dead?

... Why seek they to the dead concerning the living?

LUKE 24:5. ... Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν ;

... Why seek ye [a] the living among the dead?

[a] ¶ Or, *Him that liveth.*

ISA. 9:1,2 (*HEB.* 8:23. 9:1). (386) ESA. 9:1, 2.

...כעת הראשון הקל ארצה זבלון וארצה נפתלי והאחרון הכביד דרך הים עבר הירדן גליל הגוים :
2 העם ההלכים בחשך ראו אור גדול ישבי בארץ צלמות אור נגה עליהם :

Τοῦτο πρῶτον πίε. ταχὺ ποίει χώρα Ζαβουλών, [b] ἡ γῆ Νεφθαλεὶμ [c], καὶ οἱ λοιποὶ οἱ τὴν παραλίαν, καὶ πέραν τοῦ Ἰορδάνου Γαλιλαία τῶν ἐθνῶν. 2 ὁ λαὸς ὁ [d] πορευόμενος ἐν σκότει, [e] ἴδετε φῶς μέγα· οἱ κατοικοῦντες ἐν χώρᾳ [f] σκιᾷ θανάτου, [g] φῶς λάμψει ἐφ' ὑμᾶς.

... at the first He lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict *her by* the way of the sea, beyond Jordan, in Galilee [a] of the nations. 2 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.

Drink this first. Do *it* quickly, O region of Zabulon, the land of Nephthalim, and the rest *dwelling on* the sea-coast, and beyond Jordan, Galilee of the Gentiles. 2 O people walking in darkness, behold a great light! *ye* dwellers in the region *and* shadow of death, a light shall shine upon you.

MATT. 4:12—16. ... ἀνεχώρησεν εἰς τὴν Γαλιλαίαν· 13 καὶ καταλιπὼν τὴν Ναζαρὲτ, ἐλθὼν κατῴκησεν εἰς Καπερναοὺμ τὴν παραθαλασσίαν, ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλεὶμ, 14 ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου, λέγοντος, 15 Γῆ Ζαβουλὼν καὶ γῆ Νεφθαλεὶμ, ὁδὸν θαλάσσης πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, 16 ὁ λαὸς ὁ καθήμενος ἐν σκότει εἶδε φῶς μέγα, καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου, φῶς ἀνέτειλεν αὐτοῖς.

... He departed into Galilee; 13 and leaving Nazareth, He came and dwelt in Capernaum, which is upon the sea-coast, in

the borders of Zabulon and Nephthalim: [14] that it might be fulfilled which was spoken by Esaias the prophet, saying, [15] The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles; [16] 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.

LUKE 1:79.[h] — *ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις ...*
— to give light to them that sit in darkness and *in* the shadow of death ...

[a] Or, *populous.* [b] Many MSS. read *καὶ γῆ.* [c] Various MSS. add *ὁδὸν θάλασσης.* [d] *καθήμενος.* III. and others. [e] *εἶδε.* [f] Ad. *καὶ.* III. XII. etc. [g] *φῶς ἀνέτειλεν.* MS. 301. [h] Compare Isa. 42:7 :ישבי חשך — *καὶ καθημένους ἐν σκότει.*

ISA. 9:6 (9:5). (387) ESA. 9:6.

כי ילד ילד לנו בן נתן לנו ... [5] *Ὅτι Παιδίον ἐγεννήθη ἡμῖν, Υἱὸς καὶ ἐδόθη ἡμῖν ...*

[6] For unto us a Child is born, unto us a [a] Son is given ... For unto us a Child is born, and unto us a [a] Son is given ...

LUKE 2:11. — *ὅτι ἐτέχθη ὑμῖν σήμερον Σωτὴρ ...*
— For unto you is born this day ... a Saviour ...

[a] See John 3:16, *He gave His only begotten Son.*

ISA. 9:7 (9:6). (388)[a] ESA. 9:7.

על כסא דוד ... מעתה ועד עולם ... [6] *... ἐπὶ τὸν θρόνον Δαυὶδ ... ἀπὸ τοῦ νῦν καὶ εἰς τὸν αἰῶνα ...*

[7] ... upon the throne of David ... from henceforth even for ever ... ... upon the throne of David ... from henceforth and for ever ...

LUKE 1:32, 33. *... καὶ δώσει αὐτῷ Κύριος ὁ Θεός τὸν θρόνον Δαβὶδ τοῦ πατρὸς αὐτοῦ, [33] καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακὼβ εἰς τοὺς αἰῶνας ...*
... and the Lord God shall give unto Him the throne of His [b] father David: [33] and He shall reign over the [c] house of Jacob for ever ...

[a] Compare 2 Sa. 7:16. 1 Ki. 2:4. 1 Ch. 17:11, 14. Psa. 89:4, 29, etc. and various other passages. See No. 344, *supra.* [b] See Jer. 33:21, *that he* [David] *should not have a Son to reign upon his throne.* (This part of Jer. is wanting in the LXX.) [c] See Jer. 33:17, *upon the throne of the house of Israel.*

ISA. 10:3. (389)[a] ESA. 10:3.

ומה תעשו ליום פקדה ... *Καὶ τί ποιήσουσι ἐν τῇ ἡμέρᾳ τῆς ἐπισκοπῆς ; ...*

And what will ye do in the day of visitation? ... And what will they do in the day of visitation? ...

1 PET. 2:12. *... ἵνα ... δοξάσωσι τὸν Θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.*
... that ... they may ... glorify God in the day of visitation.

[a] Compare Luke 19:44, *the time of thy visitation.*

Isa. 10:22, 23. (390)[a] Esa. 10:22, 23.

כי אם יהיה עמך ישראל כחול הים שאר ישוב בו כליון חרוץ שוטף צדקה: [23] כי כלה ונחרצה אדני יהוה צבאות עשה בקרב כל הארץ:

Καὶ ἐὰν γένηται ὁ λαὸς Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ κατάλειμμα [d] αὐτῶν σωθήσεται. λόγον συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ, [23] [e] ὅτι λόγον συντετμημένον [f] Κύριος ποιήσει ἐν τῇ οἰκουμένῃ ὅλῃ.

For though thy people Israel be as the sand of the sea, *yet* a remnant [b] of them shall return: the consumption decreed shall overflow [c] with righteousness. [23] For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land.

And though the people of Israel be as the sand of the sea, a remnant of them shall be saved: [g] *He will* finish the work, and cut *it* short in righteousness, [23] for a [h] short work will the Lord make in the whole world.

Rom. 9:27, 28. *Ἡσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραὴλ, Ἐὰν ᾖ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ [i] κατάλειμμα σωθήσεται· [28] λόγον γὰρ συντελῶν καὶ συντέμνων [k] ἐν δικαιοσύνῃ· ὅτι λόγον συντετμημένον ποιήσει Κύριος ἐπὶ τῆς γῆς.*

Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: [28] for He will finish [l] the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth.

[a] Compare Dan. 9:27, *the consummation and that determined.* [b] ¶ Heb. *in* or *among.* [c] ¶ Or, *in.* [d] Om. *αὐτῶν.* [e] *λόγον γὰρ συντελῶν.* XII. and many others. [f] *ποιήσει δ Θεὸς.* XII. and many others. [g] Gr. *finishing the word, and cutting* it, etc. [h] Gr. *a word cut short,* or *to pieces.* [i] *ὑπόλειμμα.* [k] Om. *ἐν δ. ὅτι λ. σ.* [l] ¶ Or, *the account.*

Isa. 11:1. see Jud. 13:5.

Isa. 11:3, 4. (391) Esa. 11:3, 4.

... ולא למראה עיניו ישפוט ... ושפט בצדק דלים ... [4]

... οὐ κατὰ τὴν δόξαν κρινεῖ ... [4] ἀλλὰ κρινεῖ ταπεινῷ κρίσιν ...

... and He shall not judge after the sight of His eyes ... [4] but with righteousness shall He judge the poor ...

... He shall not judge according to appearance ... [4] but He shall [a] judge the cause of the humble ...

John 7:24. *Μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε.*

Judge not according to the appearance, but judge righteous judgment.

[a] Gr. *judge judgment to.*

Isa. 11:4. (392)[a]	Esa. 11:4.
... והכה ארץ בשבט פיו וברוח שפתיו ימית רשע:	... *καὶ πατάξει γῆν τῷ λόγῳ τοῦ στόματος αὐτοῦ, καὶ ἐν πνεύματι διὰ χειλέων ἀνελεῖ ἀσεβῆ.*
... and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked.	... and He shall smite the earth with the word of His mouth, and with the breath [b] of *His* lips shall He slay the wicked one.

2 Thess. 2:8. — *καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ* [c] *Κύριος* [d] *ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ ...*

— And then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth ...

[a] Comp. 2 Esdr. 13:9, 10. [b] Gr. *through.* [c] Κύριος Ἰησοῦς. G. and S. [d] ἀνελεῖ.

Isa. 11:10. (393)[a]	Esa. 11:10.
והיה ביום ההוא שרש ישי אשר עמד לנס עמים אליו גוים ידרשו...	*Καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἡ ῥίζα τοῦ Ἰεσσαὶ, καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν, ἐπ' αὐτῷ ἔθνη ἐλπιοῦσι ...*
And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek ...	And there shall be in that day a root of Jesse, and He that shall rise to rule over the Gentiles, in Him shall the Gentiles trust ...

Rom. 15:12. *Καὶ πάλιν Ἡσαΐας λέγει, Ἔσται ἡ ῥίζα τοῦ Ἰεσσαὶ, καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν, ἐπ' αὐτῷ ἔθνη ἐλπιοῦσιν.*

And again, Esaias saith, There shall be a root of Jesse, and He that shall rise to reign over the Gentiles, in Him shall the Gentiles trust.

[a] See also Isa. 11:1, and compare Rev. 5:5, *ἡ ῥίζα Δαβὶδ*, and Rev. 22:16, *ἡ ῥίζα καὶ τὸ γένος τοῦ Δαβὶδ.*

Isa. 13:6, 9. (394)[a]	Esa. 13:6, 9.
... כי קרוב יום יהוה ... --- [9] הנה יום יהוה בא ...	... *ἐγγὺς γὰρ* [b] *ἡμέρα Κυρίου ...* --- [9] *Ἰδοὺ γὰρ ἡμέρα Κυρίου ἔρχεται ...*
... for the day of the Lord is at hand ... --- [9] Behold, the day of the Lord cometh ...	... for the day of the Lord *is* at hand ... ---[9] For, behold, the day of the Lord cometh ...

1 Thess. 5:2. ... *ὅτι* [c] *ἡ ἡμέρα Κυρίου ... οὕτως ἔρχεται ...*

... that the day of the Lord so cometh ...

2 Pet. 3:10. *Ἥξει δὲ ἡ ἡμέρα Κυρίου ...*

But the day of the Lord will come ...

[a] See also ch. 2:12, and the many other passages referred to in the note to this section. [b] *ἡ ἡμέρα.* [c] Om. *ἡ.*

Isa. 13:10. (395)[a] Esa. 13:10.

... חשך השמש בצאתו וירח לא יגיה אורו ...

... the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

... καὶ σκοτισθήσεται τοῦ ἡλίου ἀνατέλλοντος, καὶ ἡ σελήνη οὐ δώσει τὸ [b] φῶς αὐτῆς.

... and it shall be dark at sunrise, and the moon shall not give her light.

(Joel 2:10.) (Joel 2:10.)

... שמש וירח קדרו וכוכבים אספו נגהם :

... the sun and the moon shall be dark, and the stars shall withdraw their shining.

... ὁ ἥλιος καὶ ἡ σελήνη συσκοτάσουσι, καὶ ἄστρα [c] δύσουσι τὸ φέγγος αὐτῶν.

... the sun and the moon shall be darkened, and the stars shall withdraw their shining.

(Joel 3 (*Heb.* 4):15.) (Joel 3:15.)

שמש וירח קדרו וככבים אספו נגהם :

The sun and the moon shall be darkened, and the stars shall withdraw their shining.

Ὁ ἥλιος καὶ ἡ σελήνη συσκοτάσουσι, καὶ [d] οἱ ἀστέρες [e] δύσουσι φέγγος αὐτῶν.

The sun and the moon shall be darkened, and the stars shall withdraw their shining.

‖Matt. 24:29. ... ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς ...

... shall the sun be darkened, and the moon shall not give her light ...

‖Mark 13:24. ... ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς.

... the sun shall be darkened, and the moon shall not give her light.

[a] Compare Eze. 32:7. [b] Several MSS. φέγγος. [c] οὐ δώσουσι. XII. and others. [d] τὰ ἄστρα. [e] οὐ δώσουσι.

Isa. 13:22. (396)[a] Esa. 14:1.

... וקרוב לבוא עתה וימיה לא ימשכו :

... and her time *is* near to come, and her days shall not be prolonged.

Ταχὺ ἔρχεται καὶ οὐ χρονιεῖ ...

He will come soon, and will not tarry ...

Rev. 2:5, 16. ... ἔρχομαί σοι ταχὺ ... --- [16] ... ἔρχομαί σοι ταχὺ ...

... I will come unto thee quickly ... --- [16] ... I will come unto thee quickly ...

Rev. 3:11. [b] Ἰδοὺ ἔρχομαι [c] ταχύ ...

Behold, I come quickly ...

Rev. 11:14. ... *ἰδοὺ ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.*
... behold, the third woe cometh quickly.

Rev. 22:7, 12, 20. *Ἰδοὺ ἔρχομαι ταχύ* ... --- [12] *Καὶ ἰδοὺ ἔρχομαι ταχὺ* ... --- --- [20] ... *Ναὶ ἔρχομαι ταχύ* ...
Behold, I come quickly ... --- [12] And, behold, I come quickly ... --- [20] ... Surely I come quickly ...

[a] See Hab. 2:3, infra. [b] Om. *Ἰδοὺ*. G. and S. [c] Om. *ταχύ*.

Isa. 19:2. (397)[a] Esa. 19:2.

עיר בעיר ממלכה בממלכה : ... ... [b] *πόλις ἐπὶ πόλιν, καὶ νόμος ἐπὶ νόμον.*

... city (shall fight) against city, *and* kingdom against kingdom. ... city (shall fight) against city, and province against province.

‖Matt. 24:7. *Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν* ...
For nation shall rise against nation, and kingdom against kingdom ...

‖Mark 13:8. *Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, και βασιλεια ἐπὶ βασιλειαν* ...
For nation shall rise against nation, and kingdom against kingdom ...

‖Luke 21:10. ... *Ἐγερθήσεται ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν.*
... Nation shall rise against nation, and kingdom against kingdom.

[a] See 2 Esdr. 13:31. [b] Many MSS. prefix *ἐπεγερθήσεται*, or *καὶ ἐπεγερθήσεται*.

Isa. 21:9. (398) Esa. 21:9.

... ויען ויאמר נפלה נפלה בבל ... ... *καὶ ἀποκριθεὶς εἶπε, Πέπτωκε* [a] *πέπτωκε Βαβυλὼν* ...

... And he answered and said, Babylon is fallen, is fallen ... ... And he answering said, Babylon is fallen, is fallen ...

Rev. 14:8. *Καὶ ἄλλος ἄγγελος ἠκολούθησε, λέγων, Ἔπεσεν* [b] *ἔπεσε Βαβυλὼν* [c] *ἡ πόλις ἡ μεγάλη* ...
And there followed another angel, saying, Babylon is fallen, is fallen, [d] that great city ...

Rev. 18:2. *Καὶ ἔκραξεν ἐν ἰσχύι, φωνῇ μεγάλῃ, λέγων, Ἔπεσεν ἔπεσε Βαβυλὼν ἡ μεγάλη* ...
And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen ...

[a] XII. and many other MSS. have the word but once. [b] Om. *ἔπεσε*. [c] Om. *ἡ πόλις*. G. and S. [d] See Dan. 4:30, infra.

Isa. 22:13. (399) Esa. 22:13.

אכול ושתו כי מחר נמות : ... ... *Φάγωμεν καὶ πίωμεν. αὔριον γὰρ ἀποθνήσκομεν.*

... Let us eat and drink, for to-morrow we shall die.

... Let us eat and drink, for to-morrow we die.

1 Cor. 15:32. ... *Φάγωμεν καὶ πίωμεν, αὔριον γὰρ ἀποθνήσκομεν.*
... Let us eat and drink, for to-morrow we die.

Isa. 22:22. (400) Esa. 22:22.

ונתתי מפתח בית דוד על שכמו ופתח ואין סגר וסגר ואין פתח׃

... *Καὶ δώσω αὐτῷ τὴν κλεῖδα* [b] *οἴκου Δαυὶδ ἐπὶ τῷ ὤμῳ αὐτοῦ· καὶ ἀνοίξει, καὶ οὐκ ἔσται ὁ ἀποκλείων· καὶ κλείσει, καὶ οὐκ ἔσται ὁ ἀνοίγων.*

And the key of the house of David will I lay upon [a] his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.

... And I will give [a] him the key of the house of David upon his shoulder; and he shall open, and [c] none shall shut; and he shall shut, and none shall open.

Rev. 3:7, 8. ... *Τάδε λέγει ... ὁ ἔχων τὴν* [d] *κλεῖδα τοῦ Δαβὶδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείει, καὶ κλείει καὶ οὐδεὶς ἀνοίγει·* [8] *... ἰδοὺ, δέδωκα ἐνωπιόν σου θύραν ἀνεῳγμένην,* [e] *καὶ οὐδεὶς δύναται κλεῖσαι αὐτήν...*
... These things saith ... He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; [8] ... behold, I have set before thee an open door, and no man can shut it ...

[a] Eliakim. [b] Several MSS. om. *οἴκου*. [c] Gr. *there shall not be* any one *shutting*, etc. [d] *κλεῖν*. G. and S. [e] *ἦν*. G. and S.

Isa. 23:8. (401) Esa. 23:8.

... אשר סחריה שרים כנעניה נכבדי ארץ׃

... *οἱ ἔμποροι αὐτῆς ἔνδοξοι ἄρχοντες τῆς γῆς.*

... [a] whose merchants *are* princes, whose traffickers *are* the honourable of the earth.

... [a] her merchants *were* the glorious princes of the earth.

Rev. 18:23. ... *ὅτι οἱ ἔμποροί σου ἦσαν οἱ μεγιστᾶνες τῆς γῆς ...*
... [b] for thy merchants were the great men of the earth ...

[a] Tyre. [b] Babylon.

Isa. 24:17. (402) Esa. 24:17.

פחד ופחת ופח עליך יושב הארץ׃

Φόβος καὶ βόθυνος καὶ παγὶς ἐφ' ὑμᾶς τοὺς ἐνοικοῦντας ἐπὶ τῆς γῆς.

Fear, and the pit, and the snare, *are* upon thee, O inhabitant of the earth.

Fear, and a pit, and a snare *are* upon you, *ye* that dwell upon the earth.

LUKE 21:35. — ὡς παγὶς γὰρ ἐπελεύσεται [a] ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς.
— for as a snare shall it come on all them that dwell on the face of the whole earth.

[a] Comp. Jer. 32:29 (LXX.), μάχαιραν ἐγὼ καλῶ ἐπὶ πάντας τοὺς καθημένους ἐπὶ τῆς γῆς.

ISA. 25:8. (403) ESA. 25:8.

... בלע המות לנצח — Κατέπιεν ὁ θάνατος ἰσχύσας ...

He will swallow up death in victory ... — Death hath prevailed and swallowed up ...

1 COR. 15:54. ... τότε γενήσεται ὁ λόγος ὁ γεγραμμένος, Κατεπόθη ὁ θάνατος εἰς νῖκος.
... then shall be brought to pass the saying that is written, Death is swallowed up in victory.

ISA. 25:8. (404) ESA. 25:8.

... ומחה אדני יהוה דמעה מעל כל פנים ... — ... καὶ πάλιν ἀφεῖλε [a] Κύριος ὁ Θεὸς πᾶν δάκρυον ἀπὸ παντὸς προσώπου ...

... and the Lord God will wipe away tears from off all faces ... — ... and again the Lord God took away every tear from every face ...

REV. 7:17. ... καὶ ἐξαλείψει ὁ Θεὸς πᾶν δάκρυον [b] ἀπὸ τῶν ὀφθαλμῶν αὐτῶν.
... and God shall wipe away all tears from their eyes.

REV. 21:4. Καὶ ἐξαλείψει [c] ὁ Θεὸς πᾶν δάκρυον ἀπὸ τῶν ὀφθαλμῶν αὐτῶν ...
And God shall wipe away all tears from their eyes ...

[a] Many MSS. om. Κύριος. [b] ἐκ. G. and S. [c] Om. ὁ Θεὸς. G. and S.

ISA. 26:11. (405)[a] ESA. 26:11.

... קנאת עם אף אש צריך תאכלם: — ... ζῆλος λήψεται λαὸν ἀπαίδευτον, καὶ νῦν πῦρ τοὺς ὑπεναντίους ἔδεται.

... for *their* envy at the people; yea, the fire of Thine enemies shall devour them. — ... jealousy shall seize an uninstructed people, and fire shall now devour the adversaries.

HEB. 10:27. ... καὶ πυρὸς ζῆλος ἐσθίειν μέλλοντος τοὺς ὑπεναντίους.
... and (of) [b] fiery indignation, which shall devour the adversaries.

[a] Comp. Isa. 64:2. [b] Gr. *jealousy of fire about to devour.* Comp. Zeph. 1:18. and 3:8.

ISA. 26:20. (406) ESA. 26:20.

לך עמי בא בחדריך וסגר דלתיך בעדך ... — Βάδιζε λαός μου, εἴσελθε εἰς [a] τὰ ταμεῖά σου, ἀπόκλεισον τὴν θύραν σου ...

Come, My people, enter thou into thy chambers, and shut thy doors about thee ...

Go, My people, enter into thy closets, shut thy door ...

MATT. 6:6. ... εἴσελθε εἰς τὸ ταμιεῖόν σου, καὶ κλείσας τὴν θύραν σου ...
... enter into thy closet, and when thou hast shut thy door ...

[a] τὸ ταμεῖόν.

ISA. 26:20. (407) ESA. 26:20.

... חבי כמעט רגע ... ... ἀποκρύβηθι μικρὸν ὅσον ὅσον ...

... hide thyself as it were for a little moment ...

... [a] hide thyself a little while ...

HEB. 10:37. Ἔτι γὰρ μικρὸν ὅσον ὅσον ...
For yet a little while ... [b]

[a] Gr. *be thou hidden.* [b] See Hab. 2:3, infra.

ISA. 27:9. (408) ESA. 27:9.

... הסר חטאתו ... ... ὅταν ἀφέλωμαι τὴν ἁμαρτίαν αὐτοῦ ...

... to take away his sin ... ... when I shall take away his sin ...

ROM. 11:27.[a] ... ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν.
... when I shall take away their sins.

[a] With the exception of this last clause, the passage is quoted from Isa. 59:20, 21, q.v.

ISA. 28:11, 12. (409) ESA. 28:11, 12.

כי בלעגי שפה ובלשון אחרת ידבר אל העם הזה : [12] ... ולא אבוא שמוע :

— διὰ φαυλισμὸν χειλέων, διὰ γλώσσης ἑτέρας ὅτι λαλήσουσι τῷ λαῷ τούτῳ, [12] ... καὶ οὐκ ἠθέλησαν ἀκούειν.

For with [a] stammering lips and another tongue [b] will He speak to this people: [12] ... yet they would not hear.

— on account of the contempt of *their* lips; for with another tongue shall they speak to this people, [12] ... yet they [c] would not hear.

1 COR. 14:21. Ἐν τῷ νόμῳ γέγραπται, [d] Ὅτι ἐν ἑτερογλώσσοις, καὶ ἐν χείλεσιν ἑτέροις, λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ' οὕτως εἰσακούσονταί μου, λέγει Κύριος.
In the law it is written, 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.

[a] ☜ Heb. *stammerings of lips.* [b] ☜ Or, *He hath spoken.* [c] Or, *did not wish to hear.*
[d] This agrees with the version of Aquila, as far as τούτῳ.

Isa. 28:16. (410)[a] Esa. 28:16.

... 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.

... Ἰδοὺ ἐγὼ ἐμβάλλω εἰς τὰ θεμέλια Σιὼν λίθον πολυτελῆ, ἐκλεκτὸν, ἀκρογωνιαῖον, ἔντιμον, εἰς τὰ θεμέλια αὐτῆς· καὶ ὁ πιστεύων [b] οὐ μὴ καταισχυνθῇ.

... Behold, I lay for the foundations of Sion, a costly stone, a chosen *stone*, a chief corner-*stone*, a precious *stone*, for her foundations; and he that believeth shall not be ashamed.

Rom. 9:32. 33. ... προσέκοψαν γὰρ τῷ λίθῳ τοῦ προσκόμματος, [33] καθὼς γέγραπται, Ἰδοὺ τίθημι ἐν Σιὼν λίθον [c] προσκόμματος, καὶ πέτραν σκανδάλου· καὶ [d] πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται.

... for they stumbled at that stumbling-stone; [33] as it is written, Behold, I lay in Sion a [c] stumbling-stone and rock of offence: and whosoever believeth on Him shall not be [c] ashamed.

Rom. 10:11. Λέγει γὰρ ἡ γραφὴ, Πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται.

For the scripture saith, Whosoever believeth on Him shall not be ashamed.

1 Pet. 2:4—6. — Πρὸς ὃν προσερχόμενοι, λίθον ζῶντα, ὑπὸ [f] ἀνθρώπων μὲν ἀποδεδοκιμασμένον, παρὰ δὲ Θεῷ ἐκλεκτὸν, ἔντιμον, [5] καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε, οἶκος πνευματικὸς ... [6] [g] διὸ καὶ περιέχει ἐν τῇ γραφῇ, Ἰδοὺ τίθημι ἐν Σιὼν λίθον ἀκρογωνιαῖον, ἐκλεκτὸν, ἔντιμον· καὶ ὁ πιστεύων ἐπ' αὐτῷ, οὐ μὴ καταισχυνθῇ.

— To whom coming, *as unto* a living stone, [f] disallowed indeed of men, but chosen of God, *and* precious; [5] ye also, as lively stones, [h] are built up a spiritual house ... [6] Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious; and he that believeth on Him shall not be confounded.

[a] Comp. Heb. 11:10. τὴν τοὺς θεμελίους ἔχουσαν πόλιν· also Rev. 21:14. and 1 Cor. 3:11. [b] Many copies add ἐπ' (or ἐν) αὐτῷ. [c] The quotation is partly from Isa. 8:14, q.v. [d] Om. πᾶς. [e] ¶ Or, *confounded*. [f] See No. 336. [g] διότι περ. G. and S. [h] ¶ Or, *be ye built*.

Isa. 29:10. (411) Esa. 29:10.

... כי נסך עליכם יהוה רוח תרדמה

For the Lord hath poured out upon you the spirit of deep sleep ...

Ὅτι πεπότικεν ὑμᾶς Κύριος [a] πνεύματι κατανύξεως ...

For the Lord hath [b] poured upon you the spirit of slumber ...

Rom. 11:8. — καθὼς γέγραπται, Ἔδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα κατανύξεως ...

— according as it is written, God hath given them the spirit of [c] slumber ...

[a] πνεῦμα. [b] Gr. *watered*, or *drenched*, *you with*. [c] ¶ Or, *remorse* [or, *stupefaction*].

Isa. 29:13. (412) Esa. 29:13.

ויאמר אדני יען כי נגש העם הזה בפיו ובשפתיו כבדוני ולבו רחק ממני ותהי יראתם אתי מצות אנשים מלמדה׃

Καὶ εἶπε Κύριος, Ἐγγίζει μοι ὁ λαὸς οὗτος [a] *ἐν τῷ στόματι* [b] *αὐτοῦ, καὶ* [c] *ἐν τοῖς χείλεσιν αὐτῶν τιμῶσί με, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ᾽ ἐμοῦ· μάτην δὲ σέβονταί με,* [d] *διδάσκοντες ἐντάλματα ἀνθρώπων καὶ διδασκαλίας.*

Wherefore the Lord said, Forasmuch as 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:—

And the Lord said, This people draw nigh unto Me with their mouth, and honour Me with their lips, but their heart is far from Me: but in vain do they worship Me, teaching the commandments and doctrines of men.

‖Matt. 15:7–9. *Ὑποκριταὶ, καλῶς προεφήτευσε περὶ ὑμῶν Ἡσαΐας, λέγων,* [8 e] *Ἐγγίζει μοι* [f] *ὁ λαὸς οὗτος τῷ στόματι αὐτῶν, καὶ τοῖς χείλεσί με τιμᾷ· ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ᾽ ἐμοῦ·* [9] *μάτην δὲ σέβονταί με, διδάσκοντες διδασκαλίας, ἐντάλματα ἀνθρώπων.*

Ye hypocrites, well did Esaias prophesy of you, saying, [8] This people draweth nigh unto Me with their mouth, and honoureth Me with *their* lips; but their heart is far from Me: [9] but in vain they do worship Me, teaching *for* doctrines the commandments of men.

‖Mark 7:6, 7. *...Ὅτι καλῶς προεφήτευσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται, Οὗτος ὁ λαὸς τοῖς χείλεσί με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ᾽ ἐμοῦ·* [7] *μάτην δὲ σέβονταί με, διδάσκοντες διδασκαλίας, ἐντάλματα ἀνθρώπων.*

...Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth Me with *their* lips, but their heart is far from Me: [7] howbeit in vain do they worship Me, teaching *for* doctrines the commandments of men.

Col. 2:22. *... κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων.*

... after the commandments and doctrines of men.

[a] Om. *ἐν.* [b] *αὐτῶν.* [c] Om. *ἐν.* [d] *δ. δ. ἐ. ἀ.* MS. 106. [e] In some copies the quotation begins with *Τοῖς χείλεσί.* [f] *Ὁ λαὸς οὗτος τοῖς χείλεσί.* G.

Isa. 29:14. (413)[a] Esa. 29:14.

... ואבדה חכמת חכמיו ובינת נבוניו תסתתר׃

... καὶ ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν [b] *κρύψω.*

... for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid.

... and I will destroy the wisdom of the wise, and will hide the understanding of the prudent.

1 Cor. 1:19. *Γέγραπται γὰρ, Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω.*

For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

[a] Compare Matt. 11:25, and Luke 10:21, *ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν.* [b] *ἀθετήσω.* MS. 301.

Isa. 29:16.[a] (414) Esa. 29:16.[a]

... כי יאמר מעשה לעשהו לא עשני ...

... for shall the work say of him that made it, He made me not? ...

... μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι [b] αὐτὸ, Οὐ σύ με [c] ἔπλασας ; ...

... shall the thing formed say to him that formed it, Thou didst not form me? ...

(Isa. 45:9.) (Esa. 45:9.)

... היאמר חמר ליצרו מה תעשה ופעלך אין ידים לו ...

... Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

... μὴ ἐρεῖ ὁ πηλὸς τῷ κεραμεῖ, Τί [d] ποιεῖς ὅτι οὐκ ἐργάζῃ, οὐδὲ ἔχεις χεῖρας ; [e] μὴ ἀποκριθήσεται τὸ πλάσμα πρὸς τὸν πλάσαντα αὐτό ;

... shall the clay say to the potter, What art thou doing that thou dost not work, neither hast hands? [e] Shall the thing formed reply unto him that formed it?

Rom. 9:20. *... σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ Θεῷ ; Μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι, Τί με ἐποίησας οὕτως ;*

... who art thou that [f] repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

[a] Comp. the entire verse; also Isa. 64:8. Jer. 18:6. Wisd. 15:7. Rom. 9:21. [b] Many MSS. om. *αὐτὸ.* [c] *ἐποίησας.* [d] Ad. *με.* MS. 308. [e] This clause is not in the Hebrew, and it is absent from many copies of the LXX. [f] ¶ Or, *answerest again*, or, *disputest with God.*

Isa. 33:1. (415)[a] Esa. 33:1.

... ובוגד ולא בגדו בך ...

... and dealest treacherously, and they dealt not treacherously with thee! ...

... καὶ ὁ ἀθετῶν ὑμᾶς οὐκ ἀθετεῖ ...

... and he that despiseth you despiseth not ...

Luke 10:16. *... καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ, κ.τ.λ.*

... and he that despiseth you despiseth Me, etc.

1 Thes. 4:8. *Τοιγαροῦν ὁ ἀθετῶν, οὐκ ἄνθρωπον ἀθετεῖ ...*

He therefore that [b] despiseth, despiseth not man, but God ...

[a] See also John 12:48, *ὁ ἀθετῶν ἐμὲ, κ.τ.λ.* [b] ¶ Or, *rejecteth.*

Isa. 33:2. see Psa. 41:4.

Isa. 33:18. (416) Esa. 33:18.

... איה ספר איה שקל איה ספר את המגדלים :

... Where *is* the scribe? where *is* the [a] receiver? where *is* he that counted the towers?

... Ποῦ εἰσιν οἱ γραμματικοί; ποῦ εἰσίν οἱ συμβουλεύοντες; ποῦ ἐστιν ὁ ἀριθμῶν τοὺς τρεφομένους —;

... Where are the scribes? where are the counsellors? Where is he that numbereth those that are nourished, —?

1 Cor. 1:20. Ποῦ σοφός; ποῦ γραμματεύς; ποῦ συζητητὴς τοῦ αἰῶνος τούτου; ...

Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? ...

[a] ¶ Heb. *weigher.*

Isa. 34:4. (417)[a] Esa. 34:4.

... ונמקו כל צבא השמים

Καὶ τακήσονται πᾶσαι αἱ δυνάμεις [b] τῶν οὐρανῶν ...

And all the host of heaven shall be dissolved ...

And all the powers of the heavens shall melt ...

‖Matt. 24:29. ... καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.

... and the stars shall fall from heaven, and the powers of the heavens shall be shaken.

‖Mark 13:25. — καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες, καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται.

— and the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

‖Luke 21:26. ... αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.

... for the powers of heaven shall be shaken.

[a] See also No. 419, infra: also 2 Pet. 3:12, στοιχεῖα...τήκεται. [b] τοῦ οὐρανοῦ. MS. 48.

Isa. 34:4. (418) Esa. 34:4.

... ונגלו כספר השמים ...

... καὶ ἑλιγήσεται ὁ οὐρανὸς ὡς βιβλίον ...

... and the heavens shall be rolled together as a scroll ...

... and the heaven shall be rolled together as a scroll ...

Rev. 6:14. — καὶ [a] ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον [b] εἱλισσόμενον ...

— and the heaven departed as a scroll when it is rolled together ...

[a] Om. ὁ. [b] ἑλισσόμενος.

Isa. 34:4. (419)[a] Esa. 34:4.

... וכל צבאם יבול כנבל עלה מגפן וכנבלת מתאנה :

... καὶ πάντα τὰ ἄστρα πεσεῖται ὡς φύλλα ἐξ ἀμπέλου, καὶ ὡς πίπτει φύλλα ἀπὸ συκῆς.

... and all their host shall fall down, as the leaf falleth off from the vine, and as a falling *fig* from the fig-tree.

... and all the stars shall fall as leaves from a vine, and as leaves fall from a fig-tree.

REV. 6:13. — *καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκῆ βάλλει τοὺς ὀλύνθους αὐτῆς ...*
— and the stars of heaven fell unto the earth, even as a fig-tree casteth her [b] untimely figs ...

[a] See No. 417, supra. [b] ¶ Or, *green figs.*

ISA. 34:8. (420) ESA. 34:8.

כי יום נקם ליהוה ... *Ἡμέρα γὰρ κρίσεως Κυρίου ...*

For *it is* the day of the LORD'S vengeance ... For *it is* the day of judgment of the Lord ...

MATT. 10:15.[a] *... ἐν ἡμέρᾳ κρίσεως ...*
... in the day of judgment ...

[a] See also ch. 11:22, 24. 12:36. Mar. 6:11. 2 Pet. 2:9. 3:7. 1 Jo. 4:17.

ISA. 34:10. (421)[a] ESA. 34:10.

לילה ויומם לא תכבה לעולם יעלה עשנה ... —[b] *νυκτὸς καὶ ἡμέρας· καὶ οὐ σβεσθήσεται εἰς τὸν αἰῶνα χρόνον, καὶ ἀναβήσεται ὁ καπνὸς αὐτῆς ἄνω ...*

It shall not be quenched night nor day; the smoke thereof shall go up for ever ... [c]—night and day; and it shall not be quenched for evermore, and the smoke thereof shall go up ...

REV. 14:11. — *καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν* [d] *ἀναβαίνει εἰς αἰῶνας αἰώνων· καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτὸς ...*
— and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night ...

REV. 19:3.[e] *... καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων.*
... and her smoke rose up for ever and ever.

[a] Comp. Gen. 19:28, and Exod. 19:18. Rev. 9:2 agrees with the latter. [b] *ἡ καὶ ν.* 233. [c] *And her land shall be as pitch burning* [10] *night and day,* etc. [d] *εἰς αἰῶνας αἰώνων ἀναβαίνει.* G. and S. [e] Comp. Rev. 18:9, 18, *the smoke of her burning.*

ISA. 35:3. (422) ESA. 35:3.

חזקו ידים רפות וברכים כשלות אמצו : *Ἰσχύσατε* [a] *χεῖρες ἀνειμέναι, καὶ γόνατα παραλελυμένα.*

Strengthen ye the weak hands, and confirm the feeble knees. Be strong *ye* [b] weak hands, and *ye* [c] feeble knees.

HEB. 12:12. *Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε.*
Wherefore lift up the hands which hang down, and the feeble knees.

[a] *χεῖρας ἀνειμένας.* [b] Gr. *relaxed.* [c] Or, *paralysed.*

Isa. 38:3. see Exod. 15:26.

Isa. 40:3-5. (423) Esa. 40:3-5.

קול קורא במדבר פנו דרך יהוה
ישרו בערבה מסלה לאלהינו׃
[4] כל גיא ינשא וכל הר וגבעה
ישפלו והיה העקב למישור
והרכסים לבקעה׃ [5] ונגלה כבוד
יהוה וראו כל בשר יחדו ...

[c] *Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἑτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους* [d] *τοῦ Θεοῦ ἡμῶν.* [4] *πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται· καὶ ἔσται* [e] *πάντα τὰ σκολιὰ εἰς εὐθεῖαν, καὶ* [f] *ἡ τραχεῖα εἰς* [g] *πεδία·* [5] *καὶ ὀφθήσεται ἡ δόξα Κυρίου, καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ ...*

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. [4] Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made [a] straight, and the rough places [b] plain: [5] and the glory of the Lord shall be revealed, and all flesh shall see it together ...

The voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight the paths of our God. [4] Every valley shall be filled, and every mountain and hill shall be brought low; and all crooked *ways* shall be made straight, and the rough *places* into plains: [5] and the glory of the Lord shall be seen, and all flesh shall [h] see the salvation of God ...

‖Matt. 3:3. *Οὗτος γάρ ἐστιν ὁ ῥηθεὶς* [i] *ὑπὸ Ἡσαΐου τοῦ προφήτου, λέγοντος, Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἑτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.*

For this is He that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.

‖Mark 1:2, 3. — *ὡς γέγραπται* [k] *ἐν τοῖς προφήταις ...* [3] *Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἑτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.*

— as it is written in the prophets ... [3] The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.

Luke 1:76. *... προπορεύσῃ γὰρ πρὸ προσώπου Κυρίου, ἑτοιμάσαι ὁδοὺς αὐτοῦ.*

... for thou shalt go [l] before the face of the Lord to prepare His ways.

‖Luke 3:4-6. — *ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαΐου τοῦ προφήτου,* [m] *λέγοντος, Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἑτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.* [5] *πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται· καὶ ἔσται τὰ σκολιὰ εἰς εὐθεῖαν, καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας.* [6] *καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ.*

— as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight. [5] 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; [6] and all flesh shall see the salvation of God.

JOHN 1:23. Ἔφη, Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Εὐθύνατε τὴν ὁδὸν Κυρίου· καθὼς εἶπεν Ἡσαΐας ὁ προφήτης.

He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

[a] ¶ Or, *a straight place.* [b] ¶ Or, *a plain place.* [c] Or, *Φωνὴ βοῶντος, Ἐν τῇ ἐρήμῳ ἑτοιμάσατε, κ.τ.λ.* [d] *αὐτοῦ.* 209. Compl. [e] Om. *πάντα.* Compl. and others. [f] Several MSS. read, *αἱ τραχεῖαι.* [g] *ὁδοὺς λείας.* III. and many others. *πεδία λεῖα.* Compl. [h] See No. 318. [i] δ.ἀ. [k] *ἐν Ἡσαΐᾳ τῷ προφήτῃ* ... G. and S. But the quotation immediately following is from Malachi. [l] See Mal. 3:1, infra. [m] Om. *λέγοντος.*

Isa. 40:6-8. (424) Esa. 40:6-8.	
... כל הבשר חציר וכל חסדו כציץ השדה: [7] יבש חציר נבל ציץ כי רוח יהוה נשבה בו אכן חציר העם: [8] יבש חציר נבל ציץ ודבר אלהינו יקום לעולם:	...[a] *Πᾶσα σὰρξ* [b] *χόρτος, καὶ πᾶσα δόξα ἀνθρώπου ὡς ἄνθος χόρτου.* [c 8] *ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος ἐξέπεσε· τὸ δὲ ῥῆμα* [d] *τοῦ Θεοῦ ἡμῶν μένει εἰς τὸν αἰῶνα.*
... All flesh *is* grass, and all the goodliness thereof *is* as the flower of the grass. [7] The grass withereth, the flower fadeth: because the Spirit of the LORD bloweth upon it: surely the people *is* grass. [8] The grass withereth, the flower fadeth: but the word of our God shall stand for ever.	... All flesh *is* grass, and all the glory of man as the flower *of* grass. [8] The grass withereth, and the flower falleth away; but the word of our God endureth for ever.

JAMES 1:10, 11. ... ὅτι ὡς ἄνθος χόρτου παρελεύσεται. [11] ἀνέτειλε γὰρ ὁ ἥλιος σὺν τῷ καύσωνι, καὶ ἐξήρανε τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε ...

... because as the flower of the grass he shall pass away. [11] For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth ...

1 PET. 1:24, 25. *Διότι Πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα δόξα* [a] *ἀνθρώπου ὡς ἄνθος χόρτου. ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος* [f] *αὐτοῦ ἐξέπεσε* [25] *τὸ δὲ ῥῆμα Κυρίου μένει εἰς τὸν αἰῶνα* ...

[a] 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; [25] but the word of the Lord endureth for ever ...

[a] *Ὅτι πᾶσα.* 41. [b] Ad. *ὡς.* 36. 49. [c] Ver. 7 is not in the Vat. LXX., though found in many other copies. [d] Many copies have, *βῆμα Κυρίου μένει.* [e] *αὐτῆς.* G. and S. [f] Om. *αὐτοῦ.* [g] ¶ Or, *For that.*

Isa. 40:10.	(425)[a]	Esa. 40:10.
הנה אדני יהוה בחזק יבוא ... הנה שכרו אתו ...		Ἰδοὺ Κύριος, Κύριος μετὰ ἰσχύος ἔρχεται ... ἰδοὺ ὁ μισθὸς αὐτοῦ μετ' αὐτοῦ ...
Behold, the Lord God will come [b]with strong *hand* ... behold, His reward *is* with Him ...		Behold, the Lord, the Lord cometh with might ... behold, His reward *is* with Him ...

Rev. 22:12. [c] Καὶ ἰδοὺ ἔρχομαι ταχύ, καὶ ὁ μισθός μου μετ' ἐμοῦ ...
And, behold, I come quickly; and My reward *is* with Me ...

[a] See also ch. 62:11. [b] ¶ Or, *against the strong.* [c] Om. Καὶ. G. and S.

Isa. 40:13.	(426)	Esa. 40:13.
מי תכן את רוח יהוה ואיש עצתו יודיענו :		Τίς ἔγνω νοῦν Κυρίου; [b]καὶ τίς [c]αὐτοῦ σύμβουλος ἐγένετο, ὃς [d]συμβιβᾷ αὐτόν;
Who hath directed the Spirit of the Lord, or *being* [a]His counsellor hath taught Him?		Who hath known the mind of the Lord? and who hath been His counsellor who hath taught Him?

Rom. 11:34. Τίς γὰρ ἔγνω νοῦν Κυρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγένετο;
For who hath known the mind of the Lord? or who hath been His counsellor?

1 Cor. 2:16. Τίς γὰρ ἔγνω νοῦν Κυρίου, ὃς συμβιβάσει αὐτόν; ἡμεῖς δὲ νοῦν [e]Χριστοῦ ἔχομεν.
For who hath known the mind of the Lord, that he [f]may instruct Him? But we have the mind of Christ.

[a] ¶ Heb. *man of His counsel.* [b] ἢ τίς. Compl. etc. [c] σύμβ. αὐτοῦ. XII. Compl. etc. [d] The Compl. and many other copies read συμβιβάσει. [e] Κυρίου. [f] ¶ Gr. *shall.*

Isa. 40:14.	(427)	Esa. 40:14.
		[[a]... ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ;
Not in the Hebrew.		... or who hath first given to Him, and it shall be recompensed unto him again?]

Rom. 11:35.[b] — ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ;
— or who hath first given to Him, and it shall be recompensed unto him again?

[a] This clause is not found in the Vatican text, but it occurs in at least nine MSS., and, with slight variations, in several others, as well as in the Georgian and Slavonic versions. [b] Commonly ascribed to Job 41:11, *Who hath prevented Me, that I should repay* him? ...

Isa. 40:18.	(428)[a]	Esa. 40:18.
ואל מי תדמיון אל ומה דמות תערכו לו :		Τίνι ὡμοιώσατε Κύριον; καὶ τίνι ὁμοιώματι ὡμοιώσατε αὐτόν;

To whom then will ye liken God? or what likeness will ye compare unto Him?

To whom will ye liken the Lord? and to what likeness will ye liken Him?

MARK 4:30.[b] ...[c] *Τίνι ὁμοιώσωμεν τὴν βασιλείαν τοῦ Θεοῦ; ἢ ἐν*[d] *ποίᾳ παραβολῇ παραβάλωμεν αὐτήν;*

... Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

[a] Comp. ver. 25. ch. 46:5. Lam. 2:13. Also Matt. 11:16 and Luke 7:31 (*this generation*). [b] Comp. ‖Luke 13:20. *Τίνι ὁμοιώσω τ. β. τοῦ Θεοῦ;* [c] Πῶς. [d] *τίνι.*

Isa. 41:4. (429) Esa. 41:4.

... אני יהוה ראשון ואת אחרנים אני הוא:

... I the LORD, the First, and with the last; I *am* He.

... *Ἐγὼ Θεὸς, πρῶτος καὶ εἰς τὰ ἐπερχόμενα,* ἘΓΩ ΕΙΜΙ.

... I God, the First and unto [a]the last, I AM.

(Isa. 44:6.) (Esa. 44:6.)

... אני ראשון ואני אחרון ומבלעדי אין אלהים:

... I *am* the First, and I *am* the Last; and beside Me *there is* no God.

... *Ἐγὼ πρῶτος, καὶ ἐγὼ μετὰ ταῦτα· πλὴν ἐμοῦ οὐκ ἔστι Θεός.*

... I *am* the First, and I *am* after these things; beside Me there is no God.

(Isa. 48:12.) (Esa. 48:12.)

... אני הוא אני ראשון אף אני אחרון:

... I *am* He; I *am* the First, I also *am* the Last.

... ἘΓΩ ΕΙΜΙ *πρῶτος, καὶ* ἘΓΩ ΕΙΜΙ *εἰς τὸν αἰῶνα.*

... I AM the First, and I AM for ever.

REV. 1:8, 11, 17 ἘΓΩ ΕΙΜΙ, *τὸ* Α *καὶ τὸ* Ω,[b] *ἀρχὴ καὶ τέλος, λέγει*[c] *ὁ Κύριος* ... --- [11] ...[d] ἘΓΩ ΕΙΜΙ *τὸ* Α *καὶ τὸ* Ω, *ὁ πρῶτος καὶ ὁ ἔσχατος* ... --- [17] ... *Μὴ φοβοῦ·* ἘΓΩ ΕΙΜΙ *ὁ πρῶτος καὶ ὁ ἔσχατος.*

I am Alpha and Omega, the Beginning and the Ending, saith the Lord ... --- [11] ... I am Alpha and Omega, the First and the Last ... --- [17] ... Fear not; I am the First and the Last.

REV. 2:8. ... *Τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος* ...

... These things saith the First and the Last ...

REV. 21:6. ... ἘΓΩ ΕΙΜΙ *τὸ* Α *καὶ τὸ* Ω, *ἡ ἀρχὴ καὶ τὸ τέλος* ...

... I am Alpha and Omega, the Beginning and the End ...

REV. 22:13. ἘΓΩ [e]ΕΙΜΙ *τὸ* Α *καὶ τὸ* Ω, [f]*ἀρχὴ καὶ τέλος, ὁ πρῶτος καὶ ὁ ἔσχατος.*

I am Alpha and Omega, the Beginning and the End, the First and the Last.

[a] Gr. *the things coming afterwards.* [b] Om. *ἀ. κ. τ.* G. and S. [c] *Κύριος ὁ Θεὸς.* G. and S. [d] Om. *Ἐγώ—ἔσχατος.* G. and S. [e] Om. *εἰμι.* G. and S. [f] *ὁ πρῶτος καὶ ὁ ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος.* G. and S.

Isa. 41:8. sec 2 Chr. 20:7.

Isa. 42:1—4. (430)[a] Esa. 42:1—4.

הן עבדי אתמך בו בחירי רצתה
נפשי נתתי רוחי עליו משפט לגוים
יוציא: [2] לא יצעק ולא ישא ולא
ישמיע בחוץ קולו: [3] קנה רצוץ
לא ישבור ופשתה כהה לא יכבנה
לאמת יוציא משפט: [4] לא יכהה
ולא ירוץ עד ישים בארץ משפט
ולתורתו איים ייחלו:

[e] Ἰακὼβ ὁ παῖς μου, ἀντιλήψομαι
αὐτοῦ· [f] Ἰσραὴλ ὁ ἐκλεκτός μου,
προσεδέξατο αὐτὸν ἡ ψυχή μου·
ἔδωκα τὸ Πνεῦμά μου ἐπ' αὐτὸν,
κρίσιν τοῖς ἔθνεσιν ἐξοίσει. [2] οὐ
κεκράξεται, οὐδὲ ἀνήσει, οὐδὲ ἀκου-
σθήσεται ἔξω ἡ φωνὴ αὐτοῦ. [3] κά-
λαμον [g] τεθλασμένον οὐ συντρίψει,
καὶ λίνον καπνιζόμενον οὐ σβέσει,
ἀλλὰ εἰς ἀλήθειαν ἐξοίσει κρίσιν.
[4] ἀναλάμψει, καὶ οὐ θρανσθήσεται,
ἕως ἂν θῇ ἐπὶ τῆς γῆς κρίσιν· καὶ ἐπὶ
τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσιν.

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. [2] He shall not cry, nor lift up, nor cause His voice to be heard in the street. [3] A bruised reed shall He not break, and the [b] smoking flax shall He not [c] quench: He shall bring forth judgment unto truth. [4] He shall not fail nor be [d] discouraged, till He have set judgment in the earth: and the isles shall wait for His law.

Jacob *is* My Servant, I will help Him: Israel *is* Mine Elect, My soul hath accepted Him: I have put My Spirit upon Him, He shall bring forth judgment to the Gentiles. [2] He shall not cry, nor [h] lift up *His voice*, nor shall His voice be heard without. [3] A bruised reed shall He not break, and smoking flax shall He not quench: but He shall bring forth judgment unto truth. [4] He shall shine out, and shall not be [i] discouraged, till He have set judgment upon the earth: and [k] in His name shall the Gentiles trust.

Matt. 12:17—21. — ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου, λέγοντος, [18] Ἰδοὺ, ὁ παῖς μου, ὃν ᾑρέτισα· ὁ ἀγαπητός μου, εἰς ὃν εὐδόκησεν ἡ ψυχή μου· θήσω τὸ Πνεῦμά μου ἐπ' αὐτὸν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ· [19] οὐκ ερίσει, οὐδὲ κραυγάσει· οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ. [20] κάλαμον συντετριμμένον οὐ κατεάξει, καὶ λῖνον τυφόμενον οὐ σβέσει· ἕως ἂν ἐκβάλῃ [l] εἰς νῖκος τὴν κρίσιν. [21] καὶ [m] ἐν τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσι.

— that it might be fulfilled which was spoken by Esaias the prophet, saying, [18] 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 shew judgment to the Gentiles. [19] He shall not strive, nor cry; neither shall any man hear His voice in the streets. [20] A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory. [21] And in His name shall the Gentiles trust.

LUKE 1:54.[n] Ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ ...
He hath holpen His servant Israel ...

[a] Compare the voice at our Lord's baptism, Matt. 3:17. Mark 1:11. Also that at His transfiguration, Matt. 17:5. Mark 9:7. Luke 9:35. 2 Pet. 1:17. Likewise Jo. 3:35. 10:17. Eph. 1:6. Col. 1:13. [b] ¶ Or, *dimly burning.* [c] ¶ Heb. *quench it.* [d] ¶ Heb. *broken.* [e] Καὶ ἰδοὺ Ἰακὼβ. 106. Ἰδοὺ Ἰακὼβ. 302. 305. [f] Om. Ἰσραὴλ. 302. 305. [g] Several copies, συντεθλασμένον. [h] Gr. *let out.* [i] Gr. *broken.* [k] Gr. *upon.* [l] See Amos 8:7, where לנצח (ever) is rendered εἰς νῖκος. Comp. also Psa. 94:15. [m] Om. ἐν. G. and S. [n] Comp. Isa. 41:8.

ISA. 42:5.	(431)[a]	ESA. 42:5.
... נתן נשמה לעם עליה ורוח להלכים בה :		... καὶ διδοὺς πνοὴν τῷ λαῷ ...
... He that giveth breath unto the people ...		... and who giveth breath unto the people ...

ACTS 17:25. ... αὐτὸς διδοὺς πᾶσι ζωὴν καὶ πνοὴν καὶ τὰ πάντα.
... seeing He giveth to all life, and breath, and all things.

[a] See Gen. 2:7, נשמת חיים, πνοὴν ζωῆς, *the breath of life.* With this text compare John 20:22, *He breathed on* them, etc.

ISA. 42:6.	see	ISA. 49:6.

ISA. 42:6, 7.	(432)[a]	ESA. 42:6, 7.
... לאור גוים : [7] לפקח עינים עורות ...		... εἰς φῶς ἐθνῶν, [7] ἀνοῖξαι ὀφθαλμοὺς τυφλῶν, κ.τ.λ.
... for a light of the Gentiles; [7] to open the blind eyes, etc.		... for a light of the Gentiles; [7] to open the eyes of the blind, etc.

ACTS 26:18. — ἀνοῖξαι ὀφθαλμοὺς [b] αὐτῶν, τοῦ ἐπιστρεψαι ἀπὸ σκότους εἰς φῶς ...
— to open their eyes, *and* to turn *them* from darkness to light ...

[a] See Isa. 49:8, infra. [b] Sc. τῶν ἐθνῶν. ver. 17.

ISA. 43:5.	(433)[a]	ESA. 43:5.
... אל תירא כי אתך אני		Μὴ φοβοῦ, ὅτι μετὰ σου εἰμι ...
Fear not: for I *am* with thee ...		Fear not: for I am with thee ...

ACTS 18:9:10. ... Μὴ φοβοῦ ... [10] διότι ἐγώ εἰμι μετὰ σου ...
... Be not afraid ... [10] for I am with thee ...

[a] Compare verses 1, 2.

ISA. 43:10.	(434)[a]	ESA. 43:10.
... למען תדעו ותאמינו לי ותבינו כי אני הוא ...		... ἵνα γνῶτε καὶ πιστεύσητε[b], καὶ συνῆτε ὅτι ΕΓΩ ΕΙΜΙ ...
... that ye may know and believe Me, and understand that I *am* He ...		... that ye may know, and believe, and understand that I AM ...

JOHN 8:24,28. ... ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἘΓΩ ΕΙΜΙ, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν. --- [23] ...Ὅταν ὑψώσητε τὸν Υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἘΓΩ ΕΙΜΙ ...

... for if ye believe not that I am *He*, ye shall die in your sins. --- [23] ... When ye have lifted up the Son of man, then shall ye know that I am *He* ...

JOHN 10:38. ... ἵνα γνῶτε καὶ [c] πιστεύσητε, ὅτι ἐν ἐμοὶ ὁ Πατὴρ, κἀγὼ ἐν [d] αὐτῷ.

... that ye may know, and believe, that the Father *is* in Me, and I in Him.

JOHN 13:19. ... ἵνα ὅταν γένηται, πιστεύσητε ὅτι ἘΓΩ ΕΙΜΙ.

... that, when it is come to pass, ye may believe that I am *He*.

[a] Comp. 1 Jo. 4:16. [b] Many copies add μοι. [c] γινώσκητε. [d] τῷ Πατρί.

ISA. 43:19. (435) ESA. 43:19.

... הנני עשה חדשה Ἰδοὺ ἐγὼ ποιῶ καινὰ ...

Behold, I will do a new thing ... Behold, I make new things ...

2 COR. 5:17. ... ἰδοὺ γέγονε καινὰ [a] τὰ πάντα.

... behold, all things are become new.

REV. 21:5. ...Ἰδοὺ καινὰ πάντα ποιῶ ...

... Behold, I make all things new ...

[a] Om. τὰ πάντα.

ISA. 43:21. (436)[a] ESA. 43:21.

עם זו יצרתי לי תהלתי יספרו׃ — λαόν μου ὃν περιεποιησάμην τὰς ἀρετάς μου διηγεῖσθαι.

This people have I formed for Myself; they shall shew forth My praise. — My people whom I have [b] formed for Myself, to tell forth My praises.

1 PET. 2:9. ... λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος ...

... [c] a peculiar people; that ye should shew forth the [d] praises of Him who hath called you out of darkness ...

[a] Comp. Mal. 3:17, סגלה, *My jewels* (¶ or, *special treasure*); LXX., εἰς περιποίησιν, *for a peculiar possession*. [b] Or, *specially acquired*. [c] ¶ Or, *a purchased people* [lit. *a people for an acquisition*, or *peculiar possession*]. [d] ¶ Or, *virtues*.

ISA. 44:6. see ISA. 41:4.

ISA. 44:23. see DEUT. 32:43.

ISA. 44:25. (437)[a] ESA. 44:25.

משיב חכמים אחור ודעתם ... יסכל׃ ... ἀποστρέφων φρονίμους εἰς τὰ ὀπίσω, καὶ τὴν βουλὴν αὐτῶν μωραίνων.

... that turneth wise *men* backward, and maketh their knowledge foolish.

... turning the prudent backward, and making their counsel foolish.

1 Cor. 1:20. ... *οὐχὶ ἐμώρανεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου* [b] *τούτου* ;
... hath not God made foolish the wisdom of this world?

[a] Comp. Rom. 1:22. [b] Om. *τούτου*.

Isa. 45:9.	see	Isa. 29:16.
Isa. 45:19.	see	Exod. 3:14.
Isa. 45:21.	see	Deut. 4:35.

Isa. 45:23. (438) Esa. 45:23.

בי נשבעתי יצא מפי צדקה דבר ולא ישוב כי לי תכרע כל ברך תשבע כל לשון :

Κατ' ἐμαυτοῦ ὀμνύω, εἰ μὴ ἐξελεύσεται ἐκ τοῦ στόματός μου δικαιοσύνη, οἱ λόγοι μου οὐκ ἀποστραφήσονται· ὅτι ἐμοὶ κάμψει πᾶν γόνυ, καὶ [a] *ὀμεῖται πᾶσα γλῶσσα* [b] *τὸν Θεὸν.*

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.

By Myself I swear, righteousness shall surely proceed out of My mouth, My words shall not be turned aside; That unto Me every knee shall bow, and every tongue shall swear by God.

Rom. 14:11. *Γέγραπται γὰρ,* [c] *Ζῶ ἐγὼ, λέγει Κύριος· ὅτι ἐμοὶ κάμψει πᾶν γόνυ, καὶ* [d] *πᾶσα γλῶσσα ἐξομολογήσεται τῷ Θεῷ.*
For it is written, [c] *As* I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God.

Phil. 2:10, 11. — *ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ* [e] *ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων* [11] *καὶ πᾶσα γλῶσσα* [f] *ἐξομολογήσηται ὅτι Κύριος Ἰησοῦς Χριστὸς εἰς δόξαν Θεοῦ Πατρός.*
— that [g] at the name of Jesus every knee should bow, [e] of *things* in heaven, and *things* in earth, and *things* under the earth; [11] and *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

[a] *ἐξομολογήσεται.* XII. and many others. [b] *τῷ Θεῷ.* XII. and many others. [c] See No. 141. [d] *ἐξομ. π. γλῶσσα.* [e] See No. 92. [f] *ἐξομολογήσεται.* [g] Rather, *in.*

Isa. 45:24. (439) Esa. 45:24.

... ויבשו כל הנחרים בו :

... *καὶ αἰσχυνθήσονται πάντες οἱ* [a] *διορίζοντες* [b] *αὐτούς.*

... and all that are incensed against Him shall be ashamed.

... and all that separate themselves shall be ashamed.

JUDE 19. *Οὗτοί εἰσιν οἱ ἀποδιορίζοντες* [c] *ἑαυτοὺς* ...
These be they who separate themselves ...

[a] Several MSS. and editions read, *ἀφορίζοντες.* (Comp. Matt. 25:32.) [b] *ἑαυτοὺς ἀπὸ Κυρίου·* and so Jerome. [c] Om. *ἑαυτοὺς.*

ISA. 47:7-9.[a] (440) ESA. 47:7-9.[a]

... לעולם אהיה גברת ... [8] ועתה שמעי זאת ערינה הישבת לבטח האמרה בלבבה אני ואפסי עוד לא אשב אלמנה ולא אדע שכול: [9] ותבאנה לך שתי אלה רגע ביום אחד שכול ואלמן כתמם באו עליך ברב כשפיך ...

... I shall be a lady for ever ... [8] Therefore hear now this, *thou that art* given to pleasures, that dwellest carelessly, that sayest in thine heart, I *am,* and none else beside me; I shall not sit *as* a widow, neither shall I know the loss of children: [9] but these two *things* shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries ...

... *Εἰς τὸν αἰῶνα ἔσομαι ἄρχουσα* ... [8] *Νῦν δὲ ἄκουε ταῦτα τρυφερὰ, ἡ καθημένη, ἡ πεποιθυῖα, ἡ λέγουσα ἐν* [b] *καρδίᾳ αὐτῆς, Ἐγώ εἰμι, καὶ οὐκ ἔστιν ἑτέρα, οὐ καθιῶ χήρα, οὐδὲ γνώσομαι ὀρφανίαν.* [9] *νῦν δὲ ἥξει ἐπὶ σὲ τὰ δύο ταῦτα ἐξαίφνης* [c] *ἐν ἡμέρᾳ μιᾷ, ἀτεκνία καὶ χηρεία ἥξει ἐξαίφνης ἐπὶ σὲ, ἐν τῇ φαρμακείᾳ σου* ...

... I shall be a princess for ever ... [8] Now therefore hear these things, thou luxurious one, *who art* she that sitteth, that *is* secure, that saith in her heart, I am, and there is not another, I shall not sit a widow, neither shall I know the loss of children. [9] Now therefore these two things shall suddenly come upon thee in one day, the loss of children and widowhood shall come suddenly upon thee in thy sorcery ...

REV. 18:7, 8, 23. *Ὅσα ἐδόξασεν ἑαυτὴν καὶ ἐστρηνίασε, τοσοῦτον δότε αὐτῇ βασανισμὸν καὶ πένθος· ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει, Κάθημαι βασίλισσα, καὶ χήρα οὐκ εἰμὶ, καὶ πένθος οὐ μὴ ἴδω.* [8] *Διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἥξουσιν αἱ πληγαὶ αὐτῆς* ... --- [23] ... *ὅτι ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν πάντα τὰ ἔθνη.*

How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. [8] Therefore shall her plagues come in one day ... --- [23] ... for by thy sorceries were all nations deceived.

[a] Compare also Isa. 47:15, *thy merchants,* with Rev. 18:11, 23. [b] Ad. *τῇ.* XII. and many others. [c] *ἐν μιᾷ ἡμέρᾳ.* XII. and others.

ISA. 48:12. see ISA. 41:4.

ISA. 49:1. (441) ESA. 49:1.

... ממעי אמי הזכיר שמי:

... *ἐκ κοιλίας μητρός μου ἐκάλεσε τὸ ὄνομά μου.*

... from the bowels of My mother hath He made mention of My name.

... from My mother's womb He hath called My name.

LUKE 1:15. ... *καὶ Πνεύματος Ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ.*
... and [a] he shall be filled with the Holy Ghost, even from his mother's womb.

GAL. 1:15.[b] ... [c] *ὁ Θεὸς ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου ...*
... God, who separated me from my mother's womb ...

[a] John Baptist. [b] Comp. Jer. 1:5. [c] Om. *ὁ Θεὸς.*

ISA. 49:2. (442) ESA. 49:2.

... וישם פי כחרב חדה

Καὶ ἔθηκε τὸ στόμα μου ὡς μάχαιραν ὀξεῖαν ...

And He hath made My mouth like a sharp sword ...

And He hath [a] made My mouth like a sharp sword ...

REV. 1:16. ... *καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὀξεῖα ἐκπορευομένη ...*
... and out of His mouth went a sharp two-edged sword ...

REV. 2:12.[b] ... *Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον τὴν ὀξεῖαν.*
... These things saith He which hath the sharp sword with two edges.

REV. 19:15.[c] *Καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία* [d] *ὀξεῖα ...*
And out of His mouth goeth a sharp sword ...

[a] Gr. *set.* [b] And see ver. 16. [c] And see ver. 21. [d] *δίστομος ὀξεῖα.* S.

ISA. 49:6. (443) ESA. 49:6.

... ונתתיך לאור גוים להיות ישועתי עד קצה הארץ׃

... *ἰδοὺ* [a] *δέδωκά σε* [b] *εἰς διαθήκην γένους, εἰς φῶς ἐθνῶν, τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς.*

... I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth.

... lo, I have given Thee [c] for the covenant of a race, for a light of the Gentiles, that Thou mightest be for salvation unto the end of the earth.

LUKE 2:32. — *φῶς εἰς ἀποκάλυψιν ἐθνῶν ...*
— a light to lighten the Gentiles ...

ACTS 13:47. — *οὕτω γὰρ ἐντέταλται ἡμῖν ὁ Κύριος, Τέθεικά σε εἰς φῶς ἐθνῶν, τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς.*
— For so hath the Lord commanded us, *saying,* I have set Thee to be a light of the Gentiles, that Thou shouldest be for salvation unto the ends of the earth.

[a] Some MSS. read, *τέθεικά*, and many more, *τέθεικά*, and so the Compl. and Alex. edit. [b] Om. *εἰς δ. γ.* Ed. Alex. and several MSS. [c] This clause is not in the Heb. here, but see ver. 8, and comp. ch. 42:6, ... *and (I will) give Thee for a covenant of the people, for a light of the Gentiles.*

Isa. 49:8. (444) Esa. 49:8.

בעת רצון עניתיך וביום ישועה עזרתיך ...

... In an acceptable time have I heard Thee, and in a day of salvation have I helped Thee ...

... Καιρῷ δεκτῷ ἐπήκουσά σου, καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι ...

... In an acceptable time have I heard Thee, and in a day of salvation have I succoured Thee ...

2 Cor. 6:2. — λέγει γάρ, Καιρῷ δεκτῷ ἐπήκουσά σου, καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι· ἰδοὺ νῦν καιρὸς εὐπρόσδεκτος, ἰδοὺ νῦν ἡμέρα σωτηρίας.

— For He saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.

Isa. 49:10. (445) Esa. 49:10.

לא ירעבו ולא יצמאו ולא יכם שרב ושמש כי מרחמם ינהגם ועל מבועי מים ינהלם:

They shall not hunger nor thirst; neither shall the heat nor sun smite them: for He that hath mercy on them shall lead them, even by the springs of water shall He guide them.

Οὐ πεινάσουσιν, οὐδὲ διψήσουσιν, οὐδὲ πατάξει αὐτοὺς ὁ καύσων, οὐδὲ ὁ ἥλιος, ἀλλ' ὁ ἐλεῶν αὐτοὺς παρακαλέσει, καὶ διὰ πηγῶν ὑδάτων ἄξει αὐτούς.

They shall not hunger, neither shall they thirst; neither shall the heat nor the sun smite them; but He that hath mercy on them shall comfort *them*, and by fountains of waters shall He lead them.

Rev. 7:16, 17. Οὐ πεινάσουσιν ἔτι, οὐδὲ διψήσουσιν ἔτι, οὐδὲ μὴ πέσῃ ἐπ' αὐτοὺς ὁ ἥλιος, οὐδὲ πᾶν καῦμα· 17 ὅτι τὸ Ἀρνίον τὸ ἀνὰ μέσον τοῦ θρόνου [a] ποιμανεῖ αὐτοὺς, καὶ ὁδηγήσει αὐτοὺς ἐπὶ [b] ζώσας πηγὰς ὑδάτων ...

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat: 17 for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters ...

[a] ποιμαίνει α. κ. ὁδηγεῖ. [b] ζωῆς. G. and S.

Isa. 49:13. see Deut. 32:43.

Isa. 49:18. see Num. 14:28.

Isa. 50:8, 9. (446) Esa. 50:8, 9.

קרוב מצדיקי מי יריב אתי נעמדה יחדו מי בעל משפטי יגש אלי הן 9 אדני יהוה יעזר לי מי הוא ירשיעני ...

— ὅτι ἐγγίζει ὁ [a] δικαιώσας με· τίς ὁ κρινόμενός μοι; ... 9 ἰδοὺ Κύριος Κύριος βοηθήσει μοι· τίς κακώσει με; ...

He is near that justifieth Me; who will contend with Me? ... 9 Behold, the Lord GOD will help Me; who *is* he *that* shall condemn Me? ...

— for He draweth nigh that hath justified Me; who *is* he that judgeth Me? ... 9 Behold, the Lord, *even* the Lord, will help Me; who shall hurt Me? ...

ROM. 8:33,34. *Τίς ἐγκαλέσει κατὰ ἐκλεκτῶν Θεοῦ; [b] Θεὸς ὁ δικαιῶν. 34 τίς ὁ κατακρίνων; ...*

Who shall lay anything to the charge of God's elect? *It is* God that justifieth. 34 Who *is* he that condemneth? ...

[a] δικαιῶν. Compl. [b] Θεὸς ὁ δικαιῶν;

ISA. 51:12. see EXOD. 3:14.

ISA. 51:17. (447) [a] ESA. 51:17.

... ירושלם אשר שתית מיד יהוה את כוס חמתו ...

... O Jerusalem, which hast drunk at the hand of the LORD the cup of His fury ...

...Ἰερουσαλὴμ, ἡ πιοῦσα ἐκ χειρὸς Κυρίου τὸ ποτήριον τοῦ θυμοῦ αὐτοῦ ...

... O Jerusalem, which hast drunk at the hand of the Lord the cup of His wrath ...

(JER. 25:15.) (JER. 32:15 (or 1).

... קח את כוס היין החמה הזאת מידי ...

... Take the wine cup of this fury at My hand, etc.

... Λάβε τὸ ποτήριον τοῦ οἴνου τοῦ ἀκράτου τούτου ἐκ χειρός μου, κ.τ.λ.

... Take the cup of this unmixed wine at My hand, etc.

REV. 14:10. *— καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ Θεοῦ, τοῦ κεκερασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ ...*

— the same [b] shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation ...

REV. 16:19. *... δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ.*

... to give unto [c] her the cup of the wine of the fierceness of His wrath.

[a] Comp. Isa. 51:22. See also Jer. 51:7—9, infra. [b] Compare Job 21:20, *he shall drink of the wrath of the Almighty.* (The LXX quite different.) Also, Psa. 75:8, *For in the hand of the LORD, there is a cup, and the wine is red; it is full of mixture,* etc. *Ὅτι ποτήριον ἐν χειρὶ Κυρίου, οἴνου ἀκράτου πλῆρες κεράσματος, κ.τ.λ.* [c] Babylon.

ISA. 52:3. (448) ESA. 52:3.

... חנם נמכרתם ולא בכסף תגאלו:

... Ye have sold yourselves for nought; and ye shall be redeemed without money.

... Δωρεὰν ἐπράθητε, καὶ οὐ μετὰ ἀργυρίου λυτρωθήσεσθε.

... Ye have been sold for nought; and not with silver shall ye be redeemed.

1 Pet. 1:18. — εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ...
— forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold ...

Isa. 52:5. (449) Esa. 52:5.

... ותמיד כל היום שמי מנאץ :

... δι' ὑμὰς διαπαντὸς τὸ ὄνομά μου βλασφημεῖται ἐν τοῖς ἔθνεσι.

.. and My name continually every lay *is* blasphemed.

... through you My name is blasphemed among the Gentiles continually.

Rom. 2:24. Τὸ γὰρ ὄνομα τοῦ Θεοῦ δι' ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσι, καθὼς γέγραπται.
For the name of God is blasphemed among the Gentiles through you, as it is written.

Isa. 52:6, 7. (450)[a] Esa. 52:6, 7.

... הנני : 7 מה נאוו על ההרים רגלי מבשר משמיע שלום מבשר טוב ...

... Πάρειμι 7 [b] ὡς ὥρα ἐπὶ τῶν ὀρέων, [c] ὡς πόδες [d] εὐαγγελιζομένου ἀκοὴν εἰρήνης, ὡς εὐαγγελιζόμενος ἀγαθὰ ...

.. behold, *it is* I. 7 How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good ...

... I am present 7 as the dawn upon the mountains, as the feet of [e] him that preacheth good tidings of peace, as one [f] that preacheth good tidings *of* good things ...

(Nahum 1:15 (*Heb.* 2:1.[g])

הנה על ההרים רגלי מבשר משמיע שלום ...

(Naoum 1:15.[g])

Ἰδοὺ ἐπὶ τὰ ὄρη οἱ πόδες εὐαγγελιζομένου, καὶ ἀπαγγέλλοντος εἰρήνην ...

Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! ...

Behold upon the mountains the feet of him that bringeth good tidings, and announceth peace ...

Rom. 10:15. — πῶς δὲ κηρύξουσιν, ἐὰν μὴ ἀποσταλῶσι; καθὼς γέγραπται, Ὡς ὡραῖοι οἱ πόδες [h] τῶν εὐαγγελιζομένων εἰρήνην, τῶν εὐαγγελιζομένων [i] τὰ ἀγαθά.
— And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

[a] Compare Joel 2:2, בשחר פרש על ההרי, *as the morning spread upon the mountains;* ὡς ὄρθρος χυθήσεται ἐπὶ τὰ ὄρη. [b] Many MSS. (disconnecting the word πάρειμι) read, Ὡς ὡραῖοι. [c] *ol.* 22. Others om. ὡς. [d] εὐαγγελιζομενοι. Compl. and others. [e] Gr. *of one evangelizing a report of peace.* [f] Gr. *evangelizing good things.* [g] evidently taken from Isaiah, from whom Paul quotes. [h] Om. τῶν εὐαγ. εἰρήνην. [i] Om. τὰ.

Isa. 52:10. see Psa. 98:3.

Isa. 52:11. (451)[a] Esa. 52:11.

סורו סורו צאו משם טמא אל תגעו צאו מתוכה הברו נשאי כלי יהוה׃

Ἀπόστητε, ἀπόστητε, ἐξέλθατε ἐκεῖθεν, καὶ ἀκαθάρτου μὴ [b] ἅψησθε, ἐξέλθετε ἐκ μέσου [c] αὐτῆς, [d] ἀφορίσθητε οἱ φέροντες τὰ σκεύη Κυρίου.

Depart ye, depart ye, go ye out from thence, touch no unclean *thing;* go ye out of the midst of her; be ye clean, that bear the vessels of the Lord.

Depart ye, depart ye, go ye out from thence, and touch not the unclean thing; go ye out from the midst of her; be ye separate, that bear the vessels of the Lord.

2 Cor. 6:17. — Διὸ [e] ἐξέλθετε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, λέγει Κύριος, καὶ ἀκαθάρτου μὴ ἅπτεσθε· κἀγὼ εἰσδέξομαι ὑμᾶς.[f]

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing;* and I will receive you.[f]

[a] See Isa. 48:20, and a very similar passage in Lam. 4:15. [b] ἅπτεσθε. XII. and many others. [c] Several MSS. αὐτῶν. [d] Ad. καὶ. XII. [e] ἐξέλθατε. [f] For the rest see No. 214.

Isa. 52:15. (452) Esa. 52:15.

כי אשר לא ספר להם ראו ... ואשר לא שמעו התבוננו׃

... ὅτι οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ, ὄψονται, καὶ οἳ οὐκ ἀκηκόασι, συνήσουσι.

... for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider.

... for to whom [a] He was not spoken of, they shall see; and they that have not heard shall understand.

Rom. 15:21. — ἀλλὰ, καθὼς γέγραπται, Οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ, ὄψονται· καὶ οἳ οὐκ ἀκηκόασι, συνήσουσι.

— but as it is written, To whom He was not spoken of, they shall see; and they that have not heard shall understand.

[a] Gr. *it was not announced concerning Him.*

Isa. 53:1. (453) Esa. 53:1.

מי האמין לשמעתנו וזרוע יהוה על מי נגלתה׃

Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων Κυρίου τίνι ἀπεκαλύφθη;

Who hath believed our [a] report? and to whom is the arm of the Lord revealed?

Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

John 12:38. — ἵνα ὁ λόγος Ἡσαΐου τοῦ προφήτου πληρωθῇ, ὃν εἶπε, Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων Κυρίου τίνι ἀπεκαλύφθη;

— that the saying of Esaias the prophet might be fulfilled,

which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

ROM. 10:16. Ἀλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ· Ἡσαΐας γὰρ λέγει, Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν ;

But they have not all obeyed the gospel: for Esaias saith, Lord, who hath believed our [b] report?

[a] ¶ Or, *doctrine.* Heb. *hearing.* [b] ¶ Or, *our preaching.* Gr. *the hearing of us.* [See ver. 17, ἡ πίστις ἐξ ἀκοῆς, κ.τ.λ.]

ISA. 53:4. (454)[a] ESA. 53:4.

אכן חלינו הוא נשא ומכאבינו סבלם ...

[b] Οὗτος τὰς [c] ἁμαρτίας ἡμῶν φέρει, καὶ περὶ ἡμῶν ὀδυνᾶται ...

Surely He hath borne our griefs, and carried our sorrows ...

He beareth our sins, and is pained for us ...

MATT. 8:17. — ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος, Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβε, καὶ τὰς νόσους ἐβάστασεν.

— that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

[a] See verses 11, 12 (No. 459, infra). [b] *οὗτως.* 62 and ed. Alex. [c] *ἀσθενείας.* 93.

ISA. 53:5, 6. (455) ESA. 53:5, 6.

... ובחברתו נרפא לנו : [6] כלנו כצאן תעינו ...

... τῷ μώλωπι αὐτοῦ ἡμεῖς ἰάθημεν. [6] πάντες ὡς πρόβατα ἐπλανήθημεν ...

... and with His [a] stripes we are healed. [6] All we like sheep have gone astray ...

... by His [a] stripes we were healed. [6] All we like sheep have gone astray ...

1 PET. 2:24,25. ... οὗ τῷ μώλωπι [b] αὐτοῦ ἰάθητε. [25] ἦτε γὰρ ὡς πρόβατα πλανώμενα ...

... by whose stripes ye were healed. [25] For ye were as sheep going astray ...

[a] ¶ Heb. *bruise* [and so the LXX. and N.T.] [b] Om. *αὐτοῦ.*

ISA. 53:7, 8. (456) ESA. 53:7, 8.

... כשה לטבח יובל וכרחל לפני גזזיה נאלמה ולא יפתח פיו : [8] מעצר וממשפט לקח ואת דורו מי ישוחח כי נגזר מארץ חיים ...

... Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείροντος [b] ἄφωνος, οὕτως οὐκ ἀνοίγει τὸ στόμα[c]. [8] ἐν τῇ ταπεινώσει [d] ἡ κρίσις αὐτοῦ ἤρθη, τὴν [e] γενεὰν αὐτοῦ τίς διηγήσεται ; ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ ...

... He is brought as a lamb to the slaughter, and as a sheep before

... He was led as a sheep to the slaughter, and as a lamb before

her shearers is dumb, so He openeth not His mouth. [8] [a] 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 ...

the shearer *is* dumb, so He openeth not *His* mouth. [8] In *His* humiliation His judgment was taken away: who shall declare His [f] generation? for His life is taken from the earth ...

Acts 8:32,33. Ἡ δὲ [g] περιοχὴ τῆς γραφῆς ἣν ἀνεγίνωσκεν, ἦν αὕτη, Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείροντος αὐτὸν ἄφωνος, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ. [33] ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἤρθη, τὴν δὲ γενεὰν αὐτοῦ τίς διηγήσεται; ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ.

The place of the scripture which He read was this, He was led as a sheep to the slaughter, and like as a lamb dumb before his shearer, so opened He not His mouth: [33] in His humiliation His judgment was taken away: and who shall declare His generation? for His life is taken from the earth.

[a] [g] Or, *He was taken away by distress and judgment: but*, etc. [b] Ad. αὐτὸν. XII. and many others. [c] XII. and numerous other MSS. add αὐτοῦ, and so the Compl. [d] Many MSS. add αὐτοῦ. [e] Many add δὲ. [f] Or, *progeny*. [#] See ver. 35, ἀπὸ τῆς γραφῆς ταύτης.

Isa. 53:9. (457) [a] Esa. 53:9.

... על לא חמס עשה ולא מרמה בפיו:

... ὅτι [b] ἀνομίαν οὐκ ἐποίησεν, οὐδὲ [c] δόλον ἐν τῷ στόματι αὐτοῦ.

... because He had done no violence, neither *was any* deceit in His mouth.

... for He did no iniquity, neither spake guile with His mouth.

1 Pet. 2:22. — ὃς ἁμαρτίαν οὐκ ἐποίησεν, οὐδὲ εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ.

— who did no sin, neither was guile found in His mouth.

Rev. 14:5. [d] — καὶ ἐν τῷ στόματι αὐτῶν οὐχ εὑρέθη [e] δόλος ...

— and in their mouth was found no guile ...

[a] Comp. Zeph. 3:13. *neither shall a deceitful tongue be found in their mouth.* [b] ἁμαρτίαν. 41. [c] εὑρέθη δόλος. XII. and many others. [d] Perhaps from Psa. 32:2. See No. 271, supra. [e] ψεῦδος. G. and S.

Isa. 53:12. (458) Esa. 53:12.

... ואת פשעים נמנה ...

... καὶ ἐν τοῖς ἀνόμοις ἐλογίσθη ...

... and He was numbered with the transgressors ...

... and He was numbered among the transgressors ...

Mark 15:28. Καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα, Καὶ μετὰ ἀνόμων ἐλογίσθη.

And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

Luke 22:37. Λέγω γὰρ ὑμῖν, ὅτι ἔτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τό, Καὶ μετὰ ἀνόμων ἐλογίσθη ...

For I say unto you, that this that is written must yet be accomplished in Me, And he was reckoned among the transgressors ...

Isa. 53:12. (459)[a] Esa. 53:12.

... והוא חטא רבים נשא ... ... *και αὐτὸς ἁμαρτίας πολλῶν ἀνήνεγκε* ...

... and He bare the sin of many ... ... and Himself bare the sins of many ...

John 1:29. *... Ἴδε ὁ Ἀμνὸς τοῦ Θεοῦ, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.*
... Behold the Lamb of God, which [b] taketh away the sin of the world.

Heb. 9:28. — *οὕτως* [c] *ὁ Χριστὸς ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας* ...
— so Christ was once offered to bear the sins of many ...

1 Pet. 2:24.[d] — *ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν* ...
— who His own self bare our sins ...

1 John 3:5. ... *ὅτι ἐκεῖνος ἐφανερώθη ἵνα τὰς ἁμαρτίας* [e] *ἡμῶν ἄρῃ* ...
... that He was manifested to take away our sins ...

[a] Compare ver. 11. ויעונתם הוא יסבל: *for He shall bear their iniquities* [i. e. of *many*]: LXX. *καὶ τὰς ἁμαρτίας αὐτῶν αὐτὸς ἀνοίσει.* [b] ¶ Or, *beareth.* [Compare Exod. 28:38 (LXX. 34), *καὶ ἐξαρεῖ Ἀαρὼν τὰ ἁμαρτήματα τῶν ἁγίων.*] [c] Ad. *καὶ.* G. and S. [d] Comp. Esa. 53:4, supra. [e] Om. *ἡμῶν.*

Isa. 53:12. (460) Esa. 53:12.

ולפשעים יפגיע: ... ... *καὶ διὰ τὰς ἀνομίας αὐτῶν παρεδόθη.*

... and (He) made intercession for the transgressors. ... and for their transgressions He was [a] delivered.

Rom. 4:25. — *ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν* ...
— who was delivered for our offences ...

[a] Or, *betrayed.* Comp. Matt. 10:4, *Ἰούδας.. ὁ καὶ παραδοὺς αὐτόν.*

Isa. 54:1. (461) Esa. 54:1.

רני עקרה לא ילדה פצחי רנה וצהלי לא חלה כי רבים בני שוממה מבני בעולה ...

Εὐφράνθητι στεῖρα ἡ οὐ τίκτουσα, ῥῆξον καὶ βόησον ἡ οὐκ ὠδίνουσα, ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα ...

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 the children of the married wife ...

Rejoice, *thou* barren that bearest not, break forth and cry, *thou* that travailest not, for more *are* the children of the desolate than of her that hath an husband ...

Gal. 4:27. — *γέγραπται γὰρ, Εὐφράνθητι στεῖρα ἡ οὐ τίκτουσα· ῥῆξον καὶ βόησον ἡ οὐκ ὠδίνουσα· ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου, μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα.*

— For it is written, 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.

Isa. 54:13. (462) Esa. 54:13.

... וכל בניך למודי יהוה — *καὶ πάντας τοὺς υἱούς σου διδακτοὺς* [a] *Θεοῦ* ...

And all thy children *shall be* taught of the Lord ... — and ([b] I will make) all thy children *to be* taught of God ...

John 6:45. *Ἔστι γεγραμμένον ἐν τοῖς προφήταις, Καὶ ἔσονται πάντες διδακτοὶ* [c] *τοῦ Θεοῦ* ...

It is written in the prophets, And they shall be all taught of God ...

[a] Ad. *τοῦ*. 228. [b] *θήσω*, ver. 12. [c] Om. *τοῦ*. G. and S.

Isa. 55:3. (463) Esa. 55:3.

... ואכרתה לכם ברית עולם חסדי דוד הנאמנים: ... *καὶ διαθήσομαι ὑμῖν διαθήκην αἰώνιον, τὰ ὅσια Δαυὶδ τὰ πιστά.*

... and I will make an everlasting covenant with you, *even* the sure mercies of David. ... and I will make an everlasting covenant with you, *even* [a] mercies of David.

Acts 13:34. ... *οὕτως εἴρηκεν, Ὅτι δώσω ὑμῖν τὰ ὅσια Δαβὶδ τὰ πιστά.*

... He said on this wise, I will give you the sure [b] mercies of David.

[a] See note ([b]). [b] ¶ Gr. *holy*, or *just things*.

Isa. 55:10. (464)[a] Esa. 55:10.

... ונתן זרע לזרע ולחם לאכל: ... *καὶ δῷ σπέρμα τῷ σπείροντι, καὶ ἄρτον εἰς βρῶσιν.*

... that it may give seed to the sower, and bread to the eater. ... and [b] *until* it give seed to the sower, and bread for food.

2 Cor. 9:10. *Ὁ δὲ ἐπιχορηγῶν* [c] *σπέρμα τῷ σπείροντι, καὶ ἄρτον εἰς βρῶσιν* [d] *χορηγήσαι, καὶ πληθύναι τὸν σπόρον ὑμῶν, καὶ αὐξήσαι τὰ γεννήματα τῆς δικαιοσύνης ὑμῶν.*

Now He that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness.

[a] See No. 289. [b] An elliptical repetition of *ἕως ἄν*, going just before. [c] *σπόρον*. [d] *χορηγήσει, καὶ πληθυνεῖ τὸν σπόρον ὑμῶν, καὶ αὐξήσει τὰ γενήματα*, κ.τ.λ. G. and S.

Isa. 56:7. (465) Esa. 56:7.

... כי ביתי בית תפלה יקרא לכל העמים: ... *ὁ γὰρ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσιν.*

... for Mine house shall be called an house of prayer for all people.

... for My house shall be called a house of prayer [a] for all nations.

‖Matt. 21:13. ... *Γέγραπται, Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται* ...
... It is written, My house shall be called the house of prayer...

‖Mark 11:17. ... *Οὐ γέγραπται, ὅτι Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσιν ;* ...
... Is it not written, My house shall be called [b] of all nations the house of prayer? ...

‖Luke 19:46. ... *Γέγραπται,* [c] *Ὁ οἶκός μου οἶκος προσευχῆς ἐστιν* ...
... It is written, My house is the house of prayer ...

[a] Or, *by.* [b] ¶ Or, *an house of prayer for all nations?* [c] Ad. *Ὅτι.* Others, *Καὶ ἔσται ὁ οἶκός μου οἶκος προσευχῆς.*

Isa. 57:19. (466) Esa. 57:19.

... בורא נוב שפתים

Not in the LXX.

I create the fruit of the lips ...

(Hos. 14:2 (3.)) (Osee 14:3.)

... ונשלמה פרים שפתינו : [3] ... *καὶ ἀνταποδώσομεν καρπὸν χειλέων ἡμῶν.*

[3] ... so will we render the calves of our lips. ... and we will render the fruit of our lips.

Heb. 13:15. ... *τοῦτ' ἔστι, καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ.*
... that is, the fruit of *our* lips [a] giving thanks to His name.

[a] ¶ Gr. *confessing to.*

Isa. 57:19. (467) Esa. 57:19.

... שלום שלום לרחוק ולקרוב ... [a] — *εἰρήνην ἐπ' εἰρήνῃ τοῖς μακρὰν καὶ τοῖς ἐγγὺς οὖσι* ...

... Peace, peace to *him that is* far off, and to *him that is* near ... [a] — peace upon peace to them *that are* far off, and to them that are nigh ...

Acts 2:39. ... *καὶ πᾶσι τοῖς εἰς μακρὰν* ...
... and to all that are afar off ...

Eph. 2:13,14, 17. ... *ὑμεῖς οἱ ποτὲ ὄντες μακρὰν ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ Χριστοῦ.* [14] *αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν, κ.τ.λ.* --- [17] — *καὶ ἐλθὼν εὐηγγελίσατο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ* [b] *τοῖς ἐγγύς.*
... ye who sometimes were far off are made nigh by the blood of Christ. [14] For He is our peace, etc. --- [17] — and came and preached peace to you which were afar off, and to them that that were nigh.

[a] Governed by *ἔδωκα αὐτῷ, I have given him,* in the preceding verse. [b] Ad. *εἰρήνην.*

Isa. 59:7, 8. see Psa. 14:1-3.

Isa. 59:8.	(468)[a]	Esa. 59:8.
דרך שלום לא ידעו ...	— *καὶ ὁδὸν εἰρήνης οὐκ* [b] *οἴδασι* ...	
The way of peace they know not ...	— and the way of peace they know not ...	

Luke 1:79. ... *τοῦ κατευθῦναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.*
... to guide our feet into the way of peace.

[a] See Psa. 14:3, in No. 255, supra. The passage is repeated here for convenience.
[b] *ἔγνωσαν.*

Isa. 59:17.	(469)	Esa. 59:17.
וילבש צדקה כשרין וכובע ישועה בראשו ...		*Καὶ ἐνεδύσατο δικαιοσύνην ὡς θώρακα, καὶ περιέθετο περικεφαλαίαν σωτηρίου ἐπὶ τῆς κεφαλῆς* ...
For He put on righteousness as a breastplate, and an helmet of salvation upon His head ...		And He put on righteousness as a breastplate, and placed a helmet of salvation upon *His* head ...

Eph. 6:14.17. ... *καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης* ... --- [17] *καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε* ...
... and having on the breastplate of righteousness. --- [17] And take the helmet of salvation ...

1 Thess. 5:8. ... *ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης, καὶ περικεφαλαίαν, ἐλπίδα σωτηρίας.*
... putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

Isa. 59:20, 21.	(470)	Esa. 59:20, 21.
ובא לציון גואל ולשבי פשע ביעקב נאם יהוה: [21] ואני זאת בריתי אותם אמר יהוה רוחי ...		[a] *Καὶ ἥξει* [b] *ἕνεκεν Σιὼν ὁ ῥυόμενος, καὶ ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ.* [c] [21] *Καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη, εἶπε Κύριος· Τὸ Πνεῦμα τὸ ἐμὸν, κ.τ.λ.*
And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. [21] As for Me, this *is* My covenant with them, saith the Lord, My Spirit, etc.		And the Deliverer shall come on account of Sion, and shall turn away [d] ungodliness from Jacob. [21] And this *is* [e] My covenant unto them, said the Lord: My Spirit, etc.

Rom. 11:26, 27. *Καὶ οὕτω πᾶς Ἰσραὴλ σωθήσεται, καθὼς γέγραπται, Ἥξει ἐκ Σιὼν ὁ ῥυόμενος, καὶ ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ· [27] καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη,* [f] *ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν.*
And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodli-

ness from Jacob: [27] for this *is* My covenant unto them, [f] when I shall take away their sins.

[a] Om. Καὶ. [b] ἐκ. 93. ἀπὸ. Compl. [c] Ad. εἶπεν Κύριος. [d] Or, *impiety*. [e] Gr. *from Me*. [f] See Isa. 27:9. No. 408.

Isa. 60:3, 10, 11. (471) Esa. 60:3, 10, 11.

והלכו גוים לאורך ומלכים לנגה זרחך: ... [10] --- ומלכיהם ישרתונך ... [11] ופתחו שעריך תמיד יומם ולילה לא יסגרו להביא אליך חיל גוים ומלכיהם נהוגים:

Καὶ πορεύσονται [b] *βασιλεῖς τῷ φωτί σου, καὶ* [c] *ἔθνη τῇ λαμπρότητί σου.* --- [10] *... καὶ οἱ βασιλεῖς αὐτῶν παραστήσονταί σοι ...* [11] *καὶ ἀνοιχθήσονται αἱ πύλαι σου διαπαντὸς, ἡμέρας καὶ νυκτὸς οὐ κλεισθήσονται, εἰσαγαγεῖν πρὸς σὲ δύναμιν ἐθνῶν, καὶ βασιλεῖς αὐτῶν ἀγομένους.*

And the Gentiles shall come to thy light, and kings to the brightness of thy rising. --- [10] ... and their kings shall minister unto thee ... [11] Therefore thy gates shall be open continually; they shall not be shut day nor night; that *men* may bring unto thee the [a] forces of the Gentiles, and *that* their kings *may be* brought.

And kings shall go to thy light, and nations to thy brightness. --- [10] ... and their kings shall wait upon thee ... [11] And thy gates shall be open continually; they shall not be shut day nor night; to bring in unto thee the power of the Gentiles, and their kings led *captive*.

Rev. 21:24—26. *Καὶ τὰ ἔθνη* [d] *τῶν σωζομένων ἐν τῷ φωτὶ αὐτῆς περιπατήσουσι· καὶ οἱ βασιλεῖς τῆς γῆς φέρουσι τὴν δόξαν καὶ τὴν τιμὴν αὐτῶν εἰς αὐτήν.* [25] *καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας· νὺξ γὰρ οὐκ ἔσται ἐκεῖ.* [26] *καὶ οἴσουσι τὴν δόξαν καὶ τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτήν.*

And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour into it. [25] And the gates of it shall not be shut at all by day: for there shall be no night there. [26] And they shall bring the glory and honour of the nations into it.

[a] ¶ Or, wealth; ver. 5. [b] ἔθνη. [c] βασιλεῖς. [d] περιπατήσουσι τὰ ἔθνη διὰ τοῦ φωτὸς αὐτῆς. G. and S.

Isa. 60:19. (472)[a] Esa. 60:19.

לא יהיה לך עוד השמש לאור יומם ולנגה הירח לא יאיר לך והיה לך יהוה לאור עולם ואלהיך לתפארתך:

Καὶ οὐκ ἔσται σοι ἔτι ὁ ἥλιος εἰς φῶς ἡμέρας, οὐδὲ ἀνατολὴ σελήνης φωτιεῖ σου τὴν νύκτα, ἀλλ' ἔσται σοι Κύριος φῶς αἰώνιον, καὶ ὁ Θεὸς δόξα σου.

The sun shall be no more thy light by day; neither for brightness

And the sun shall no more be thy light by day, neither shall the

shall the moon give light unto thee; but the LORD shall be unto thee an everlasting light, and thy God thy glory.

rising of the moon enlighten thy night, but the Lord shall be unto thee an everlasting light, and God *shall be* thy glory.

REV. 21:23. *Καὶ ἡ πόλις οὐ χρείαν ἔχει τοῦ ἡλίου, οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν ἐν αὐτῇ· ἡ γὰρ δόξα τοῦ Θεοῦ ἐφώτισεν αὐτὴν, καὶ ὁ λύχνος αὐτῆς τὸ Ἀρνίον.*

And the city had no need of the sun, neither of the moon, to shine in it: for the [b] glory of God did lighten it, and the Lamb *is* the light thereof.

REV. 22:5. *Καὶ νὺξ οὐκ ἔσται [c] ἐκεῖ· καὶ χρείαν οὐκ ἔχουσι λύχνου καὶ φωτὸς ἡλίου, ὅτι Κύριος ὁ Θεὸς φωτίζει αὐτούς ...*

And there shall be [d] no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light...

[a] See ver. 20, and comp. Zech. 2:5. [b] See ver. 11. [c] ἔτι. G. and S. [d] Chap. 21:25. Isa. 60:20.

ISA. 61:1, 2. (473) ESA. 61:1, 2.

רוח אדני יהוה עלי יען משח יהוה אתי לבשר ענוים שלחני לחבש לנשברי לב לקרא לשבוים דרור ולאסורים פקח קוח: [2] לקרא שנת רצון ליהוה ויום נקם לאלהינו ...

Πνεῦμα Κυρίου ἐπ' ἐμὲ, οὗ εἵνεκεν ἔχρισέ με, εὐαγγελίσασθαι πτωχοῖς ἀπέσταλκέ με, ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν, κηρύξαι αἰχμαλώτοις ἄφεσιν, καὶ τυφλοῖς ἀνάβλεψιν, [2] καλέσαι ἐνιαυτὸν Κυρίου δεκτὸν, καὶ ἡμέραν ἀνταποδόσεως [a] ...

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; [2] to proclaim the acceptable year of the LORD, and the day of vengeance of our God ...

The Spirit of the Lord *is* upon Me, because He hath anointed Me; He hath sent Me to preach the gospel to the poor, to heal the broken-hearted, to proclaim deliverance to the captives, and recovering of sight to the blind; [2] to declare the acceptable year of the Lord, and [b] the day of recompense ...

[1] MATT. 11:5. *Τυφλοὶ ἀναβλέπουσι ... καὶ πτωχοὶ εὐαγγελίζονται.*

The blind receive their sight ... and the poor have the gospel preached to them.

LUKE 4:17–19. *Καὶ ἐπεδόθη αὐτῷ βιβλίον Ἡσαΐου τοῦ προφήτου· καὶ ἀναπτύξας τὸ βιβλίον, εὗρε τὸν [e] τόπον οὗ ἦν γεγραμμένον, [18] Πνεῦμα Κυρίου ἐπ' ἐμὲ, οὗ [d] ἕνεκεν ἔχρισέ με [c] εὐαγγελίζεσθαι πτωχοῖς, ἀπέσταλκέ με [f] ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν, κηρύξαι αἰχμαλώτοις ἄφεσιν, καὶ τυφλοῖς ἀνάβλεψιν· [g] ἀπο-*

στεῖλαι τεθραυσμένους ἐν ἀφέσει· [19] *κηρύξαι ἐνιαυτὸν Κυρίου δεκτόν.*

And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place where it was written, [18] 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, [19] to preach the acceptable year of the Lord.

‖Luke 7:22. *... ὅτι τυφλοὶ ἀναβλέπουσι ... πτωχοὶ εὐαγγελίζονται.*
... how that the blind see ... to the poor the gospel is preached.

Acts 10:38. *—Ἰησοῦν τὸν ἀπὸ Ναζαρὲτ, ὡς ἔχρισεν αὐτὸν ὁ Θεὸς Πνεύματι Ἁγίῳ καὶ δυνάμει, κ.τ.λ.*
— how God anointed Jesus of Nazareth with the Holy Ghost and with power, etc.

[a] Many copies add, *τοῦ Θεοῦ ἡμῶν.* [b] See ch. 34:8. 63:4. [c] Called in ver. 21, *ἡ γραφὴ αὕτη, this scripture.* [d] *εἵνεκεν.* G. and S. [e] *εὐαγγελίσασθαι.* G. and S. [f] Om. *ἰάσθ. τ. σ. τ. καρδίαν.* [g] Om. *ἀπ. τεθρ. ἐν ἀφέσει.* Cod. Coislin.

Isa. 61:2.	(474)	Esa. 61:2.
לנחם כל אבלים : ...		*... παρακαλέσαι πάντας τοὺς πενθοῦντας.*
... to comfort all that mourn.		... to comfort all that mourn.

Matt. 5:4.[a] *Μακάριοι οἱ πενθοῦντες· ὅτι αὐτοὶ παρακληθήσονται.*
Blessed *are* they that mourn: for they shall be comforted.

[a] Comp. Luke 6:21.

Isa. 61:10.	see	1 Sam. 2:1.

Isa. 62:2.	(475)	Esa. 62:2.
... וקרא לך שם חדש ...		*... καὶ καλέσει σε τὸ ὄνομα τὸ καινὸν ...*
... and thou shalt be called by a new name ...		... and [a] thou shalt be called *by* a new name ...
(Isa. 65:15.)		(Esa. 65:15.)
ולעבדיו יקרא שם אחר : ...		*... τοῖς δὲ δουλεύουσί μοι κληθήσεται ὄνομα καινὸν.*
... and (*He* shall) call His servants by another name.		... but [b] My servants shall be called *by* a new name.

Rev. 2:17. *... καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον ...*
... and in the stone a new name written ...

Rev. 3:12. *... καὶ τὸ ὄνομά μου τὸ καινόν.*
... and *I will write upon him* My new name.

[a] Gr. one *shall call thee.* [b] Gr. *to My servants.*

Isa. 63:2.[a] (476) Esa. 63:2.[a]

מדוע אדם ללבושך ובגדיך כדרך בגת :

Διατί σου ἐρυθρὰ τὰ ἱμάτια, καὶ τὰ ἐνδύματά σου ὡς ἀπὸ πατητοῦ ληνοῦ ;

Wherefore *art Thou* red in Thine apparel, and Thy garments like him that treadeth in the wine-fat?

Wherefore *are* Thy garments red, and Thy clothes as from a trodden wine-press?

Rev. 14:19, 20. ... *εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ Θεοῦ τὴν* [b] *μεγάλην.* [20] *καὶ ἐπατήθη ἡ ληνὸς ἔξω τῆς πόλεως, κ.τ.λ.*

... into the great wine-press of the wrath of God. [20] And the wine-press was trodden without the city, etc.

Rev. 19:13, 15. — *καὶ περιβεβλημένος ἱμάτιον βεβαμμένον αἵματι* ... --- [15] *καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ* [c] *καὶ τῆς ὀργῆς τοῦ Θεοῦ τοῦ παντοκράτορος.*

— And He was clothed with a vesture dipped in blood ... --- [15] ... and He treadeth the wine-press of the fierceness and wrath of Almighty God.

[a] And see the following verses. [b] *τὸν μέγαν.* G. and S. [c] Om. *καὶ.* G. and S.

Isa. 64:4(3). (477) Esa. 64:4.

ומעולם לא שמעו לא האזינו עין לא ראתה אלהים זולתך יעשה למחכה לו :

[3] *Ἀπὸ τοῦ αἰῶνος οὐκ ἠκούσαμεν, οὐδὲ οἱ ὀφθαλμοὶ ἡμῶν εἶδον Θεὸν πλὴν σοῦ, καὶ τὰ ἔργα σου, ἃ ποιήσεις τοῖς ὑπομένουσιν ἔλεον.*

[4] For since the beginning of the world *men* have not heard, nor perceived by the ear, neither hath the eye [a] seen, O God, beside Thee, what He hath prepared for him that waiteth for Him.

From everlasting we have not heard, neither have our eyes seen a God beside Thee, [b] and Thy works which Thou shalt do for them that wait for mercy.

1 Cor. 2:9. — *ἀλλὰ καθὼς γέγραπται, Ἃ ὀφθαλμὸς οὐκ εἶδε, καὶ οὖς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν.*

— But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.

[a] ☞ Or, *seen a God beside Thee*, which *doeth so for him*, etc. [b] That is, 'nor any works like those which,' etc.

Isa. 65:1, 2. (478) Esa. 65:1, 2.

נדרשתי ללוא שאלו נמצאתי ללא בקשני ... פרשתי ידי כל היום אל עם סורר ...

[a] *Ἐμφανὴς* [b] *ἐγενήθην τοῖς ἐμὲ μὴ ἐπερωτῶσιν, εὑρέθην τοῖς ἐμὲ μὴ ζητοῦσιν ...* [c] *ἐξεπέτασα τας χεῖράς μου ὅλην τὴν ἡμέραν πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα ...*

I am sought of *them that* asked not *for Me;* I am found of *them that* sought Me not ... [2] I have spread out My hands all the day unto a rebellious people ...

I became manifest to them that asked not after Me, I was found of them that sought Me not ... [2] I have stretched out My hands all the day unto a disobedient and gainsaying people ...

Rom. 10:20, 21. Ἡσαΐας δὲ [c] ἀποτολμᾷ καὶ λέγει, Εὑρέθην τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανὴς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσι. [21] πρὸς δὲ τὸν Ἰσραὴλ λέγει, Ὅλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.

But Esaias is very bold, and saith, I was found of them that sought Me not; I was made manifest unto them that asked not after Me. [21] But to Israel he saith, All day long I have stretched forth My hands unto a disobedient and gainsaying people.

[a] Many MSS. agree, altogether or partially, with the order of the N.T. [b] ἐγενόμην. [c] Om. ἀποτολμᾷ καὶ.

Isa. 65:11. (479) Esa. 65:11.

ואתם עזבי יהוה ... הערכים לגד שלחן והממלאים למני ממסך׃

Ὑμεῖς δὲ οἱ ἐγκαταλιπόντες με ... ἑτοιμάζοντες [c] τῷ δαιμονίῳ τράπεζαν, καὶ πληροῦντες [d] τῇ τύχῃ κέρασμα.

But ye *are* they that forsake the Lord ... that prepare a table for that [a] troop, and that furnish the drink-offering unto that [b] number.

But ye *are* they that have forsaken Me ... that prepare a table for the demon, and that fill a [e] drink-offering to fortune.

1 Cor. 10:21. Οὐ δύνασθε ποτήριον Κυρίου πίνειν καὶ ποτήριον δαιμονίων· οὐ δύνασθε τραπέζης Κυρίου μετέχειν καὶ τραπέζης δαιμονίων.

Ye cannot drink the cup of the Lord, and the cup of [f] devils: ye cannot be partakers of the Lord's table, and of the table of [f] devils.

[a] ¶ Or, *Gad.* [b] ¶ Or, *Meni.* [c] τῇ τύχῃ. [d] τῷ δαίμονι. [e] Gr. *mixture.* [f] *demons.*

Isa. 65:15. see Isa. 62:2.

Isa. 65:16. (480) [a] Esa. 65:16.

... באלהי אמן ... ... τὸν Θεὸν τὸν ἀληθινόν ...

... in [b] the God of truth ... ... the true God ...

Rev. 3:14. [c] ... Τάδε λέγει ὁ Ἀμήν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινὸς ...

... These things saith the Amen, the [d] faithful and true Witness ...

[a] See No. 133. [b] Heb. *God Amen.* Vulg. *in Deo amen.* The phrase occurs twice in the verse. [c] Perhaps the word Ἀμήν is used as a name in Rev. 1:18. [d] Compare ch. 19:11, and some other places with Rev. 1:18.

Isa. 65:17. (481) Esa. 65:17.

כי הנני בורא שמים חדשים וארץ חדשה ולא תזכרנה הראשנות ...

For, behold, I create new heavens and a new earth: and the former shall not be remembered ...

Ἔσται γὰρ ὁ οὐρανὸς καινὸς, καὶ ἡ γῆ καινὴ, καὶ οὐ μὴ μνησθῶσι τῶν προτέρων ...

For there shall be a new heaven and a new earth: and they shall not remember the former ...

(Isa. 66:22.)

... השמים החדשים והארץ החדשה אשר אני עשה ...

... the new heavens and the new earth, which I will make ...

(Esa. 66:22.)

... ὁ οὐρανὸς καινὸς καὶ ἡ γῆ καινὴ, ἃ ἐγὼ ποιῶ ...

... the new heaven and the new earth, which I make ...

2 Pet. 3:13. Καινοὺς δὲ οὐρανοὺς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν ...
Nevertheless we, according to His promise, look for new heavens and a new earth ...

Rev. 21:1. Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινήν· ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ παρῆλθε ...
And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away ...

Isa. 65:23. (482)[a] Esa. 65:23.

לא יגעו לריק ...

They shall not labour in vain ...

... οὐ κοπιάσουσιν εἰς κενὸν ...

...[b] they shall not labour in vain ...

Phil. 2:16. ... οὐδὲ εἰς κενὸν ἐκοπίασα.
... neither [have I] laboured in vain.

[a] Comp. 1 Cor. 15:58. 1 Thess. 3:5. [b] *My elect.*

Isa. 66:1, 2. (483) Esa. 66:1, 2.

כה אמר יהוה השמים כסאי וארץ הדם רגלי אי זה בית אשר תבנו לי ואי זה מקום מנוחתי: [2] 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 ye build unto Me? and where *is* the place of My rest? [2] For all those *things* hath Mine hand made ...

Οὕτως λέγει Κύριος, Ὁ οὐρανός [a] μου θρόνος, [b] καὶ ἡ γῆ ὑποπόδιον τῶν ποδῶν μου· ποῖον οἶκον οἰκοδομήσετέ μοι; [c] καὶ [d] ποῖος τόπος τῆς καταπαύσεώς μου; [2] [e] πάντα γὰρ ταῦτα ἐποίησεν ἡ χείρ μου ...
Thus saith the Lord, The heaven *is* My throne, and the earth *is* [f] My footstool: [g] what house will ye build Me? and [g] what *is* the place of My rest? [2] For all these things hath Mine hand made ...

MATT. 5:34,35. ... *Μὴ ὀμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ Θεοῦ·* [35] *μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστι τῶν ποδῶν αὐτοῦ ...*
... Swear not at all; neither by heaven; for it is God's throne: [35] nor by the earth, for it is His footstool ...

MATT. 23:22. *Καὶ ὁ ὀμόσας ἐν τῷ οὐρανῷ ὀμνύει ἐν τῷ θρόνῳ τοῦ Θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.*
And he that shall swear by heaven, sweareth by the throne of God, and by [h] Him that sitteth thereon.

ACTS 7:48—50.[i] *Ἀλλ' οὐχ ὁ Ὕψιστος ἐν χειροποιήτοις* [k] *ναοῖς κατοικεῖ, καθὼς ὁ προφήτης λέγει,* [49] *Ὁ οὐρανός μοι θρόνος, ἡ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου· ποῖον οἶκον οἰκοδομήσετέ μοι; λέγει Κύριος· ἢ τίς τόπος τῆς καταπαύσεώς μου;* [50] *οὐχὶ ἡ χείρ μου ἐποίησε ταῦτα πάντα;*
Howbeit the Most High dwelleth not in temples made with hands; as saith the prophet, [49] 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? [50] Hath not My hand made all these things.

[a] *μοι.* III. and many others. [b] *ἡ δὲ γῆ.* XII. and many others. [c] Ad. *λέγει Κυριός.* [d] *ἢ ποῖος τόπος.* III. and many others: *ἢ τις τόπος.* 26. 86. [e] Many variations, but none agreeing with the N.T. [f] Gr. *the footstool of My feet;* and so the N.T. Compare Psa. 110:1. [g] Or, *what sort of.* [h] See No. 221. [i] Comp. Acts 17:24. [k] Om. *ναοῖς.* G. and S.

ISA. 66:14. (484) ESA. 66:14.

... ושש לבכם ... ... *καὶ χαρήσεται* [a] *ἡ καρδία ὑμῶν* ...
... your heart shall rejoice ... ... and your heart shall rejoice ...

JOHN 16:22. ... *καὶ χαρήσεται ὑμῶν ἡ καρδία* ...
... and your heart shall rejoice ...

[a] *ὑμῶν ἡ καρδία.* XII. and many others.

ISA. 66:15. (485)[a] ESA. 66:15.

כי הנה יהוה באש יבוא וכסופה מרכבתיו להשיב בחמה אפו וגערתו בלהבי אש:

Ἰδοὺ γὰρ Κύριος ὡς πῦρ ἥξει, καὶ ὡς καταιγὶς τὰ ἅρματα αὐτοῦ, ἀποδοῦναι ἐν θυμῷ ἐκδίκησιν αὐτοῦ, καὶ ἀποσκορακισμὸν αὐτοῦ ἐν φλογὶ πυρός.

For, behold, the LORD will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire.

For, behold, the Lord will come as a fire, and His chariots as a storm, to render His vengeance with anger, and His rebuke with a flame of fire.

2 THESS. 1:7, 8. ... *ἐν τῇ ἀποκαλύψει τοῦ Κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμεως αὐτοῦ,* [8] *ἐν* [b] *πυρὶ φλογὸς, διδόντος ἐκδίκησιν τοῖς μὴ εἰδόσι Θεὸν, καὶ τοῖς μὴ ὑπακούουσι τῷ εὐαγγελίῳ ...*
... when the Lord Jesus shall be revealed from heaven with [c] His

mighty angels, [a] in flaming fire [d] taking vengeance on them that know not God, and that [e] obey not the gospel ...

[a] See the context, both before and after. [b] φλογὶ πυρὸς. S. Compare No. 321. [c] [a] Gr. *the angels of His power.* [d] [a] Or, *yielding.* [e] See the words immediately preceding the verse cited from the LXX. ... καὶ ἀπειλήσει τοῖς ἀπειθοῦσιν.

Isa. 66:22. see Isa. 65:17.

Isa. 66:24. (486)[a] Esa. 66:24.

... כי תולעתם לא תמות ואשם לא תכבה ...

... ὁ γὰρ σκώληξ αὐτῶν οὐ [b] τελευτήσει, καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται ...

... for their worm shall not die, neither shall their fire be quenched ...

... for their worm shall not die, and their fire shall not be quenched ...

Mark 9:43—48.[c]

... καλόν σοι ἐστὶ κυλλὸν εἰς τὴν ζωὴν εἰσελθεῖν, ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον, [44] [d] ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. [45] ... βληθῆναι εἰς τὴν γέενναν, [e] εἰς τὸ πῦρ τὸ ἄσβεστον, [46] [d] ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. [47] ... βληθῆναι εἰς τὴν γέενναν [f] τοῦ πυρὸς, [48] ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.

... it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: [44] where their worm dieth not, and the fire is not quenched. [45] ... to be cast into hell, into the fire that never shall be quenched: [46] where their worm dieth not, and the fire is not quenched. [47] ... to be cast into hell fire: [48] where their worm dieth not, and the fire is not quenched.

[a] Comp. Judith 16:17. [b] τελευτᾷ. III. [c] In ‖Matt. 18:8, 9, the words of Isaiah are not used. [d] Some MSS. omit verses 44 and 46. [e] Om. εἰς τὸ πῦρ τὸ ἀσβ. [f] Om. τοῦ πυρὸς.

Jer. 5:21. (487)[a] Jer. 5:21.

עינים להם ולא יראו אזנים להם ולא ישמעו׃

... ὀφθαλμοὶ αὐτοῖς καὶ οὐ βλέπουσιν, ὦτα αὐτοῖς καὶ οὐκ ἀκούουσι.

... which have eyes, and see not; which have ears, and hear not.

... they *have* eyes, and see not; they *have* ears, and hear not.

Mark 8:18. Ὀφθαλμοὺς ἔχοντες οὐ βλέπετε; καὶ ὦτα ἔχοντες οὐκ ἀκούετε; ...

Having eyes, see ye not? and having ears, hear ye not? ...

[a] See Nos. 177 and 377, *supra*, and Ezc. 12:2, *infra*: also Psa. 115:5, 6, and 135:16, 17, which refer to idols.

Jer. 5:24. see Deut. 11:14.

JER. 6:16. (488) JER. 6:16.

... ומצאו מרגוע לנפשכם ... ... *καὶ εὑρήσετε* [a] *ἁγνισμὸν ταῖς ψυχαῖς ὑμῶν* ...

... and ye shall find rest for your souls ... ... and ye shall find purification for your souls ...

MATT. 11:29. ... *καὶ εὑρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν.*
... and ye shall find rest unto your souls.

[a] *ἁγιασμον.* III. and several others.

JER. 7:11. (489) JER. 7:11.

המערת פרצים היה הבית הזה אשר נקרא שמי עליו בעיניכם ... *Μὴ σπήλαιον λῃστῶν ὁ οἶκός μου,* [a] *οὗ ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτῷ ἐκεῖ ἐνώπιον ὑμῶν ; ...*

Is this house, which is called by My name, become a den of robbers in your eyes? ... *Is* not My house, whereon My name is called, a den of robbers in your eyes? ...

‖MATT. 21:13. ... *ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον λῃστῶν.*
... but ye have made it a den of thieves.

‖MARK 11:17. ... *ὑμεῖς δὲ ἐποιήσατε αὐτὸν σπήλαιον λῃστῶν.*
... but ye have made it a den of thieves.

‖LUKE 19:46. ... *ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον λῃστῶν.*
... but ye have made it a den of thieves.

[a] Several MSS. add *ἐγένετο.*

JER. 9:24(23). (490) JER. 9:24.

[23] — כי אם בזאת יתהלל המתהלל השכל וידע אותי כי אני יהוה ... — ... *ἀλλ' ἢ ἐν τούτῳ καυχάσθω ὁ καυχώμενος, συνιεῖν καὶ γινώσκειν ὅτι ἐγώ εἰμι Κύριος* ...

[24] — but let him that glorieth glory in this, that he understandeth and knoweth Me, that I *am* the LORD ... — but let him that glorieth glory in this, to understand and to know that I am the Lord ...

(1 SAM. 2:10.) (1 KI. 2:10.[a])

Not in the Hebrew. ... *ἀλλ' ἐν τούτῳ καυχάσθω ὁ καυχώμενος, συνιεῖν καὶ γινώσκειν τὸν Κύριον* ...
... but let him that glorieth glory in this, to understand and to know the Lord ...

1 COR. 1:31. — *ἵνα, καθὼς γέγραπται, Ὁ καυχώμενος, ἐν Κυρίῳ καυχάσθω.*
— that, according as it is written, He that glorieth, let him glory in the Lord.

2 Cor. 10:17. Ὁ δὲ καυχώμενος, ἐν Κυρίῳ καυχάσθω.
But he that glorieth, let him glory in the Lord.

[a] An interpolation in the song of Hannah.

Jer. 10:7. (491)[a] Jer. 10:7.[b]

מי לא יראך מלך הגוים ... [Τίς οὐ [c] φοβηθήσεταί σε [d] βασιλεῦ [e] ἐθνῶν; ...

Who would not fear Thee, O King of nations? ... Who shall not fear Thee, O king of nations? ...]

Rev. 15:3, 4. ... δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί σου, ὁ βασιλεὺς τῶν [f] ἁγίων. [4] τίς οὐ μὴ φοβηθῇ σε, Κύριε, καὶ δοξάσῃ τὸ ὄνομά σου; ...
... just and true *are* Thy ways, Thou King of [g] saints. [4] Who shall not fear Thee, O Lord, and glorify Thy name? ...

[a] See No. 183. [b] Some verses are wanting in the Vat. text, but the passage is found, as here, in the Compl. ed., and, with slight variations, in many cursive MSS., but generally marked as superfluous. [c] Ad. μὴ. 88. 233. [d] βασιλεὺς. 88. [e] Most of the MSS. add τῶν. [f] ἐθνῶν. G. and S. αἰώνων. M. [g] ¶ Or, *nations*, or *ages*.

Jer. 10:25. see Psa. 79:6.

Jer. 11:16. (492)[a] Jer. 11:16.

זית רענן ... ורעו דליותיו: Ἐλαίαν ὡραίαν ... ἠχρειώθησαν οἱ κλάδοι αὐτῆς.

... A green olive tree ... and the branches of it are broken. ... A fair olive tree ... its branches are become useless.

Rom. 11:17, 19, 24. Εἰ δέ τινες τῶν κλάδων ἐξεκλάσθησαν, κ.τ.λ. --- [19] Ἐρεῖς οὖν, Ἐξεκλάσθησαν οἱ κλάδοι, κ.τ.λ. --- [24] ... εἰς καλλιέλαιον ...
And if some of the branches be broken off, etc. --- [19] Thou wilt say then, The branches were broken off, etc. --- [24] ... into a good olive tree ...

Jer. 11:20. (493)[a] Jer. 11:20.

ויהוה צבאות שפט צדק בחן כליות ולב ... Κύριε κρίνων δίκαια, [b] δοκιμάζων [c] νεφροὺς καὶ καρδίας ...

But, O Lord of hosts, that judgest righteously, that triest the reins and the heart ... O Lord, that judgest [d] righteously, that triest the reins and hearts ...

1 Thess. 2:4. ... οὐχ ὡς ἀνθρώποις ἀρέσκοντες, ἀλλὰ τῷ Θεῷ τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν.
... not as pleasing men, but God, which trieth our hearts.

[a] See also the next section; and comp. 1 Chr. 28:9. 29:17. Psa. 7:9. 26:2. Pro. 17:3. Jer. 20:12. [b] καὶ ἐρευνᾷς νεφροὺς. [c] κ. καὶ ν. 106. [d] *righteous things*.

Jer. 14:13. see Exod. 3:14.

JER. 17:10. (494)[a] JER. 17:10.

אני יהוה חקר לב בחן כליות ולתת לאיש כדרכו כפרי מעלליו׃

Ἐγὼ Κύριος ἐτάζων καρδίας καὶ δοκιμάζων νεφροὺς, τοῦ δοῦναι ἑκάστῳ κατὰ τὰς ὁδοὺς αὐτοῦ, καὶ κατὰ τοὺς καρποὺς τῶν ἐπιτηδευμάτων αὐτοῦ.

I the LORD search the heart, *I* try the reins, even to give every man according to his ways, *and* according to the fruit of his doings.

I *am* the Lord which searcheth the hearts and trieth the reins, to give to every man according to his ways, and according to the fruit of his devices.

REV. 2:23.[b] ... καὶ γνώσονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγώ εἰμι ὁ [c] ἐρευνῶν νεφροὺς καὶ καρδίας· καὶ δώσω ὑμῖν ἑκάστῳ κατὰ τὰ ἔργα ὑμῶν.
... and all the churches shall know that I am He which searcheth the reins and hearts: and I will give unto every one of you according to your works.

[a] See Psa. 7:9, and other passages referred to in No. 493. As to the latter clause of the verse, see Nos. 268 and 288. [b] Comp. 1 Ki. 8:39. [c] Comp. Rom. 8:27. ὁ δὲ ἐρευνῶν τὰς καρδίας,—and see note (b) to the preceding section.

JER. 22:5. (495)[a] JER. 22:5.

... כי לחרבה יהיה הבית הזה׃

... ὅτι εἰς [b] ἐρήμωσιν ἔσται ὁ οἶκος οὗτος.

... that this house shall become a desolation.

... that this house shall become a desolation.

MATT. 23.38. Ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος.
Behold, your house is left unto you desolate.

LUKE 13:35. Ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν [c] ἔρημος ...
Behold, your house is left unto you desolate ...

[a] See No. 295, and comp. Jer. 12:7. 2 Esdr. 1:33. [b] ἔρημον. 62. [c] Om. ἔρημος. G. and S.

JER. 23:5. (496)[a] JER. 23:5.

... והקמתי לדוד צמח צדיק ...

... καὶ ἀναστήσω τῷ Δαυὶδ ἀνατολὴν δικαίαν ...

... that I will raise unto David a righteous [b] Branch ...

... [c] that I will raise unto David a righteous Dayspring ...

(ZECH. 3:8.) (ZACH. 3:9.)

... כי הנני מביא את עבדי צמח׃

... δίοτι ἰδοὺ ἐγὼ ἄγω τὸν δοῦλόν μου Ἀνατολήν.

... for, behold, I will bring forth My Servant the [d] BRANCH.

... for, behold, I bring forth My servant the Dayspring.

(ZECH. 6:12.) (ZACH. 6:12.)

... הנה איש צמח שמו ...

... Ἰδοὺ ἀνὴρ, Ἀνατολὴ ὄνομα αὐτῷ ...

... Behold the Man whose name *is* The [e] BRANCH ...

... Behold the man, The Dayspring *is* His name ...

LUKE 1:78. ... ἐν οἷς ἐπεσκέψατο ἡμᾶς Ἀνατολὴ ἐξ ὕψους.
... whereby the [f] Dayspring from on high hath visited us.

[a] See also Jer. 33:15, which is not in the Vat. LXX. [b] Vulg. *germen*: Hilary, *Orientem*. [c] Gr. *and*. [d] Vulg. *Orientem*. [e] Vulg. *Oriens*. [f] ¶ Or, *Sun-rising*, or, *Branch*. [Vulg. *Oriens*. Comp. Mal. 4:2.]

JER. 25:10. (497)[a] JER. 25:10.

והאבדתי מהם ... קול חתן וקול כלה קול רחים ואור נר׃

Καὶ ἀπολῶ ἀπ' αὐτῶν ... φωνὴν νυμφίου, καὶ φωνὴν νύμφης, [c] ὀσμην μύρου, καὶ φῶς λύχνου.

Moreover [b] I will take from them ... the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.

And I will destroy from them ... the voice of the bridegroom, and the voice of the bride, the scent of ointment, and the light of the candle.

REV. 18:22, 23. ... καὶ φωνὴ μύλου οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, [23] καὶ φῶς λύχνου οὐ μὴ φανῇ ἐν σοὶ ἔτι, καὶ φωνὴ νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι ....
... and the sound of a millstone shall be heard no more at all in thee; [23] and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee ...

[a] Compare chap. 7:34. 16:9. 33:11. [b] ¶ Heb. *I will cause to perish from them*. [c] Nine MSS. read φωνὴν μύλου, and so the Armen. version.

JER. 25:15. see ISA. 51:17.

JER. 31:15. (498) JER. 38:15.

... קול ברמה נשמע נהי בכי תמרורים רחל מבכה על בניה מאנה להנחם על בניה כי איננו׃

... Φωνὴ ἐν [a] Ῥαμᾶ ἠκούσθη [b] θρήνου, καὶ κλαυθμοῦ, καὶ ὀδυρμοῦ [c]· Ῥαχὴλ ἀποκλαιομένη οὐκ ἤθελε [d] παύσασθαι ἐπὶ τοῖς υἱοῖς αὐτῆς, ὅτι οὐκ εἰσίν.

... A voice was heard in Ramah, lamentation, *and* bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they *were* not.

... A voice was heard in Rama, of lamentation and weeping, and wailing; Rachel weeping, would not be [e] comforted concerning her children, because they are not.

MATT. 2:17, 18. [17] Τότε ἐπληρώθη τὸ ῥηθὲν [18] ὑπὸ Ἰερεμίου τοῦ προφήτου, λέγοντος, [17] Φωνὴ ἐν Ῥαμᾶ ἠκούσθη, [e] θρῆνος καὶ κλαυθμὸς καὶ ὀδυρμὸς πολύς, Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς· καὶ οὐκ ἤθελε παρακληθῆναι, ὅτι οὐκ εἰσί.
Then was fulfilled that which was spoken by Jeremy the pro-

phet, saying, 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.

[a] ἐν τῇ ὑψηλῇ. III. [b] θρῆνος καὶ κλαυθμὸς καὶ ὀδυρμός. XII. and many others. [c] Ad. πολὺς. 239. [d] Many MSS. read παρακληθῆναι, and there are several other variations, not agreeing with the N.T. [e] Gr. *stilled*. [f] διὰ. [g] Om. θρῆνος καὶ.

Jer. 31:31—34. (499) Jer. 38:31—34.

הנה ימים באים נאם יהוה וכרתי
את בית ישראל ואת בית יהודה
ברית חדשה: [32] לא כברית אשר
כרתי את אבותם ביום החזיקי
בידם להוציאם מארץ מצרים אשר
המה הפרו את בריתי ואנכי בעלתי
בם נאם יהוה: [33] כי זאת הברית
אשר אכרת את בית ישראל
אחרי הימים ההם נאם יהוה נתתי
את תורתי בקרבם ועל לבם
אכתבנה והייתי להם לאלהים
והמה יהיו לי לעם: [34] ולא ילמדו
עוד איש את רעהו ואיש את אחיו
לאמר דעו את יהוה כי כולם ידעו
אותי למקטנם ועד גדולם נאם
יהוה כי אסלח לעונם ולחטאתם
לא אזכר עוד:

Ἰδοὺ ἡμέραι ἔρχονται, [b] φησὶ Κύριος, καὶ [c] διαθήσομαι [d] τῷ οἴκῳ Ἰσραὴλ καὶ τῷ οἴκῳ Ἰούδα διαθήκην καινὴν, [32] οὐ κατὰ τὴν διαθήκην ἣν [e] διεθέμην τοῖς πατράσιν αὐτῶν, ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν, ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου, ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, καὶ ἐγὼ ἠμέλησα αὐτῶν, [f] φησὶ Κύριος. [33] ὅτι αὕτη ἡ διαθήκη [g] μου, ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ, μετὰ τὰς ἡμέρας ἐκείνας, φησὶ Κύριος· Διδοὺς [h] δώσω νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν [i] γράψω αὐτούς, καὶ ἔσομαι αὐτοῖς εἰς Θεὸν, καὶ αὐτοὶ ἔσονταί μοι εἰς λαόν. [34] καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν [k] πολίτην αὐτοῦ, καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων, Γνῶθι τὸν Κύριον· ὅτι πάντες εἰδήσουσί με ἀπὸ μικροῦ αὐτῶν ἕως μεγάλου αὐτῶν· ὅτι ἵλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν ἁμαρτιῶν αὐτῶν [l] οὐ μὴ μνησθῶ ἔτι.

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: [32] 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, [a] although I was an husband unto them, saith the Lord: [33] but this *shall be* the covenant that I will make with the house of Israel; After those days, saith the

Behold, the days come, saith the Lord, [m] when I will make a new covenant with the house of Israel and with the house of Juda: [32] not according to the covenant which I made with their fathers in the day [n] when I took them by the hand to lead them out of the land of Egypt, for they continued not in My covenant, and I disregarded them, saith the Lord. [33] For this *is* My covenant that I will make with the house of Israel after those days, saith the Lord, I will [o] surely

LORD, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. 34 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 of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

put My laws into their mind, and write them upon their hearts, and I will be to them a God, and they shall be to Me a people. 34 And they shall not teach every *man* his *fellow* citizen, and every man his brother, saying, Know the Lord, for all shall know Me, from the least of them unto the greatest of them; for I will be merciful to their unrighteousnesses, and their sins will I remember no more.

HEB. 8:8–13. *Μεμφόμενος γὰρ αὐτοῖς λέγει, Ἰδοὺ, ἡμέραι ἔρχονται, λέγει Κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινήν· 9 οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατράσιν αὐτῶν, ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν, ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου· ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, κἀγὼ ἠμέλησα αὐτῶν, λέγει Κύριος. 10 ὅτι αὕτη ἡ διαθήκη ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας. λέγει Κύριος· διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς· καὶ ἔσομαι αὐτοῖς εἰς Θεὸν, καὶ αὐτοὶ ἔσονταί μοι εἰς λαόν. 11 καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν [h] πλησίον αὐτοῦ, καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων, Γνῶθι τὸν Κύριον· ὅτι πάντες εἰδήσουσί με, ἀπὸ μικροῦ [g] αὐτῶν ἕως μεγάλου αὐτῶν· 12 ὅτι ἵλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν ἁμαρτιῶν αὐτῶν [r] καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι. 13 Ἐν τῷ λέγειν, Καινὴν, πεπαλαίωκε τὴν πρώτην ...*

For finding fault with them, He saith, Behold, the days come, saith the Lord, [m] when I will make a new covenant with the house of Israel and with the house of Judah: [9] not according to the covenant that I made with their fathers in the day [n] 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. [10] For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will [s] put My laws into their mind, and write them [t] in their hearts: and I will be to them a God, and they shall be to Me a people: [11] 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. [12] For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. [13] In that He saith, A new *covenant*, He hath made the first old ...

HEB. 10: 15–17. *Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ Πνεῦμα τὸ Ἅγιον· μετὰ γὰρ τὸ [u] προειρηκέναι, 16 Αὕτη ἡ διαθήκη ἣν διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος, διδοὺς νόμους μου ἐπὶ καρδίας*

αὐτῶν, καὶ ἐπὶ [v] *τῶν διανοιῶν αὐτῶν ἐπιγράψω αὐτούς·* [17] *καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ* [w] *μνησθῶ ἔτι.*

Whereof the Holy Ghost also is a witness to us: for after that He had said before, [16] This *is* the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them; [17] [x] and their sins and iniquities will I remember no more.

[a] ¶ Or, *should I have continued an husband unto them?* [b] λέγει. XII. and many others [c] συντέλεσω. 41. [d] ἐπὶ τὸν οἶκον Ἰακὼβ. 41. [e] ἐποίησα. Compl. [f] λέγει. 41. [g] Om. μου. XII. and many others. [h] Om, δώσω. [i] ἐπιγράψω. [k] πλησίον. XII and many others. [l] καὶ τῶν ἀνομιῶν αὐτῶν. 49. 90. [m] Gr. *and.* [n] Gr. *of Me taking hold of their hand.* [o] Gr. *giving I will give.* [p] πολίτην. G. and S. [q] Om. αὐτῶν. [r] Om. καὶ τῶν ἀνομιῶν αὐτῶν. [s] Gr. *give.* [t] Or, *upon.* [u] εἰρηκέναι. [v] τὴν διάνοιαν. [w] μνησθήσομαι ἔτι. [x] Some copies have, *Then He said, And their.*

JER. 50:15. see PSA. 137:8.

JER. 51:7-9. (500)[a] JER. 28:7-9.

כוס זהב בבל ביד יהוה משכרת
כל הארץ מיינה שתו גוים על
כן יתהללו גוים: [s] פתאם נפלה
בבל ... [9] ... כי נגע אל השמים
משפטה ונשא עד שחקים:

Babylon *hath been* a golden cup in the LORD'S hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad. [8] Babylon is suddenly fallen ... [9] ... for her judgment reacheth unto heaven, and is lifted up *even* to the skies.

Ποτήριον χρυσοῦν Βαβυλὼν ἐν χειρὶ Κυρίου, μεθύσκον πᾶσαν τὴν γῆν· ἀπὸ τοῦ οἴνου αὐτῆς ἐπίοσαν ἔθνη, διατοῦτο ἐσαλεύθησαν, [8] *καὶ ἄφνω ἔπεσε Βαβυλὼν ...* [9] *... ὅτι ἤγγικεν εἰς οὐρανὸν τὸ κρῖμα αὐτῆς, ἐξῆρεν ἕως τῶν ἄστρων.*

Babylon *hath been* a golden cup in the hand of the Lord, making all the earth drunken: the nations have drunken of her wine; therefore they were shaken, [8] and Babylon is suddenly fallen ... [9] ... for her judgment reached unto heaven, it raised *itself* unto the stars.

REV. 14:8. ... [b] *Ἔπεσεν ἔπεσε Βαβυλὼν* [c] *ἡ πόλις ἡ μεγάλη· ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπότικε πάντα ἔθνη.*

... Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

REV. 17:2,4. *... καὶ ἐμεθύσθησαν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς οἱ κατοικοῦντες τὴν γῆν.* --- [4] *... ἔχουσα* [d] *χρυσοῦν ποτήριον ἐν τῇ χειρὶ αὐτῆς, γέμον βδελυγμάτων καὶ ἀκαθάρτητος πορνείας αὐτῆς.*

... and the inhabitants of the earth have been made drunk with the wine of her fornication. --- [4] ... having a golden cup in her hand, full of abominations and filthiness of her fornication.

REV. 18:3, 5.[e] — *ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πέπωκε πάντα τὰ ἔθνη ...* --- [5] *ὅτι* [f] *ἠκολούθησαν αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ ...*

— For all nations have drunk of the wine of the wrath of her fornication ... --- [5] For her sins have reached unto heaven ...

[a] Comp. Jer. 25:15—17, part of which is in No. 447. [b] Ἐπ. ἔπ. Βαβυλὼν· this is from Isa. 21:9. [c] Om. ἡ πόλις. G. and S. See Dan. 4:30. [d] ποτήριον χρυσοῦν. S. [e] See ver. 2. Ἔπεσεν ἔπεσε Βαβυλὼν ἡ μεγάλη. (No. 398.) Also verse 6, ἐν τῷ ποτηρίῳ ᾧ ἐκέρασε, κεράσατε αὐτῇ διπλοῦν. [f] ἐκολλήθησαν. G. and S.

Jer. 51:13. (501)	Jer. 28:13.
שכנתי על מים רבים ...	— κατασκηνοῦντας ἐφ' ὕδασι πολλοῖς ...
O thou that dwellest upon many waters ...	—[a] dwelling upon many waters...

Rev. 17:1.[b] ... [c] τὸ κρίμα τῆς πόρνης τῆς μεγάλης, τῆς καθημένης ἐπὶ τῶν ὑδάτων τῶν πολλῶν.

... the judgment of the great whore that sitteth upon many waters.

[a] ... *against the inhabitants of Babylon* [13] *dwelling*, etc. [b] See ver. 15. [c] τὸ κρίμα. See No. 500.

Jer. 51:45.[a] (502)	Jer. 28:45.[b]
צאו מתוכה עמי ...	[Ἐξέλθετε [c] ἀπὸ μέσου αὐτῆς λαός μου ...
My people, go ye out of the midst of her ...	Come out of the midst of her, My people ...]

Rev. 18:4. ... [d] Ἐξέλθετε ἐξ αὐτῆς ὁ λαός μου ...

... Come out of her, My people ...

[a] Comp. ch. 50:8. 51:6, 9. [b] Several verses are wanting here in the Vat. text, but the clause is found, as here, in the Compl., and, with some slight variations, in MS. xii., and many cursive MSS., but it is in many of them marked as superfluous. [c] ἐκ. xii. and many others. [d] Ἔξελθε.

Jer. 51:63, 64. (503)	Jer. 28:63, 64.
והיה ככלתך לקרא את הספר הזה תקשר עליו אבן והשלכתו אל תוך פרת : [61] ואמרת ככה תשקע בבל ולא תקום ...	... καὶ ἐπιδήσεις ἐπ' αὐτὸ λίθον, καὶ ῥίψεις αὐτὸ εἰς μέσον τοῦ Εὐφράτου, [61] καὶ ἐρεῖς, Οὕτως καταδύσεται Βαβυλών, καὶ οὐ μὴ ἀναστῇ ...
... thou shalt bind a stone to [a] it, and cast it into the midst of Euphrates: [61] and thou shalt say, Thus shall Babylon sink, and shall not rise ...	... thou shalt bind a stone upon [a] it, and cast it into the midst of Euphrates, [61] and thou shalt say, Thus shall Babylon sink, and not rise again ...

Rev. 18:21. Καὶ ἦρεν εἷς ἄγγελος ἰσχυρὸς λίθον ὡς μύλον μέγαν, καὶ ἔβαλεν εἰς τὴν θάλασσαν, λέγων, Οὕτως ὁρμήματι βληθήσεται Βαβυλὼν [b] ἡ μεγάλη πόλις, καὶ οὐ μὴ εὑρεθῇ ἔτι.

And a mighty angel took up a stone like a great millstone, and

cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

[a] The *book*. [b] B. ἡ μ. See Dan. 4:30, infra.

Lam. 3:45. (504) Lam. 3:45.

סחי ומאום תשימנו בקרב העמים׃

Thou hast made us *as* the offscouring and refuse in the midst of the people.

— καὶ ἀπωσθῆναι. AIN. Ἔθηκας ἡμᾶς ἐν μέσῳ τῶν λαῶν.

— [a] and to cast *me* off. ע Thou hast set us in the midst of the people.

1 Cor. 4:13. ... ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων περίψημα ἕως ἄρτι.

... we are made as the filth of the world, *and are* the offscouring of all things unto this day.

[a] [41] *Thou hast covered Thyself with a cloud, because of prayer, to blind* (καμμύσαι) *me,* [45] *and,* etc.

Eze. 1:5, 6, 10, 18. (505) Ieze. 1:5, 6, 10, 18.

ומתוכה דמות ארבע חיות וזה מראיהן דמות אדם להנה׃ [6] וארבעה פנים לאחת וארבע כנפים לאחת להם׃ --- [10] ודמות פניהם פני אדם ופני אריה אל הימין לארבעתם ופני שור מהשמאול לארבעתן ופני נשר לארבעתן׃ --- [18] ... וגבתם מלאת עינים סביב לארבעתן׃

Also out of the midst thereof *came* the likeness of four living creatures. And this *was* their appearance; they had the likeness of a man. [6] And every one had four faces, and every one had four wings. --- [10] As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle. --- [18] ... and their [a] rings *were* full of eyes round about them four.

Καὶ ἐν τῷ μέσῳ ὡς ὁμοίωμα τεσσάρων ζώων· καὶ αὕτη ἡ ὅρασις αὐτῶν· ὁμοίωμα ἀνθρώπου ἐπ' αὐτοῖς· [6] καὶ τέσσαρα πρόσωπα τῷ ἑνὶ, καὶ τέσσαρες πτέρυγες τῷ ἑνὶ. --- [10] καὶ ὁμοίωσις τῶν προσώπων αὐτῶν, πρόσωπον ἀνθρώπου, καὶ πρόσωπον τοῦ λέοντος ἐκ δεξιῶν τοῖς τέσσαρσι, καὶ πρόσωπον μόσχου ἐξ ἀριστερῶν τοῖς τέσσαρσι, καὶ πρόσωπον ἀετοῦ τοῖς τέσσαρσι. --- [18] ... καὶ οἱ νῶτοι αὐτῶν πλήρεις ὀφθαλμῶν κυκλόθεν τοῖς τέσσαρσι.

And in the midst as *it were* the likeness of four living creatures. And this *was* their appearance; the likeness of a man *was* upon them. [6] And every one had four faces, and every one had four wings. --- [10] And the likeness of their faces *was thus*; the four *had* the face of a man and the face of a lion on the right side; and the four *had* the face of a calf on the left side; and the four *had* the face of an eagle. --- [18] ... and their backs *were* full of eyes round about them four.

(Eze. 10:12, 14.)

וכל בשרם וגבהם וידיהם וכנפיהם
והאופנים מלאים עינים סביב
לארבעתם אופניהם: --- [14] וארבעה
פנים לאחד פני האחד פני הכרוב
ופני השני פני אדם והשלישי פני
אריה והרביעי פני נשר:

(Ieze. 10:12, 14.)

Καὶ οἱ νῶτοι αὐτῶν, καὶ αἱ χεῖρες αὐτῶν, καὶ αἱ πτέρυγες αὐτῶν, καὶ οἱ τροχοὶ πλήρεις ὀφθαλμῶν κυκλόθεν τοῖς τέσσαρσι τροχοῖς. --- [c14 *καὶ τέσσαρα πρόσωπα εἶχεν ἕκαστον τῶν ζώων· τὸ πρόσωπον τὸ ἓν πρόσωπον χερούβ, καὶ τὸ πρόσωπον τὸ δεύτερον, πρόσωπον ἀνθρώπου, καὶ τὸ τρίτον πρόσωπον λέοντος, καὶ τὸ τέταρτον πρόσωπον ἀετοῦ.*]

And their whole [b]body, and their backs, and their hands, and their wings, and the wheels, *were* full of eyes round about, *even* the wheels they four had. --- [14] And every one had four faces: the first face *was* the face of a cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

And their backs, and their hands, and their wings, and the wheels, *were* full of eyes round about the four wheels. --- [c14 And each of the four living creatures had four faces: the first face *was* the face of a cherub, and the second face the face of a man, and the third the face of a lion, and the fourth the face of an eagle.]

Rev. 4:6—8. *... καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῶα γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὄπισθεν.* [7] *καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῶον ἔχον τὸ πρόσωπον* [d] *ὡς ἄνθρωπος, καὶ τὸ τέταρτον ζῶον ὅμοιον ἀετῷ πετωμένῳ.* [8] *καὶ* [e] *τέσσαρα ζῶα, ἓν καθ' ἕν* [f] *ἑαυτὸ, εἶχον ἀνὰ πτέρυγας ἓξ κύκλόθεν, καὶ ἔσωθεν* [g] *γέμοντα ὀφθαλμῶν ...*

... and in the midst of the throne, and round about the throne, *were* four [h] beasts full of eyes before and behind. [7] And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle. [8] And the four beasts had each of them six wings about *him;* and *they were* full of eyes within ...

[a] ¶ Or, *strakes.* [b] ¶ Heb. *flesh.* [c] Verse 14 is not in the Vat. LXX., but it is here supplied from the Compl. It is found in the same form in MSS. 5, 22, and 231; and, with variations, in XII. and other MSS. In many copies (including XII. and 22) it is marked as superfluous. [d] *ἀνθρώπου.* G. and S. [e] Ad. *τὰ.* G. and S. [f] *ἓν αὐτῶν, ἔχον.* G. and S. Others, *ἓν ἔχον.* [g] *γέμουσιν.* G. and S. [h] Rather, *living creatures.*

Eze. 1:24. see Psa. 93:4.

Eze. 1:26-28. (506)[a] Ieze. 1:26-28.

וממעל לרקיע אשר על ראשם
כמראה אבן ספיר המות כסא ועל
דמות הכסא דמות כמראה אדם

— τοῦ ὄντος ὑπὲρ κεφαλῆς αὐτῶν, ὡς ὅρασις λίθου σαπφείρου, ὁμοίωμα θρόνου ἐπ' αὐτοῦ, καὶ ἐπὶ τοῦ ὁμοιώματος τοῦ θρόνου ὁμοίωμα ὡς

עליו מלמעלה׃ [27] וארא כעין חשמל כמראה אש בית לה סביב ממראה מתניו ולמעלה וממראה מתניו ולמטה ראיתי כמראה אש ונגה לו סביב׃ [28] כמראה הקשת אשר יהיה בענן ביום הגשם כן מראה הנגה סביב ...

And above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it. [27] And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of His loins even upward, and from the appearance of His loins even downward, I saw as it were the appearance of fire, and it had brightness round about. [28] As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about ...

εἶδος ἀνθρώπου ἄνωθεν. [27] καὶ ἴδον ὡς ὄψιν ἠλέκτρου ἀπὸ ὁράσεως ὀσφύος καὶ ἐπάνω, καὶ ἀπὸ ὁράσεως ὀσφύος καὶ ἕως κάτω ἴδον ὅρασιν πυρὸς, καὶ τὸ φέγγος αὐτοῦ κύκλῳ, [28] ὡς ὅρασις τόξου ὅταν ᾖ ἐν τῇ νεφέλῃ ἐν ἡμέραις ὑετοῦ, οὕτως ἡ [b] στάσις τοῦ φέγγους κυκλόθεν.

[[c]And above the firmament] that was over their head *was* as the appearance of a sapphire stone, the likeness of a throne upon it: and upon the likeness of the throne *was* a likeness as the appearance of a man above *it*. [27] And I saw as the resemblance of amber, from the appearance of *His* loins and upwards, and from the appearance of *His* loins and downwards, I saw an appearance of fire, and the brightness thereof round about, [28] as the appearance of the bow when it is in the cloud in days of rain; so *was* the [d] form of the brightness round about.

Rev. 4:2, 3.

... καὶ ἰδοὺ θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τοῦ θρόνου καθήμενος· [3] καὶ ὁ καθήμενος [e] ἦν ὅμοιος ὁράσει λίθῳ ἰάσπιδι καὶ [f] σάρδινῳ· καὶ ἶρις κυκλόθεν τοῦ θρόνου ὅμοιος ὁράσει σμαραγδίνῳ.

... and, behold, a throne was set in heaven, and *One* [g] sat on the throne. [3] And He that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald.

[a] See Eze. 10:1. [b] Many copies read ὅρασις. [c] The Greek is defective. [d] Gr. *station*; but according to the v. l., *appearance*. [e] Om. ἦν. G. and S. [f] σαρδίῳ. G. and S. [g] See No. 221.

Eze. 2:9, 10. (507) Ieze. 2:9, 10.

וארא והנה יד שלוחה אלי והנה בו מגלת ספר׃ [10] ... והיא כתובה פנים ואחור ...

And when I looked, behold, an

Καὶ ἴδον, καὶ ἰδοὺ χεὶρ ἐκτεταμένη πρὸς μὲ, καὶ ἐν αὐτῇ κεφαλὶς βιβλίου. [10] ... καὶ ἦν ἐν αὐτῇ γεγραμμένα τὰ [a] ἔμπροσθεν καὶ τὰ [b] ὀπίσω ...

And I looked, and lo, a hand *was*

hand *was* sent unto me; and, lo, a roll of a book *was* therein; [10] ... and it *was* written within and without ...

extended towards me, and in it the roll of a book. [10] ... and there were in it writings, within and on the back ...

REV. 5:1. *Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ* [c] *ὄπισθεν ...*

And I saw in the right hand of Him that sat on the throne a book written within and on the backside ...

[a] *ὄπισθεν.* 22, 23. etc. [b] *ὄπισθεν.* XII., many cursive MSS., Compl., and Ald. [c] *ἔξωθεν.* S.

EZE. 3:1, 3. (508)[a] IEZE. 3:1, 3.

... אכול את המגלה הזאת ... ואכלה ותהי בפי כדבש למתוק: [3] ...

... cat this roll ... --- [3] ... Then did I cat *it;* and it was in my mouth as honey for sweetness.

... *κατάφαγε τὴν κεφαλίδα ταύτην* ... --- [3] ... *καὶ ἔφαγον αὐτὴν, καὶ ἐγένετο ἐν τῷ στόματί μου ὡς μέλι γλυκάζον.*

... cat this roll ... --- [3] ... and I ate it; and it was in my mouth as sweet honey.

REV. 10:8 10. ... *Ὕπαγε λάβε τὸ βιβλαρίδιον τὸ ἠνεῳγμένον ἐν τῇ χειρὶ ἀγγέλου* ... [9] *Λάβε καὶ κατάφαγε αὐτό· καὶ πικρανεῖ σου τὴν κοιλίαν, ἀλλ' ἐν τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι.* [10] *Καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου, καὶ κατέφαγον αὐτό· καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι, γλυκύ ...*

... Go *and* take the little book which is open [b] in the hand of the angel ... [9] ... Take *it,* and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. [10] And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey ...

[a] See the entire passage, ch. 2:8 to 3:3. [b] See Rev. 10:2.

EZE. 3:27. (509) IEZE. 3:27.

... השמע ישמע ...

... He that heareth, let him hear ...

... *Ὁ ἀκούων ἀκουέτω* ...

... He that heareth, let him hear ...

(EZE. 12:2.)[a]

... אשר עינים להם לראות ולא ראו אזנים להם לשמע ולא שמעו ...

... which have eyes to see, and see not; they have ears to hear, and hear not ...

(IEZE. 12:2.)[a]

... *οἳ ἔχουσιν ὀφθαλμοὺς τοῦ βλέπειν, καὶ οὐ βλέπουσι, καὶ ὦτα ἔχουσι τοῦ ἀκούειν, καὶ οὐκ ἀκούουσι ...*

... which have eyes to see, and see not; and ears to hear, and hear not ...

MATT. 11:15. *Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.*

He that hath ears to hear, let him hear.

‖Matt. 13:9,43.[b] *Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.* --- [43] ... *ὁ ἔχων, κ.τ.λ.*
Who hath ears to hear, let him hear. --- [43] ... Who hath, etc.

‖Mark 4:9, 23.[b] ... *Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.* --- [23] *εἴ τις ἔχει ὦτα ἀκούειν ἀκουέτω.*
... He that hath ears to hear, let him hear. --- [23] If any man have ears to hear, let him hear.

Mark 7:16.[c] *Εἴ τις ἔχει ὦτα ἀκούειν ἀκουέτω.*
If any man have ears to hear, let him hear.

‖Luke 8:8. ... *Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.*
... He that hath ears to hear, let him hear.

Luke 14:35. ... *ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.*
... He that hath ears to hear, let him hear.

Rev. 2:7.[d] *Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις ...*
He that hath an ear, let him hear what the Spirit saith unto the churches ...

Rev. 13:9. *Εἴ τις ἔχει οὖς, ἀκουσάτω.*
If any man have an ear, let him hear.

[a] See Nos. 177 and 487.
[b] The ‖ applies only to ver. 9, in Matt. and Mark.
[c] Some MSS. omit the verse.
[d] Repeated without variation in verses 11, 17, 29, and ch. 3:6, 13, 22.

Eze. 4:14. (510) Ieze. 4:14.

... ואמר אהה אדני יהוה — *Καὶ εἶπα, Μηδαμῶς Κύριε Θεὲ Ἰσραήλ ...*

Then said I, Ah Lord God! ... — And I said, Not so, Lord God of Israel ...

Acts 10:14. *Ὁ δὲ Πέτρος εἶπε, Μηδαμῶς, Κύριε ...*
But Peter said, Not so, Lord ...

Eze. 6:11. (511)[a] Ieze. 6:11.

אשר בחרב ברעב ובדבר יפלו : ... — *... ἐν ῥομφαίᾳ καὶ ἐν [b] θανάτῳ καὶ ἐν λιμῷ πεσοῦνται.*

... for they shall fall by the sword, by the famine, and by the pestilence. — ... they shall fall by the sword, and by [c] death, and by famine.

(Eze. 14:21.) (Ieze. 14:21.)

ארבעת שפטי הרעים חרב ורעב וחיה רעה ודבר ... — *... τὰς τέσσαρας ἐκδικήσεις μου τὰς πονηρὰς, ῥομφαίαν, καὶ λιμὸν, καὶ θηρία πονηρὰ, καὶ θάνατον ...*

... My four sore judgments ... the sword, and the famine, and the noisome beast, and the pestilence... — ... My four sore judgments, the sword, and famine, and evil beasts, and [c] death ...

Rev. 6:8. ... ἀποκτεῖναι ... ἐν ῥομφαίᾳ, καὶ ἐν λιμῷ, καὶ ἐν θανάτῳ, καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

... to kill with sword, and with hunger, and with death, and with the beasts of the earth.

[a] Compare 2 Sam. 24:13. Jer. 24:10. Eze. 5:12. 33:27. [b] λ. καὶ ἐν θ. 22, 23, etc. Compl. [c] That is, pestilence.

Eze. 9:4. (512) Ieze. 9:4.

... והתוית תו על מצחות האנשים ... ... καὶ δὸς [b] σημεῖον ἐπὶ τὰ μέτωπα τῶν ἀνδρῶν, κ.τ.λ.

... and [a] set a mark upon the foreheads of the men, etc. ... and put a sign upon the foreheads of the men, etc.

Rev. 7:3.[c] ... ἄχρις οὗ σφραγίσωμεν τοὺς δούλους τοῦ Θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν.

... till we have sealed the servants of our God in their foreheads.

Rev. 9:4. ... εἰ μὴ τοὺς ἀνθρώπους μόνους οἵτινες οὐκ ἔχουσι τὴν σφραγῖδα τοῦ Θεοῦ ἐπὶ τῶν μετώπων αὐτῶν.

... but only those men which have not the seal of God in their foreheads.

Rev. 14:1. ... ἔχουσαι τὸ ὄνομα [d] τοῦ Πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν.

... having His Father's name written in their foreheads.

[a] ¶ Heb. *mark a mark.* [b] τὸ σημεῖον. XII. and many others. [c] See also, *the mark of the beast*, ch. 13:16. 20:4. [d] Ad. αὐτοῦ καὶ τὸ ὄνομα. G. and S.

Eze. 9:6. (513) Ieze. 9:6.

... וממקדשי תחלו ... ... ἀπὸ τῶν ἁγίων μου ἄρξασθε ...

... and begin at My sanctuary ... ... begin at My sanctuary ...

1 Pet. 4:17. — ὅτι ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ Θεοῦ ...

— For the time *is come* that judgment must begin at the house of God ...

Eze. 10:12, etc. see Eze. 1:5, etc.

Eze. 12:2. see Eze. 3:27.

Eze. 14:8. (514) Ieze. 14:8.

... והכרתיו מתוך עמי ... ... καὶ ἐξαρῶ αὐτὸν ἐκ μέσου τοῦ λαοῦ μου ...

... and I will cut him off from the midst of My people ... ... and I will take him away from the midst of My people ...

1 Cor. 5:2. ... ἵνα [a] ἐξαρθῇ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο ποιήσας.

... that he that hath done this deed might be taken away from among you.

[a] ἀρθῇ. G. and S.

Eze. 14:21.	see	Eze. 6:11.
Eze. 18:13.	see	Lev. 20:9.
Eze. 20:11.	see	Lev. 18:5.
Eze. 20:41.	see	Gen. 8:21.
Eze. 26:7.	see	Deut. 10:17 (No. 159).

Eze. 26:13. (515)[a] Ieze. 26:13.

והשבתי המון שיריך וקול כנוריך לא ישמע עוד :

And I will cause the noise of [b] thy songs to cease; and the sound of thy harps shall be no more heard.

Καὶ καταλύσει τὸ πλῆθος τῶν μουσικῶν σου, καὶ ἡ φωνὴ τῶν ψαλτηρίων σου οὐ μὴ ἀκουσθῇ [c] *ἔτι.*

And he shall [d] destroy the multitude of thy musicians; and the sound of thy psalteries shall be heard no more at all.

Rev. 18:22. *Καὶ φωνὴ κιθαρῳδῶν καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι ...*

And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in [e] thee ...

[a] Comp. Isa. 14:11. 24:8; and see No. 497, supra. [b] *Tyrus.* [c] Many copies add *ἐν σοι.* [d] Gr. *dissolve.* [e] *Babylon.*

Eze. 31:6. (516)[a] Ieze. 31:6.

בסעפתיו קננו כל עוף השמים ...

All the fowls of heaven made their nests in his boughs ...

Ἐν ταῖς παραφυάσιν αὐτοῦ ἐνόσσευσαν πάντα τὰ πετεινὰ τοῦ οὐρανοῦ ...

In his boughs all the fowls of heaven made *their* nests ...

(Dan. 4:12(9).

ובענפוהי ידרון צפרי שמיא ...[9]

[12] ... and the fowls of the heaven dwelt in the boughs thereof ...

(Dan. 4:9.)

... καὶ ἐν αὐτῷ τὰ πετεινὰ τοῦ οὐρανοῦ ἐνόσσευον ...

... and in it the fowls of heaven made *their* nests.

‖Matt. 13:32. *... ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.*

... so that the birds of the air come and lodge in the branches thereof.

‖Mark 4:32. *... ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν.*

... so that the fowls of the air may lodge under the shadow of it.

LUKE 13:19. ... *καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ.*

... and the fowls of the air lodged in the branches of it.

[a] See also Eze. 17:23, and Dan. 4:10—12, infra.

EZE. 33:4. see LEV. 20:9.

EZE. 34:5. see NUM. 27:17.

EZE. 37:10. (517) IEZE. 37:10.

... ותבוא בהם הרוח ויחיו ויעמדו על רגליהם ...

... and the breath came into them, and they lived, and stood up upon their feet ...

... *καὶ εἰσῆλθεν* [a] *εἰς αὐτοὺς* [b] *τὸ πνεῦμα, καὶ ἔζησαν, καὶ ἔστησαν ἐπὶ τῶν ποδῶν αὐτῶν* ...

... and the breath came into them, and they lived, and stood upon their feet ...

REV. 11:11. ... *πνεῦμα ζωῆς ἐκ τοῦ Θεοῦ εἰσῆλθεν* [c] *ἐπ' αὐτούς, καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν* ...

... the spirit of life from God entered into them, and they stood upon their feet ...

[a] *ἐπ'.* 106. [b] *τὸ πν. ζωῆς.* 26. *πν. ζωῆς.* 106. [c] *ἐν αὐτοῖς.* G. and S.

EZE. 37:14. (518)[a] IEZE. 37:14.

... ונתתי רוחי בכם

And (when I) shall put My Spirit in you ...

Καὶ δώσω Πνεῦμά μου εἰς ὑμᾶς ...

And I will give My Spirit unto you ...

1 THESS. 4:8. ... *ἀλλὰ τὸν Θεὸν τὸν καὶ δόντα τὸ Πνεῦμα αὐτοῦ τὸ ἅγιαν εἰς* [b] *ἡμᾶς.*

... but God, who hath also given unto us His Holy Spirit.

[a] Comp. ch. 36:27. 1 Jo. 3:24. 4:13. [b] *ὑμᾶς.*

EZE. 37:24. (519) IEZE. 37:24.

... ורועה אחד יהיה לכלם ...

... and they all shall have one shepherd ...

... [a] *ἔσται ποιμὴν εἷς πάντων* ...

... there shall be one shepherd of *them* all ...

JOHN 10:16. ... *καὶ γενήσεται μία ποίμνη, εἷς ποιμήν.*

... and there shall be one fold, *and* one shepherd.

[a] Ad. *καὶ.* Compl. *καὶ ποιμὴν εἷς ἔσται πάντων.* XII. and many cursive MSS.

EZE. 37:27. see LEV. 26:11, 12.

EZE. 38:2. (520)[a] ESA. 38:2.

... שים פניך אל גוג ארץ המגוג נשיא ראש משך ותובל ...

... *στήρισον τὸ πρόσωπόν σου ἐπὶ Γὼγ, καὶ τὴν γῆν τοῦ Μαγὼγ, ἄρχοντα Ῥὼς Μεσὼχ καὶ Θοβέλ* ...

... set thy face against Gog, the land of Magog, [b] the chief prince of Meshech and Tubal ...

... set thy face against Gog, and the land of Magog, [c] Rhos the prince *of* Mesoch and Thobel ...

Rev. 20:8. — *καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσι γωνίαις τῆς γῆς, τὸν Γὼγ καὶ τὸν Μαγὼγ, συναγαγεῖν αὐτοὺς εἰς πόλεμον ...*

— and ([d] he) shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle ...

[a] See also ch. 39, passim. [b] ¶ Or, *prince of the chief.* [c] Or, *the prince* of *Rhos.* As to the various readings, see the note to this section. [d] *Satan.*

Eze. 38:19. (521)[a] Ieze. 38:19.

... אם לא ביום ההוא יהיה רעש גדול על אדמת ישראל :

... *Εἰ μὴν ἐν τῇ ἡμέρᾳ ἐκείνῃ ἔσται σεισμὸς μέγας ἐπὶ γῆς Ἰσραήλ.*

... Surely in that day there shall be a great shaking in the land of Israel.

... Surely in that day there shall be a great earthquake in the land of Israel.

Rev. 11:13. *Καὶ ἐν ἐκείνῃ τῇ [b] ὥρᾳ ἐγένετο σεισμὸς μέγας ...*

And the same hour was there a great earthquake ...

[a] Compare Jer. 10:22 (Gr.). Zech. 14:4, 5. Rev. 6:12. 11:19. 16:18. A similar expression occurs Matt. 28:2. and Acts 16:26. [b] *ἡμέρᾳ.*

Eze. 39:17, 18, 20. (522) Ieze. 39:17, 18, 20.

... אמר לצפור כל כנף ולכל חית השדה הקבצו ובאו האספו מסביב על זבחי ... [18] בשר גבורים תאכלו ודם נשיאי הארץ תשתו ... --- [20] ושבעתם על שלחני סוס ורכב גבור וכל איש מלחמה ...

... *Εἰπὸν παντὶ ὀρνέῳ πετεινῷ, καὶ πρὸς πάντα τὰ θηρία τοῦ πεδίου, Συνάχθητε καὶ ἔρχεσθε, συνάχθητε ἀπὸ πάντων τῶν περικύκλῳ ἐπὶ τὴν θυσίαν μου ... [18] κρέα γιγάντων φάγεσθε, καὶ αἷμα ἀρχόντων τῆς γῆς πίεσθε ... --- [20] καὶ ἐμπλησθήσεσθε ἐπὶ τῆς τραπέζης μου, ἵππον καὶ ἀναβάτην καὶ γίγαντα καὶ πάντα ἄνδρα πολεμιστὴν ...*

... Speak [a] unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to My [b] sacrifice ... [18] Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth ... --- [20] Thus ye shall be filled at My table with horses and chariots, with mighty men, and with all men of war ...

... Say to every winged fowl, and to all the wild-beasts of the field, Gather yourselves and come; gather yourselves from all *places* round about unto My sacrifice ... [18] Ye shall eat the flesh of giants, and drink the blood of princes of the earth. ... --- [20] And ye shall be filled at My table, *devouring* horse and rider, and giant, and every man of war ...

Rev. 19:17,18. ... λέγων πᾶσι τοῖς ὀρνέοις τοῖς πετωμένοις ἐν μεσουρανήματι, Δεῦτε [c] καὶ συνάγεσθε εἰς τὸ δεῖπνον [d] τοῦ μεγάλου Θεοῦ, [18] ἵνα φάγητε σάρκας βασιλέων, καὶ σάρκας χιλιάρχων, καὶ σάρκας ἰσχυρῶν, καὶ σάρκας ἵππων, καὶ τῶν καθημένων ἐπ' αὐτῶν ...

... saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; [18] that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them ...

[a] ¶ Heb. *to the fowl of every wing.* [b] ¶ Or, *slaughter.* [c] συνάχθητε. G. and S. [d] τὸ μέγα τοῦ Θ. G. and S.

Eze. 40:1-3, 5. (523)[a] Ieze. 40:1, 3-5.

... היתה עלי יד יהוה ויבא אתי שמה : [2] במראות אלהים הביאני אל ארץ ישראל ויניחני אל הר גבה מאד ועליו כמבנה עיר מנגב : [3] ויביא אותי שמה והנה איש מראהו כמראה נחשת ופתיל פשתים בידו וקנה המדה והוא עמד בשער : [5] --- ... וימד את רחב הבנין קנה אחד וקומה קנה אחד :

... the hand of the Lord was upon me, and brought me thither. [2] In the visions of God brought He me into the land of Israel, and set me upon a very high mountain, [b] by which *was* as the frame of a city on the south. [3] And he brought me thither, and, behold, *there was* a [c] man, whose appearance *was* like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood [d] in the gate. --- [5] ... so he measured the breadth of the building, one reed; and the height, one reed.

... ἐγένετο ἐπ' ἐμὲ χεὶρ Κυρίου, καὶ ἤγαγέ με [2] ἐν ὁράσει Θεοῦ εἰς τὴν γῆν Ἰσραὴλ, καὶ ἔθηκέ με ἐπ' ὄρος ὑψηλὸν σφόδρα, καὶ ἐπ' αὐτῷ ὡσεὶ οἰκοδομὴ πόλεως ἀπέναντι· [3] καὶ εἰσήγαγέ με ἐκεῖ. καὶ ἰδοὺ ἀνὴρ, καὶ ἡ ὅρασις αὐτοῦ ἦν ὡσεὶ ὅρασις χαλκοῦ στίλβοντος, καὶ ἐν τῇ χειρὶ αὐτοῦ ἦν σπαρτίον οἰκοδόμων, καὶ κάλαμος μέτρον, καὶ αὐτὸς εἱστήκει ἐπὶ τῆς πύλης. --- [5] ... καὶ διεμέτρησε τὸ προτείχισμα, πλάτος ἴσον τῷ καλάμῳ, καὶ τὸ ὕψος αὐτοῦ ἴσον τῷ καλάμῳ.

... the hand of the Lord was upon me, and led me [2] in a vision of God into the land of Israel, and set me upon a very high mountain, and upon it *was* as it were the building of a city before *me*. [3] And *He* led me in thither. And, behold, *there was* a man, and his appearance was as the appearance of shining brass; and in his hand was a builders' line, and a measuring reed; and he stood at the gate. --- [5] ... and he measured across the fore-wall; the breadth *was* equal to the reed, and the height of it equal to the reed.

Rev. 11:1. Καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ, [a] λέγων, Ἔγειραι, καὶ μέτρησον τὸν ναὸν τοῦ Θεοῦ, καὶ τὸ θυσιαστήριον, καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ· [2] καὶ τὴν αὐλὴν τὴν ἔξωθεν τοῦ ναοῦ ἔκβαλε ἔξω, καὶ μὴ αὐτὴν μετρήσῃς ...

And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. [2] But the court which is without the temple [f] leave out, and measure it not ...

Rev. 21:10, 15, 16. *Καὶ ἀπήνεγκε με ἐν πνεύματι ἐπ' ὄρος μέγα καὶ ὑψηλόν, καὶ ἔδειξέ μοι τὴν πόλιν [g] τὴν μεγάλην, τὴν ἁγίαν Ἱερουσαλὴμ, καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ.* --- [15] *καὶ ὁ λαλῶν μετ' ἐμοῦ εἶχε [h] κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν, καὶ τοὺς πυλῶνας αὐτῆς, καὶ τὸ τεῖχος αὐτῆς.* [16] *... καὶ ἐμέτρησε τὴν πόλιν τῷ καλάμῳ ἐπὶ σταδίους δώδεκα χιλιάδων· τὸ μῆκος καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστί.*

And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God. --- [15] And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. [16] ... and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

[a] See Zech. 2:1, inf. [b] ¶ Or, upon which. [c] See Rev. 21:17. *of a man, that is, of the angel.* [d] See Rev. 21:12, *at the gates twelve angels.* [e] Ad. *καὶ ὁ ἄγγελος εἱστήκει,* as the E.V. [f] ¶ Gr. *cast out.* [g] Om. *τὴν μεγάλην.* G. and S. [h] Ad. *μέτρον.* G. and S.

Eze. 43:2. sec Psa. 93:4.

Eze. 43:2. (524) Ieze. 43:2.

והארץ האירה מכבדו :

... καὶ ἡ γῆ ἐξέλαμπεν ὡς φέγγος ἀπὸ τῆς δόξης [a] κυκλόθεν.

... and the earth shined with His glory.

... and the earth shined as light from the glory round about.

Rev. 18:1. *... καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ.*

... and the earth was lightened with his glory.

[a] 22 and several others add *αὐτοῦ.*

Eze. 47:1, 7, 12. (525) Ieze. 47:1, 7, 12.

... והנה מים יצאים מתחת מפתן הבית קדימה ... [7] --- ... והנה אל שפת הנחל עץ רב מאד מזה ומזה : --- [12] ועל הנחל יעלה על שפתו מזה ומזה כל עץ מאכל לא יבול עלהו ולא יתם פריו לחדשיו יבכר ... והיו פריו למאכל ועלהו לתרופה :

... καὶ ἰδοὺ ὕδωρ ἐξεπορεύετο ὑποκάτωθεν τοῦ αἰθρίου κατὰ ἀνατολὰς ... --- [7] *... καὶ ἰδοὺ ἐπὶ τοῦ χείλους τοῦ ποταμοῦ δένδρα πολλὰ σφόδρα ἔνθεν καὶ ἔνθεν.* --- [12] *καὶ ἐπὶ τοῦ ποταμοῦ ἀναβήσεται, ἐπὶ τοῦ χείλους αὐτοῦ ἔνθεν καὶ ἔνθεν, πᾶν ξύλον βρώσιμον, οὐ μὴ παλαιωθῇ ἐπ' αὐτοῦ, οὐδὲ μὴ ἐκλείπῃ ὁ καρπὸς αὐτοῦ, τῆς καινότητος αὐτοῦ [e] πρωτοβολήσει ... καὶ ἔσται ὁ καρπὸς αὐτῶν εἰς βρῶσιν, καὶ ἀνάβασις αὐτῶν εἰς ὑγίειαν.*

... and, behold, waters issued out from under the threshold of the house eastward ... --- [7] ... behold, at the [a] bank of the river *were* very many trees, on the one side and on the other. --- [12] And by the river, upon the bank thereof, on this side and on that side, [b] shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth [c] new fruit according to his months ... and the fruit thereof shall be for meat, and the leaf thereof [d] for medicine.

... and, behold, water issued from under the porch towards the east ... --- [7] ... and, behold, on the bank of the river *were* very many trees, on the one side and on the other. --- [12] And by the river, upon the bank thereof, on this side and on that side, shall grow every [f] fruit tree: *the leaf* shall not fade upon it, neither shall its fruit fail: [g] it shall bring forth the first *fruits* of its early crop ... and their fruit shall be for food, and their foliage for healing.

Rev. 22:1, 2. *Καὶ ἔδειξέ μοι* [h] *καθαρὸν ποταμὸν ὕδατος ζωῆς, λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ Θεοῦ καὶ τοῦ Ἀρνίου.* [2] *ἐν μέσῳ τῆς πλατείας αὐτῆς, καὶ τοῦ ποταμοῦ, ἐντεῦθεν καὶ* [i] *ἐντεῦθεν, ξύλον ζωῆς, ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα* [k] *ἕνα ἕκαστον ἀποδιδοῦν τὸν καρπὸν αὐτοῦ· καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν.*

And he shewed me a pure river of water of [l] life, clear as crystal, proceeding out of the throne of God and of the Lamb. [2] In the midst of the street of it, and on either side of the river, *was there* the [m] tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

[a] ¶ Heb. *lip.* [So the Gr.] [b] ¶ Heb. *shall come up.* [So the Gr.] [c] ¶ Or, *principal.* [d] ¶ Or, *for bruises and sores.* [e] Ad. *εἰς τοὺς μῆνας αὐτοῦ.* 22, 23, etc. [f] Gr. *edible tree.* [g] Gr. *it shall first-bear* the fruit *of its newness.* [h] Om. *καθαρὸν.* G. and S. [i] *ἐκεῖθεν.* [k] Om. *ἕνα.* G. and S. [l] See ver. 9 of the passage of Ezekiel. [m] See No. 6.

Eze. 48:31-33. (526) Ieze. 48:31-33.

ושערי העיר על שמות שבטי ישראל שערים שלושה צפונה ...

And the gates of the city *shall be* after the names of the tribes of Israel: three gates northward, etc.

Καὶ αἱ πύλαι τῆς πόλεως, ἐπ' ὀνόμασι φυλῶν τοῦ Ἰσραήλ. πύλαι τρεῖς πρὸς βορρᾶν, κ.τ.λ.

And the gates of the city *shall be* after the names of the tribes of Israel: three gates on the north, etc.

Rev. 21:12, 13. ... *ἔχουσαν πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα, καὶ ὀνόματα ἐπιγεγραμμένα, ἃ ἐστι τῶν δώδεκα φυλῶν τῶν υἱῶν Ἰσραήλ.* [13] *ἀπ' ἀνατολῆς, πυλῶνες τρεῖς· ἀπὸ βορρᾶ, πυλῶνες τρεῖς· ἀπὸ νότου, πυλῶνες τρεῖς· ἀπὸ δυσμῶν, πυλῶνες τρεῖς.*

... *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes

of the children of Israel: [13] on the east three gates; on the north three gates; on the south three gates; and on the west three gates.

Eze. 48:35. (527)[a] Ieze. 48:35.

ושם העיר מיום יהוה שמה : ... ... καὶ τὸ ὄνομα τῆς πόλεως, ἀφ' ἧς ἂν ἡμέρας γένηται, [c] ἔσται τὸ ὄνομα αὐτῆς.

... and the name of the city from *that* day *shall be*, [b] The Lord *is* there. ... and the name of the city from the day that it shall be made, shall be the name thereof.

Rev. 3:12. ... καί τὸ ὄνομα τῆς πόλεως τοῦ Θεοῦ μου, τῆς καινῆς Ἱερουσαλὴμ ...
... and the name of the city of My God, *which is* New Jerusalem ...

[a] Comp. Deut. 12:5. Dan. 9:19. Joel 3:21. [b] ¶ Heb. *Jehovah-shammah.* See Exod. 17:15. Judg. 6:24. [c] The Alex. and Ald. editions and various cursive MSS. add Κύριος ἐκεῖ.

Dan. 1:14. (528)[a] Dan. 1:14.

וינסם ימים עשרה : ... ... καὶ ἐπείρασεν αὐτοὺς ἡμέρας δέκα.

... and (he) proved them ten days. ... and (he) proved them ten days.

Rev. 2:10. ... ἵνα πειρασθῆτε· καὶ ἕξετε θλῖψιν [b] ἡμερῶν δέκα ...
... that ye may be tried; and ye shall have tribulation ten days ...

[a] See ver. 12. Comp. Gen. 24:55. 1 Sam. 25:38. [b] ἡμέρας.

Dan. 2:8. (529) Dan. 2:8.

די עדנא אנתון זבנין ... ... ὅτι καιρὸν ὑμεῖς ἐξαγοράζετε ...

... that ye would [a] gain the time ... ... that ye redeem the time ...

Eph. 5:16. — ἐξαγοραζόμενοι τὸν καιρὸν ...
— redeeming the time ...

Col. 4:5. ... τὸν καιρὸν ἐξαγοραζόμενοι.
... redeeming the time.

[a] ¶ Chald. *buy.*

Dan. 2:35. (530) Dan. 2:35.[a]

וכל אתר לא השתכח להון ... ... ὥστε μηδὲν καταλειφθῆναι ἐξ αὐτῶν ...

... that no place was found for them ... ... so that not one of them was left ...

Rev. 12:8. ... [b] οὔτε τόπος εὑρέθη [c] αὐτῶν ἔτι ἐν τῷ οὐρανῷ.
... neither was their place found any more in heaven.

Rev. 20:11. ... καὶ τόπος οὐχ εὑρέθη αὐτοῖς.
... and there was found no place for them.

[a] ... καὶ τόπος οὐχ εὑρέθη αὐτοῖς ... Theod. [b] οὐδὲ. M. G. and S. [c] αὐτῷ.

DAN. 2:37, 47. see DEUT. 10:17 (No. 159).

DAN. 2:44. (531)[a] DAN. 2:44.

... יקים אלה שמיא מלכו ... ... *στήσει ὁ Θεὸς τοῦ οὐρανοῦ βασιλείαν ἄλλην* ...

... shall the God of heaven set up a kingdom ... ... the God of heaven shall set up another kingdom ...

MATT. 3:2. .. *Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν.*
.. Repent ye: for the kingdom of heaven is at hand.

‖MATT. 4:17. ... *Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν.*
... Repent: for the kingdom of heaven is at hand.

§MATT. 5:3. ... *ἡ βασιλεία τῶν οὐρανῶν.*
... the kingdom of heaven.

‖MARK 1:15. .. *ὅτι Πεπλήρωται ὁ καιρὸς, καὶ ἤγγικεν ἡ βασιλεία τοῦ Θεοῦ* ...
.. The time is fulfilled, and the kingdom of God is at hand ...

§LUKE 6:20. ... *ἡ βασιλεία τοῦ Θεοῦ.*
... the kingdom of God.

JOHN 3:3, 5. ... *ἰδεῖν τὴν βασιλείαν τοῦ Θεοῦ.* --- [5] ... *εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ.*
... see the kingdom of God. --- [5] ... enter into the kingdom of God.

ACTS 1:3. ... *τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ.*
... the things pertaining to the kingdom of God.

ROM. 14:17. *Οὐ γάρ ἐστιν ἡ βασιλεία τοῦ Θεοῦ βρῶσις καὶ πόσις* ...
For the kingdom of God is not meat and drink ...

REV. 11:15. ...[b] *Ἐγένοντο αἱ βασιλεῖαι τοῦ κόσμου, τοῦ Κυρίου ἡμῶν καὶ τοῦ Χριστοῦ αὐτοῦ* ...
... The kingdoms of this world are become *the kingdoms* of our [c] Lord, and of His Christ ...

REV. 12:10. ... *Ἄρτι ἐγένετο ... ἡ βασιλεία τοῦ Θεοῦ ἡμῶν* ...
... Now is come ... the kingdom of our God ...

[a] See ch. 7:14. This section contains but a small selection of the N.T. passages which speak of *the kingdom of God*, etc. See the Note upon it. [b] *Ἐγένετο ἡ βασιλεία τοῦ κόσμου.* G. and S. Om. *τοῦ κόσμου.* M. [c] Comp. Psa. 2:2.

DAN. 3:4. (532)[a] DAN. 3:4.[d]

וכרוזא קרא בחיל לכון אמרין עממיא אמיא ולשניא :

Καὶ ὁ κῆρυξ ἐκήρυξε ταῖς ὄχλοις· Τμῖν παραγγέλλεται, ἔθνη καὶ χῶραι, λαοὶ καὶ γλῶσσαι.

Then an herald cried [b] aloud, To you it is commanded, O [d] people, nations, and languages. And an herald proclaimed unto the multitudes, To you it is commanded, O nations and provinces, people and tongues.

REV. 5:9. ... ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους.
... out of every kindred, and tongue, and people, and nation.

REV. 7:9. ... ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν ...
... of all nations, and kindreds, and people, and tongues ...

REV. 10:11. ... ἐπὶ λαοῖς καὶ ἔθνεσι καὶ γλώσσαις καὶ βασιλεῦσι πολλοῖς.
... before many peoples, and nations, and tongues, and kings.

REV. 11:9. ... ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἐθνῶν ...
. they of the people and kindreds and tongues and nations ...

REV. 13:7. ... ἐπὶ πᾶσαν φυλὴν [e] καὶ γλῶσσαν καὶ ἔθνος.
... over all kindreds, and tongues, and nations.

REV. 14:6. ... καὶ πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαὸν.
... and to every nation, and kindred, and tongue, and people.

REV. 17:15. ... Τὰ ὕδατα ... λαοὶ καὶ ὄχλοι εἰσὶ, καὶ ἔθνη καὶ γλῶσσαι.
... The waters ... are peoples, and multitudes, and nations, and tongues.

[a] See also Dan. 4:1. 6:25. [b] ¶ Chald. *with might.* [c] ¶ Chald. *they command.* [d] Καὶ ὁ κήρυξ ἐβόα ἐν ἰσχύϊ, Ὑμῖν λέγεται λαοῖς, φυλαὶ, γλῶσσαι. Theod. [e] Ad. καὶ λαὸν. G. and S.

DAN. 3:25. (533)[a] DAN. 3:92.

... ורוה די רביעאה דמה לבר אלהין׃ ... καὶ ἡ ὅρασις τοῦ τετάρτου [b] ὁμοίωμα ἀγγέλου Θεοῦ.

... and the form of the fourth is like the Son of God. ... and the form of the fourth *is* the similitude of an angel of God.

MATT. 4:3.[c] ... Εἰ Υἱὸς εἶ τοῦ Θεοῦ ...
... If Thou be the Son of God ...

MARK 1:1. ... Ἰησοῦ Χριστοῦ, Υἱοῦ τοῦ Θεοῦ.
... of Jesus Christ, the Son of God.

LUKE 1:35. ... κληθήσεται Υἱὸς Θεοῦ.
... shall be called the Son of God.

JOHN 1:34. ... ὅτι οὗτός ἐστιν ὁ Υἱὸς τοῦ Θεοῦ.
... that This is the Son of God.

ACTS 8:37.[d] ... Πιστεύω τὸν Υἱὸν τοῦ Θεοῦ εἶναι τὸν Ἰησοῦν Χριστόν.
... I believe that Jesus Christ is the Son of God.

ROM. 1:4. — τοῦ ὁρισθέντος Υἱοῦ Θεοῦ ...
— and declared *to be* the Son of God ...

HEB. 7:3. ... ἀφωμοιωμένος δὲ τῷ Υἱῷ τοῦ Θεοῦ ...
... but made like unto the Son of God ...

1 JO. 3:8. ... εἰς τοῦτο ἐφανερώθη ὁ Υἱὸς τοῦ Θεοῦ ...
... For this purpose the Son of God was manifested ...

Rev. 2:18. ... *Τάδε λέγει ὁ Υἱὸς τοῦ Θεοῦ* ...
... These things saith the Son of God ...

[a] Compare Psa. 2:7, *Thou art My Son.* This section contains but a small selection of N.T. passages. [b] *ὁμοία υἱῷ Θεοῦ.* Theod. [c] Precisely similar is ‖Luke 4:3. [d] This verse is not in G. nor in S.

Dan. 4:1 (3:31). (534)[a] Dan. 3:99.

... שלמכון ישגא : [31] *Εἰρήνη ὑμῖν πληθυνθείη*[b] ...

[1] ... Peace be multiplied unto you. Peace be multiplied unto you ...

1 Pet. 1:2. ... *χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.*
... grace unto you, and peace, be multiplied.

2 Pet. 1:2. — *χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη* ...
— grace and peace be multiplied unto you ...

Jude 2. — *ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη.*
— mercy unto you, and peace, and love, be multiplied.

[a] And see Dan. 6:25, where the words occur in the Chaldee, but not in the LXX. [b] This version adds, *ἐν παντὶ καιρῷ*, which is neither in the original nor in Theod.

Dan. 4:10[a] (7). (535) Dan. 4:2.[b]

... ואלו אילן ... [7] ... *καὶ ἰδού, δένδρον, κ.τ.λ.*

[10] ... and behold a tree, etc. ... and behold a tree, etc.

Matt. 13:32.[c] ... *καὶ γίνεται δένδρον, κ.τ.λ.*
... and (it) becometh a tree, etc.

Luke 13:19. ... *καὶ ἐγένετο εἰς δένδρον* [d] *μέγα, κ.τ.λ.*
... and (it) waxed a great tree, etc.

[a] See verses 12, 20, 21. Ver. 12 is in No. 516. [b] The verses are misplaced in the LXX. [c] In ‖Mark 4:32, the words do not occur. [d] Om. *μέγα.*

Dan. 4:12 (9). see Eze. 31:6.

Dan. 4:30 (27). (536)[a] Dan. 4:27.

... הלא דא היא בבל רבתא ... [27] *Αὕτη ἐστὶ Βαβυλὼν ἡ μεγάλη* ...

[30] ... Is not this great Babylon ...? This is Babylon the great ...

Rev. 14:8. ... *Βαβυλὼν* [b] *ἡ πόλις ἡ μεγάλη* ...
... Babylon ... that [c] great city ...

Rev. 16:19. ... *Βαβυλὼν ἡ μεγάλη* ...
... great Babylon ...

Rev. 17:5. ... *Βαβυλὼν ἡ μεγάλη* ...
... Babylon the great ...

Rev. 18:2.[d] ... *Βαβυλὼν ἡ μεγάλη* ...
... Babylon the great ...

[a] See No. 398. [b] Om. *ἡ πόλις.* G. and S. [c] Comp. 11:8. 16:19. first clause. [d] See verses 10, 18, 21.

DAN. 4: . (537)[a] DAN. 4:32.

Not in the Chaldee.

... ὁ χρόνος μου τῆς ἀπολυτρωσέως ἦλθε ...

... my time of redemption came...

LUKE 21:28. ... διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμων.

... for your redemption draweth nigh.

[a] Comp. Isa. 63:4, and comp. Rom. 8:23, *the redemption of our body.*

DAN. 4:34(LXX). see DEUT. 10:17 (No. 159).

DAN. 5:4, 23. (538)[a] DAN. 5:3, 23.[b]

... ושבחו לאלהי דהבא וכספא נחשא פרזלא אעא ואבנא : --- ... [23] ולאלהי כספא ודהבא נחשא פרזלא אעא ואבנא די לא חזין ולא שמעין ולא ידעין שבחת ...

... καὶ εὐλόγουν τὰ εἴδωλα τὰ χειροποίητα αὐτῶν. --- [23] ... καὶ ἠνέσατε πάντα τὰ εἴδωλα τὰ χειροποίητα τῶν ἀνθρώπων ...

... and (they) praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. --- [23] ... and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know ...

... and they praised their idols made with hands. --- [23] ... and thou hast praised all the idols, the work of men's hands ...

REV. 9:20. ... οὔτε μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσωσι τὰ δαιμόνια, καὶ [c] εἴδωλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν δύναται, οὔτε ἀκούειν, οὔτε περιπατεῖν.

... yet (they) repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk.

[a] Compare Psa. 115:4—7. 135:15—17. [b] Theod. follows the Chald. very nearly.
[c] Ad. τὰ. G. and S.

DAN. 6:22. (539) DAN. 6:22.[a]

אלהי שלח מלאכה וסגר פם אריותא ...

— καὶ σέσωκέ με ὁ Θεὸς ἀπὸ τῶν λεόντων ...

My God hath sent His angel, and hath shut the lions' mouths ...

— and God hath saved me from the lions ...

HEB. 11:33. — οἳ διὰ πίστεως ... ἔφραξαν στόματα λεόντων —

— who through [b] faith ... stopped the mouths of lions —

[a] ὁ Θεός μου ... ἐνέφραξε τὰ στόματα τῶν λέοντων ... Theod. [b] See Dan. 6:23, *because he believed in his God.*

DAN. 7:3, 7, 8, 21, 24. (540)[a] DAN. 7:3, 7, 8, 21, 24.

ואַרבע חיון רברבן סלקן מן ימא ... --- [7] באַתר דנה חזה הוית בחזוי ליליא וארו חיוה רבעיא ... וקרנין עשר לה : [8] ... ופם ממלל רברבן : [21] --- חזה הוית וקרנא דכן עבדא קרב עם קדישין ויכלה להן : --- [24] וקרניא עשר מנה מלכותה עשרה מלכין יקמון ...

Καὶ τέσσαρα θηρία ἀνέβαινον ἐκ τῆς θαλάσσης ... --- [7] *μετὰ δὲ ταῦτα ἐθεώρουν ἐν �ράματι τῆς νυκτὸς θηρίον τέταρτον ... εἶχε δὲ κέρατα δέκα καὶ βοῦλαι πολλαὶ ἐν τοῖς κέρασιν αὐτοῦ.* [8] *... καὶ ἰδοὺ, ὀφθαλμοὶ ὥσπερ ὀφθαλμοὶ ἀνθρώπινοι ἐντῷ κέρατι τούτῳ, καὶ στόμα λαλοῦν μεγάλα, καὶ ἐποίει πόλεμον πρὸς τοὺς ἁγίους.* --- [21] *καὶ κατενόουν τὸ κέρας ἐκεῖνο πόλεμον συνιστάμενον πρὸς τοὺς ἁγίους καὶ τροπούμενον αὐτοῖς.* --- [24] *καὶ τὰ δέκα κέρατα,* [f] *ἐκ τῆς βασιλείας δέκα βασιλεῖς στήσονται ...*

And four great beasts came up from the sea[b] ... --- [7] After this I saw in the night visions, and behold a fourth beast ... and it had ten horns. [8] ... and, behold, in this [c] horn *were* eyes like the eyes of a man, and a mouth speaking great things. --- [21] I beheld, and the same horn made war with the saints, and prevailed against them.[d] --- [24] And the ten horns out of this [e] kingdom *are* ten kings *that* shall arise ...

And four beasts came up out of the sea ... --- [7] And after these I saw in a vision of the night a fourth beast ... and it had ten horns, and *there were* many counsels in his horns. [8] ... and, behold, eyes as human eyes *were* in this [c] horn, and a mouth speaking great things, and it made war against the saints. --- [21] And I considered that horn waging war against the saints, and putting them to flight.[d] --- [24] And *as to* the ten horns, out of the kingdom shall arise ten kings ...

REV. 11:7. *... τὸ θηρίον τὸ ἀναβαῖνον ἐκ τῆς ἀβύσσου ποιήσει* [g] *πόλεμον μετ' αὐτῶν, καὶ νικήσει αὐτοὺς, καὶ ἀποκτενεῖ αὐτούς.*

... the beast that ascendeth [h] out of the bottomless pit shall make war against [i] them, and shall overcome them, and kill them.

REV. 13:1, 2, 5, 7. *Καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον* [k] *κεφαλὰς ἑπτὰ καὶ κέρατα δέκα· καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα ...* [2] *καὶ τὸ θηρίον ὃ εἶδον ἦν ὅμοιον παρδάλει, καὶ οἱ πόδες αὐτοῦ ὡς* [l] *ἄρκτου, καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος ...* --- [5] *καὶ ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα ...* --- [7] *καὶ ἐδόθη αὐτῷ πόλεμον ποιῆσαι μετὰ τῶν ἁγίων, καὶ νικῆσαι αὐτούς ...*

... and (I) saw a beast rise up out of the sea, having [m] seven heads and ten horns, and upon his horns ten crowns ... [2] And the beast which I saw was like unto a [n] leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion ... --- [5] And there was given unto him a mouth speaking

great things ... --- [7] And it was [o]given unto him to make war with the saints, and to overcome them ...

Rev. 17:3,12.[p] ... ἐπὶ θηρίον κόκκινον ... ἔχον κεφαλὰς ἑπτὰ καὶ κέρατα δέκα. --- [12] καὶ τὰ δέκα κέρατα ἃ εἶδες, δέκα βασιλεῖς εἰσιν, οἵτινες βασιλείαν οὔπω ἔλαβον ...

... upon a scarlet coloured beast ... having seven heads and ten horns. --- [12] And the ten horns which thou sawest are ten kings, which have received no kingdom as yet ...

[a] See also ver. 20. Comp. ver. 11 with Rev. 17:16, and ver. 25 with Rev. 13:5. [b] The first *like a lion* (ὡσεὶ λέαινα), the second *like to a bear* (ὁμοίωσιν ἔχον ἄρκου), the third *like a leopard* (ὡσεὶ πάρδαλιν). [c] The *little horn*. [d] *until the Ancient of days came*. [e] The fourth kingdom. [f] ἐκ. supplied from Syr. hex. [g] μετ' αὐτῶν πόλεμον. G. and S. [h] So Rev. 17:8. [i] The two witnesses. [k] κέρατα δέκα καὶ κεφαλὰς ἑπτά. G. and S. [l] ἄκρου. G. and S. [m] The third beast of Daniel had *four heads* (7:6); the dragon of Rev. 12:3, *seven heads and ten horns*. [n] See note ([b]). [o] See Dan. 7:6. *and dominion was given to it* (the third beast). LXX. (Syr. hexapla text) καὶ γλῶσσα Ἐδόθη αὐτῷ. [p] See also verses 7—9.

Dan. 7:9. (541) Dan. 7:9.

חזה הוית עד די כרסון רמיו
ועתיק יומין יתב ...

Ἐθεώρουν ἕως ὅτε θρόνοι ἐτέθησαν, καὶ Παλαιὸς ἡμερῶν ἐκάθητο ...

I beheld till the thrones were cast down, and the Ancient of days did sit ...

I beheld till the thrones were set, and the Ancient of days did sit ...

Rev. 20:4. Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ' αὐτοὺς ...

And I saw thrones, and they sat upon them ...

Dan. 7:9. (542) Dan, 7:9.[a]

... לבושה כתלג חור ושער ראשה
כעמר נקא כרסיה שביבין די נור
גלגלוהי נור דלק :

... ἔχων περιβολὴν ὡσεὶ χιόνα, καὶ τὸ τρίχωμα τῆς κεφαλῆς αὐτοῦ ὡσεὶ ἔριον λευκὸν καθαρόν· ὁ θρόνος [b]αὐτοῦ ὡσεὶ φλὸξ πυρός.

... whose garment *was* white as snow, and the hair of His head like the pure wool: His throne *was like* the fiery flame, *and* His wheels *as* burning fire.

... having a vesture like snow, and the hair of His head as pure white wool: His throne *was* like a flame of fire.

Matt. 28:3. ... τὸ ἔνδυμα αὐτοῦ λευκὸν ὡσεὶ χιών.

... his raiment white as snow.

Mark 9:3. Καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στιλβόντα, λευκὰ λίαν [c]ὡς χιὼν ...

And His raiment became shining, exceeding white as snow ...

Rev. 1:14. Ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ [d]ὡσεὶ ἔριον λευκὸν, ὡς χιών· καὶ οἱ [e]ὀφθαλμοὶ αὐτοῦ ὡς φλὸξ πυρός.

His head and *His* hairs *were* white like wool, as white as snow; and His [e]eyes *were* as a flame of fire.

[a] ... καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡσεὶ χιών. Theod. [b] αὐτοῦ from Syr. hex. [c] Om. ὡς χιών. Comp. ‖Matt. 17:2. [d] ὡς. G. and S. [e] See No. 553, infra.

DAN. 7:10. (543)[a] DAN. 7:10.

... אלף אלפים ישמשונה ורבו רבון קדמוהי יקומון ...

... *χίλιαι χιλιάδες ἐθεράπευον αὐτὸν, καὶ μύριαι μυριάδες παρειστήκεισαν αὐτῷ ...*

... thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him ...

... thousand thousands ministered unto Him, and ten thousand *times* ten thousand stood before Him ...

REV. 5:11. ... *μυριάδες μυριάδων καὶ χιλιάδες χιλιάδων.*

... ten thousand times ten thousand, and thousands of thousands.

[a] Comp. Psa. 68:17. Matt. 26:53.

DAN. 7:10. (544) DAN. 7:10.

... דינא יתב וספרין פתיחו :

... *καὶ κριτήριον ἐκάθισε, καὶ βίβλοι ἠνεῴχθησαν.*

... the judgment was set, and the books were opened.

... and the judgment sat, and the books were opened.

REV. 20:12. ... *καὶ βιβλία* [n] *ἠνεῴχθησαν ... καὶ ἐκρίθησαν οἱ νεκροὶ ...*

... and the books were opened ... and the dead were judged ...

[n] *ἠνοίχθησαν.* G. and S.

DAN. 7:13. (545)[a] DAN. 7:13.

חזה הוית בחזוי ליליא וארו עם ענני שמיא כבר אנש אתה הוא ...

Ἐθεώρουν ἐν ὁράματι τῆς νυκτὸς, καὶ ἰδοὺ [b] *ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ ὡς Υἱὸς ἀνθρώπου* [c] *ἤρχετο ...*

I saw in the night visions, and behold *One* like the Son of man came with the clouds of heaven ...

I saw in a vision of the night, and behold [d] *One* like the Son of man came upon the clouds of heaven ...

MATT. 16:28.[e] ... *ἕως ἂν ἴδωσι τὸν Υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.*

... till they see the Son of man coming in His kingdom.

MATT. 24:30.[f] ... *καὶ ὄψονται τὸν Υἱὸν τοῦ ἀνθρώπου, ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς.*

... and they shall see the Son of man coming in the clouds of heaven, with [g] power and great glory.

§MATT. 26:64.[h] ... *ἀπ' ἄρτι ὄψεσθε τὸν Υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.*

... hereafter shall ye see the Son of man 'sitting on the right hand of power, and coming in the clouds of heaven.

‖MARK 13:26. *Καὶ τότε ὄψονται τὸν Υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης.*

And then shall they see the Son of man coming in the clouds, with great [g] power and glory.

§Mark 14:62.[h] *... καὶ ὄψεσθε τὸν Υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως, καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ.*

... and ye shall see the Son of man [i] sitting on the right hand of power, and coming in the clouds of heaven.

‖Luke 21:27. *Καὶ τότε ὄψονται τὸν Υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς.*

And then shall they see the Son of man coming in a cloud, with [g] power and great glory.

Rev. 1:7, 13. *Ἰδοὺ ἔρχεται μετὰ τῶν νεφελῶν ...* --- [13] *... ὅμοιον Υἱῷ ἀνθρώπου ...*

Behold, He cometh with clouds ... --- [13] ... *One* like unto the Son of man ...

Rev. 14:14. *Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκὴ, καὶ ἐπὶ τὴν νεφέλην [k] καθήμενος ὅμοιος Υἱῷ ἀνθρώπου ...*

And I looked, and behold a white [l] cloud, and upon the cloud *One* sat like unto the Son of man ...

[a] Comp. Isa. 19:1. For *Son of man*, see No. 251, supra. [b] μετὰ. Theod. [c] ἐρχόμενος. Theod. [d] Or, *a son of man.* Comp. Dan. 10:16. Ezc. 2:1. [e] See also ver. 27. In ‖Mark 9:1, it is *the kingdom of God come with power:* in ‖Luke 9:27, only *the kingdom of God.* [f] See ver. 37, 39, ἡ παρουσία τοῦ Υἱοῦ τοῦ ἀνθρώπου. [g] See Dan. 7:14. Matt. 16:27. 25:31, etc. [h] In §Luke 22:69, Ἀπὸ τοῦ νῦν ἔσται ὁ Υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ Θεοῦ. [i] See No. 325. [k] καθήμενον ὅμοιον. G. and S. [l] Comp. chap. 20:11, *a great white throne.*

Dan. 7:22. (546)	Dan. 7:22.
... ודינא יהב לקדישי עליונין ...	*... καὶ [a] τὴν κρίσιν ἔδωκε τοῖς ἁγίοις τοῦ Ὑψίστου ...*
... and judgment was given to the saints of the Most High ...	... and He gave judgment to the saints of the Most High ...

Rev. 20:4.[b] *... καὶ κρίμα ἐδόθη αὐτοῖς ...*

... and judgment was given unto them ...

[a] τὸ κρίμα. Theod. [b] Comp. 1 Cor. 6:2, *the saints shall judge the world.*

Dan. 7:25. (547)	Dan. 7:25.
... ויתיהבון בידה עד עדן ועדנין ופלג עדן :	*... καὶ παραδοθήσεται πάντα εἰς τὰς χεῖρας αὐτοῦ ἕως καιροῦ καὶ καιρῶν καὶ ἕως ἡμίσους καιροῦ.*
... and they shall be given into his hand until a time and times and the dividing of time.	... and all things shall be given into his hands until a time, and times, and until half a time.
(Dan. 12:7.)	(Dan. 12:7.)
... למועד מועדים וחצי ...	*... εἰς καιρὸν καὶ καιροὺς καὶ ἥμισυ καιροῦ ...*
... for a time, times, and [a] an half ...	... for a time, and times, and half a time ...

Rev. 12:14. ... ὅπου τρέφεται ἐκεῖ καιρὸν καὶ καιροὺς καὶ ἥμισυ καιροῦ ...
... where she is nourished for a time, and times, and half a time ...

[a] Or, *part*.

Dan. 7:26. (548) Dan. 7:26.[a]

... להשמדה ולהובדה עד סופא׃ ... καὶ βουλεύσονται μιᾶναι καὶ ἀπολέσαι ἕως τέλους.

... to consume and to destroy *it* unto the end. ... and they shall take counsel to pollute and to destroy *it* unto the end.

2 Thess. 2:8. ... ὃν ὁ Κύριος [b] ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ, καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ.
... whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming.

[a] τοῦ ἀφανίσαι καὶ τοῦ ἀπ. ἕως τ. Theod. [b] Ad. Ἰησοῦς. G. and S.

Dan. 8:10. (549) Dan. 8:10.

... ותפל ארצה מן הצבא ומן הכוכבים ... ... καὶ ἐῤῥάχθη ἐπὶ τὴν γῆν [a] ἀπὸ τῶν ἀστέρων ...

... and it cast down *some* of the host and of the stars to the ground... ... and *some* of the stars were cast down upon the ground ...

Rev. 12:4. Καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν ...
And his tail drew the third part of the stars of heaven, and did cast them to the earth ...

[a] ἀπὸ τῆς δυνάμεως τοῦ οὐρανοῦ καὶ ἀπὸ τῶν ἄστρων. Theod.

Dan. 8:13. (550)[a] Dan. 8:13.

... והפשע שמם ... ... καὶ ἡ ἁμαρτία ἐρημώσεως ...

... and the transgression [b] of desolation ... ... and the sin of desolation ...

(Dan. 9:27.) (Dan. 9:27.)

... ועל כנף שקוצים משמם ועד כלה ונחרצה תתך על שומם׃ ... καὶ ἐπὶ τὸ ἱερὸν βδέλυγμα τῶν ἐρημώσεων ἔσται ἕως συντελείας, καὶ συντέλεια δοθήσεται ἐπὶ τὴν ἐρήμωσιν.

...[c] and for the overspreading of abominations He shall make *it* desolate, even until the consummation, and that determined shall be poured [d] upon the desolate. ... and upon the [c] temple shall be the abomination of desolations, until the consummation, and a consummation shall be put upon the desolation.

(Dan. 11:31.) (Dan. 11:31.)

ונתנו השקוץ משמם ... καὶ δώσουσι βδέλυγμα [e] ἐρημώσεως.

... and they shall place the abomination that [f] maketh desolate.

(Dan. 12:11.)

... לתת שקוץ שמם ...

... [i] the abomination that [k] maketh desolate ...

... and they shall [h] place the abomination of desolation.

(Dan. 12:11.)

... τὸ βδέλυγμα τῆς ἐρημώσεως ...

... the abomination of desolation...

‖Matt. 24:15. Ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου, ἑστὼς ἐν τόπῳ ἁγίῳ· (ὁ ἀναγινώσκων νοείτω·)—

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand:)—

‖Mark 13:14. Ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως, [m] τὸ ῥηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου, ἑστὼς ὅπου οὐ δεῖ· (ὁ ἀναγινώσκων νοείτω·) ...

But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,)...

[a] Comp. 1 Macc. 1:54. [b] ¶ Or, *making desolate.* [c] ¶ Or, *and upon the battlements shall be the idols of the desolator.* [d] ¶ Or, *upon the desolator.* [e] Or, *holy* place. [f] ¶ Or, *astonisheth.* [g] ἠφανισμένον. Theod. [h] Gr. *give.* [i] See the margin. [k] ¶ Or, *astonisheth.* [l] Comp. ‖Luke 21:20. [m] Om. τὸ ῥ. ... προφήτου.

Dan. 8:25. see Deut. 10:17 (No. 159).

Dan. 8:26. (551) Dan. 8:26.

... סתם החזון כי לימים רבים :

... shut thou up the vision; for it *shall be* for many days.

... [a] πεφραγμένον τὸ ὅραμα· ἔτι γὰρ εἰς ἡμέρας πολλάς.

... the vision *is* closed up; for *it is* yet for many days.

(Dan. 12:4.) [b]

... סתם הדברים וחתם הספר עד עת קץ ...

... shut up the words, and seal the book, *even* to the time of the end...

(Dan. 12:4.)

... [c] κάλυψον τὰ προστάγματα καὶ σφράγισον τὸ βιβλίον ἕως καιροῦ συντελείας ...

... hide the precepts, and seal up the book, until the time of the end...

Rev. 10:4. ... Σφράγισον ἃ ἐλάλησα αἱ ἑπτὰ βρονταὶ ...

... Seal up those things which the seven thunders uttered...

Rev. 22:10. ... Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ὅτι ὁ καιρὸς ἐγγύς ἐστίν.

... Seal not the sayings of the prophecy of this book: [d] for the time is at hand.

[a] σφράγισον τὴν ὅρασιν, ὅτι εἰς ἡ. π. Theod. [b] See ver. 9. [c] ἔμφραξον τοὺς λόγους, καὶ σφράγισον τὸ β. Theod. [d] Comp. ch. 1:3.

Dan. 9:4. see Exod. 20:6.

Dan. 9:18.	(552)	Dan. 9:18.
... כי לא על צדקתינו אנחנו מפילים תחנוניו לפניך כי על רחמיך הרבים :		... *οὐ γὰρ ἐπὶ τῇ δικαιοσύνῃ ἡμῶν ἡμεῖς δεόμεθα ἐν ταῖς προσευχαῖς ἡμῶν ἐνώπιόν σου, ἀλλὰ διὰ τὸ σὸν ἔλεος, Κύριε, συ ἱλάτευσον* [b] *ἡμῖν.*
... for we do not [a] present our supplications before Thee for our righteousnesses, but for Thy great mercies.		... for we do not plead our righteousness in our prayers before Thee, but *say*, for Thy mercy, O Lord, be propitious unto us.

Tit. 3:5. — *οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ὧν ἐποιήσαμεν ἡμεῖς, ἀλλὰ κατὰ τὸν αὐτοῦ* [c] *ἔλεον ἔσωσεν ἡμᾶς ...*
— not by works of righteousness which we have done, but according to His mercy He saved us ...

[a] ¶ Heb. *cause to fall.* [b] *ἡμῖν* from Syr. hex. [c] *ἔλεος.*

Dan. 9:27.	see	Dan. 8:13.

Dan. 10:5, 6.	(553)[a]	Dan. 10:5, 6.
... והנה איש אחד לבוש בדים ומתניו חגרים בכתם אופז : [c] וגויתו כתרשיש ופניו כמראה ברק ועיניו כלפידי אש וזרעתיו ומרגלתיו כעין נחשת קלל ומול דבריו כקול המון :		... *καὶ ἰδού, ἄνθρωπος εἷς ἐνδεδυμένος βύσσινα, καὶ τὴν ὀσφὺν* [b] *αὐτοῦ περιεζωσμένος* [c] *ἦν βυσσίνῳ, καὶ ἐκ μέσου αὐτοῦ φῶς, καὶ τὸ στόμα αὐτοῦ ὡσεὶ θαλάσσης,* [6] *καὶ τὸ πρόσωπον αὐτοῦ ὡσεὶ ὅρασις ἀστραπῆς, καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡσεὶ λαμπάδες πυρὸς, καὶ οἱ βραχίονες αὐτοῦ καὶ οἱ πόδες* [d] *αὐτοῦ ὡσεὶ χαλκὸς ἐξαστράπτων, καὶ φωνὴ λαλιᾶς αὐτοῦ ὡσεὶ φωνὴ θορύβου.*
... and behold [e] a certain Man clothed in linen, whose loins *were* girded with fine gold of Uphaz: [6] His body also *was* like the beryl, and His face as the appearance of lightning, and His eyes as lamps of fire, and His arms and His feet like in colour to polished brass, and the voice of His words like the voice of a multitude.		... and behold a Man clothed in a linen *garment*, and He was girt about His loins with a linen *girdle*, and light *proceeded* [f] from Him, and His [g] voice *was* as the sea, [6] and His face as the appearance of lightning, and His eyes as lamps of fire, and His arms and His feet as shining brass, and the voice of His speech as the voice *of* a multitude.

Matt. 28:3. *Ἦν δὲ ἡ ἰδέα αὐτοῦ ὡς ἀστραπὴ* ...
His [b] countenance was like lightning ...

Rev. 1:13–15. ... *ἐνδεδυμένον ποδήρη, καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσῆν·* [14] ... *καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλὸξ πυρός·*

15 καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ, ὡς ἐν καμίνῳ πεπυρωμένοι· καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν.

... *One* ... clothed with a garment down to the foot, and [i] girt about the paps with a golden girdle. 14 ... and His eyes *were* as a flame of fire; 15 and His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound [k] of many waters.

Rev. 2:18. ... ὁ Υἱὸς τοῦ Θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρὸς, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ.

... the Son of God, who hath His eyes like unto a flame of fire, and His feet *are* like fine brass.

Rev. 19:12. — οἱ δὲ ὀφθαλμοὶ αὐτοῦ ὡς φλὸξ πυρὸς ...

— His eyes *were* as a flame of fire ...

[a] See No. 542. [b] αὐτοῦ. Syr. hex. [c] ἦν. Syr. hex. [d] αὐτοῦ. Syr. hex. [e] ¶ Heb. *one Man.* [So the Gr.] [f] Gr. *out of the midst of.* [g] Gr. *mouth.* [h] An angel's. [i] Comp. ch. 15:6, *seven angels.* [k] See No. 313.

Dan. 10:13, 21. (554) Dan. 10:13, 21.

... מיכאל אחד השרים הראשנים ... 21 --- ... מיכאל שרכם :

... Michael, [a] one of the chief princes ... --- [21] ... Michael your prince.

... Μιχαήλ, εἷς τῶν ἀρχόντων τῶν πρώτων ... --- [21] ... Μιχαὴλ ὁ ἄγγελος.

... Michael, one of the chief princes ... [21] ... Michael the angel.

(Dan. 12:1.) (Dan. 12:1.)

... מיכאל השר הגדול ...

... Michael ... the great prince ...

... Μιχαὴλ ὁ ἄγγελος ὁ μέγας ...

... Michael the great angel ...

Jude 9.[b] Ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος ...

Yet Michael the archangel ...

Rev. 12:7. ... ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ ...

... Michael and his angels ...

[a] ¶ Or, *the first.* [b] Comp. 2 Pet. 2:11, *angels.*

Dan. 11:30. (555) Dan. 11:30.

... ובאו בו ציים כתים

For the ships of Chittim shall come against him ...

Καὶ [a] ἥξουσι Ῥωμαῖοι καὶ ἐξώσουσιν αὐτὸν ...

And the Romans shall come and expel him ...

John 11:48. ... καὶ ἐλεύσονται οἱ Ῥωμαῖοι ...

... and the Romans shall come ...

[a] εἰσελεύσονται ἐν αὐτῷ οἱ ἐκπορευόμενοι Κίτιοι. Theod.

Dan. 11:31. see Dan. 8:13.

Dan. 11:36.	(556)	Dan. 11:36.
... ויתרומם ויתגדל על כל אל ...		... *καὶ παροργισθήσεται καὶ ὑψωθήσεται ἐπὶ πάντα θέον* ...
... and he shall exalt himself, and magnify himself above every god ...		... and he shall be provoked, and shall be exalted above every god ...

2 Thess. 2:4. — *ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον θεὸν ἢ σέβασμα* ...

— who opposeth and exalteth himself above all that is called God, or that is worshipped ...

Dan. 12:1.	see	Dan. 10:13, 21.

Dan. 12:1.	(557)[a]	Dan. 12:1.
... והיתה עת צרה אשר לא נהיתה מהיות גוי עד העת ההיא ...		...[b] *ἐκείνη ἡ ἡμέρα θλίψεως, οἵα οὐκ ἐγενήθη ἀφ' οὗ ἐγενήθησαν ἕως τῆς ἡμέρας ἐκείνης* ...
... and there shall be a time of trouble, such as never was since there was a nation *even* to that same time ...		... that day *shall be a day* of trouble, such as was not since *men* were, *even* unto that day ...

‖Matt. 24:21. *Ἔσται γὰρ τότε θλῖψις μεγάλη, οἵα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐδ' οὐ μὴ γένηται.*

For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

‖Mark 13:19. *Ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλῖψις, οἵα οὐ γέγονε τοιαύτη ἀπ' ἀρχῆς κτίσεως ἧς ἔκτισεν ὁ Θεὸς, ἕως τοῦ νῦν, καὶ οὐ μὴ γένηται.*

For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

Rev. 7:14. ... *Οὗτοι εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης* ...

... These are they which came out of great tribulation ...

Rev. 16:18. ... *καὶ σεισμὸς ἐγένετο μέγας, οἷος οὐκ ἐγένετο ἀφ' οὗ οἱ ἄνθρωποι ἐγένοντο ἐπὶ τῆς γῆς. τηλικοῦτος σεισμὸς οὕτω μέγας.*

... and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake *and* so great.

[a] Comp. Ex. 9:24. Joel 2:2. [b] *καὶ ἔσται καιρὸς θλίψεως, θλῖψις οἵα οὐ γέγονεν ἀφ' οὗ γεγένηται ἔθνος ἐν τῇ γῇ, ἕως τοῦ καιροῦ ἐκείνου.* Theod.

Dan. 12:1.	(558)[a]	Dan. 12:1.
... כל הנמצא כתוב בספר ...		...[b] *ὃς ἂν εὑρεθῇ ἐγγεγραμμένος ἐν τῷ βιβλίῳ.*
... every one that shall be found written in the book.		... whoever [c]shall be found written in the book.

REV. 13:8. ... ὧν οὐ γέγραπται [d] τὰ ὀνομάτα ἐν τῇ βίβλῳ τῆς ζωῆς ...
... whose names are not written in the book of life ...

REV. 17:8. .. ὧν οὐ γέγραπται [e] τὰ ὀνόματα ἐπὶ [f] τὸ βιβλίον τῆς ζωῆς ...
... whose names were not written in the book of life ...

REV. 20:15. Καὶ εἴ τις οὐχ εὑρέθη ἐν [g] τῇ βίβλῳ τῆς ζωῆς γεγραμμένος ...
And whosoever was not found written in the book of life ...

REV. 21:27. ... εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ Ἀρνίου.
... but they which are written in the Lamb's book of life.

[a] See Nos. 113 and 296; also Luke 10:20. Heb. 12:23. Rev. 21:12. [b] πᾶς ὁ γεγραμμένος ἐν τῇ βίβλῳ. Theod. [c] Gr. *was.* [d] τὸ ὄνομα ἐν τῷ βιβλίῳ. G. and S. [e] τὸ ὄνομα. S. [f] τοῦ βιβλίου. [g] τῷ βιβλίῳ.

DAN. 12:2. (559) DAN. 12:2.

... אלה לחיי עולם ואלה לחרפות לדראון עולם :

... some to everlasting life, and some to shame *and* everlasting contempt.

... [a] οἱ μὲν εἰς ζωὴν αἰώνιον, οἱ δὲ εἰς ὀνειδισμόν, οἱ δὲ εἰς διασποράν καὶ αἰσχύνην αἰώνιον.

... some to life eternal, and some to reproach, and some to dispersion and everlasting shame.

MATT. 25:46. Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.
And these shall go away into everlasting punishment; but the righteous into life eternal.

[a] οὗτοι εἰς ζ. αἰ. καὶ οὗτοι εἰς ὀν. καὶ εἰς αἰσχ. αἰ. Theod.

DAN. 12:3. (560) [a] DAN. 12:3.

והמשכילים יזהרו כזהר הרקיע ...

And they that be [b] wise shall shine as the brightness of the firmament ...

Καὶ οἱ συνιέντες [c] φανοῦσιν ὡς φωστῆρες τοῦ οὐρανοῦ ...

And the wise shall shine as the lights of heaven ...

MATT. 13:43. Τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος, ἐν τῇ βασιλείᾳ τοῦ Πατρὸς αὐτῶν ...
Then shall the righteous shine forth as the sun in the kingdom of their Father ...

[a] Comp. Wisd. 3:7. 1 Cor. 15:41, 42. [b] ¶ Or, *teachers.* [c] λάμψουσιν ὡς ἡ λαμπρότης τοῦ στερεώματος. Theod.

DAN. 12:4. see DAN. 8:26.

Dan. 12:7.	(561)[a]	Dan. 12:7.
ואשמע את האיש לבוש הבדים אשר ממעל למימי היאר וירם ימינו ושמאלו אל השמים וישבע בחי העולם ...		*Καὶ ἤκουσα τοῦ περιβεβλημένου τὰ βύσσινα, ὃς ἦν ἐπάνω τοῦ ὕδατος τοῦ ποταμοῦ,* [b] *ἕως καιροῦ συντελείας, καὶ ὕψωσε τὴν δεξιὰν αὐτοῦ καὶ τὴν ἀριστερὰν αὐτοῦ εἰς τὸν οὐρανὸν καὶ* [c] *ὤμοσε τὸν ζῶντα εἰς τὸν αἰῶνα Θεόν ...*
And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by Him that liveth for ever ...		And I heard the *man* clothed in linen, who was upon the water of the river unto the time of the consummation, and he lifted up his right *hand* and his left to heaven, and sware by God that liveth for ever ...

Rev. 10:5, 6. *Καὶ ὁ ἄγγελος, ὃν εἶδον ἑστῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς, ἦρε τὴν χεῖρα αὐτοῦ* [d] *εἰς τὸν οὐρανὸν,* [6] *καὶ ὤμοσεν* [e] *ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων ...*

And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, [6] and sware by Him that liveth for ever and ever ...

[a] Comp. Deut. 32:40. [b] *ἕως κ. σ.* seems an interpolation. [c] *ὤμοσεν ἐν τῷ ζῶντι εἰς τὸν αἰῶνα.* Theod. [d] Ad. *τὴν δεξιὰν.* G. and S. [e] Om. *ἐν.*

Dan. 12:7.	see	Dan. 7:25.
Dan. 12:11.	see	Dan. 8:13.

Hos. 1:10 (2:1).	(562)[a]	Ose. 1:10.
[10] ... והיה במקום אשר יאמר להם לא עמי אתם יאמר להם בני אל חי :		... *καὶ ἔσται, ἐν τῷ τόπῳ οὗ ἐρρέθη αὐτοῖς, Οὐ λαός μου ὑμεῖς,* [c] *κληθήσονται* [d] *καὶ αὐτοὶ υἱοὶ Θεοῦ ζῶντος.*
[10] ... and it shall come to pass *that* [b] 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.		... and it shall come to pass, *that* in the place where it was said unto them, Ye *are* not My people, even they shall be called the sons of the living God.

Rom. 9:25, 26. — *ὡς καὶ ἐν τῷ Ὡσηὲ λέγει,* [e] *... [26] Καὶ ἔσται, ἐν τῷ τόπῳ οὗ ἐρρήθη αὐτοῖς, Οὐ λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ Θεοῦ ζῶντος.*

— As He saith also in Osee, ... [26] 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.

1 Jo. 3:1.[f] ... ἵνα τέκνα Θεοῦ κληθῶμεν ...
... that we should be called the sons of God ...

[a] See also John 1:12. Rom. 8:14, 19. Phil. 2:15. [b] ¶ Or, *instead of that.* [c] Many copies add ἐκεῖ. [d] Om. καὶ αὐτοὶ. Compl. and many others. [e] See No. 563. [f] See ver. 2.

Hos. 2:23 (25). (563) Ose. 2:23.

וְרִחַמְתִּי אֶת לֹא רֻחָמָה וְאָמַרְתִּי לְלֹא עַמִּי עַמִּי אָתָּה ... [23]

[23] ... and 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 ...

...[a] καὶ ἀγαπήσω τὴν οὐκ ἠγαπημένην, καὶ ἐρῶ τῷ οὐ λαῷ [b] μου, Λαός μου εἶ σύ ...

... and I will love her that was not beloved, and I will say to that which *was* not My people, Thou art My people ...

Rom. 9:25. — ὡς καὶ ἐν τῷ Ὡσηὲ λέγει, Καλέσω τὸν οὐ λαόν μου, λαόν μου· καὶ τὴν οὐκ ἠγαπημένην, ἠγαπημένην.
— As He saith also in Osee, I will call them My people, which were not My people; and her beloved, which was not beloved.

1 Pet. 2:10. — οἱ ποτὲ οὐ λαός, νῦν δὲ λαὸς Θεοῦ· οἱ οὐκ ἠλεημένοι, νῦν δὲ ἐλεηθέντες.
— which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

[a] καὶ ἐλεήσω τὴν οὐκ ἠλεημένην. XII. and many others. [b] Om. μου. 53. 153.

Hos. 6:2. (564)[a] Ose. 6:2.

... בְּיוֹם הַשְּׁלִישִׁי יְקִמֵנוּ ...

... in the third day He will raise us up ...

...[b] ἐν τῇ ἡμέρᾳ τῇ τρίτῃ ἐξαναστησόμεθα ...

... in the third day we shall be raised up ...

‖Matt. 16:21.[c] ... καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.
... and be raised again the third day.

§Matt. 17:23. ... καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται ...
... and the third day He shall be raised again ...

‡Matt. 20:19. ... καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.
... and the third day He shall rise again.

§Mark 9:31. ...[d] τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.
... He shall rise the third day.

‡Mark 10:34. ... καὶ [d] τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.
... and the third day He shall rise again.

‖Luke 9:22. ... καὶ τῇ τρίτῃ ἡμέρᾳ [e] ἐγερθῆναι.
... and be raised the third day.

‡Luke 18:33. ... *καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται.*
... and the third day He shall rise again.

Luke 24:7, 46. ... *καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι.* --- [46] ... *καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ.*
... and the third day rise again. --- [46] ... and to rise from the dead the third day.

1 Cor. 15:4. ... *καὶ ὅτι ἐγήγερται τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφάς.*
... and that He rose again the third day, according to the scriptures.

[a] Compare the texts mentioned in the Note to this section. [b] *ἐν τῇ τρίτῃ ἡμέρᾳ ἀναστησόμεθα.* [c] Mark 8:31. ... *after three days* ... [d] *μετὰ τρεῖς ἡμέρας.* [e] *ἀναστῆναι.*

Hos. 6:6. (565) Ose. 6:6.

... כי חסד חפצתי ולא זבח — *Διότι* [a] *ἔλεος θέλω* [b] *ἢ θυσίαν* ...

For I desired mercy, and not sacrifice ... For I desire mercy rather than sacrifice ...

Matt. 9:13. *Πορευθέντες δὲ μάθετε τί ἐστιν,* [c] *Ἔλεον θέλω, καὶ οὐ θυσίαν* ...
But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice ...

Matt. 12:7. *Εἰ δὲ ἐγνώκειτε τί ἐστιν, Ἔλεον θέλω καὶ οὐ θυσίαν* ...
But if ye had known what *this* meaneth, I will have mercy, and not sacrifice ...

[a] Many copies *ἔλεον.* [b] *καὶ οὐ θυσίαν.* XII. Compl. and many others. [c] *Ἔλεος.*

Hos. 6:7. (566) Ose. 6:7.

... והמה כאדם עברו ברית — *Αὐτοὶ δέ εἰσιν ὡς ἄνθρωπος παραβαίνων διαθήκην* ...

But they [a]like men have transgressed the covenant ... But they are as a man transgressing a covenant ...

Rom. 5:14. ... *καὶ ἐπὶ τοὺς* [b] *μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ* ...
... even over them that had not sinned after the similitude of Adam's transgression ...

[a] ℭ Or, *like Adam.* Job 31:33. [b] Om. *μή.* G. marg.

Hos. 8:10. see Deut. 10:17 (No. 159).

Hos. 9:7. (567)[a] Ose. 9:7.

באו ימי הפקדה באו ימי השלם — *Ἥκασιν αἱ ἡμέραι τῆς ἐκδικήσεως, ἥκασιν αἱ ἡμέραι τῆς ἀνταποδόσεώς σου* ...

The days of visitation are come, the days of recompence are come ... The days of vengeance are come, the days of thy recompence are come ...

LUKE 21:22. Ὅτι ἡμέραι ἐκδικήσεως αὗται εἰσι, τοῦ [b] πληρωθῆναι πάντα τὰ γεγραμμένα.
For these be the days of vengeance, that all things which are written may be fulfilled.

[a] Comp. Jer. 46:10. [b] πλησθῆναι. G. and S.

Hos. 10:8. (568)[a] Ose. 10:8.

ואמרו להרים כסונו ולגבעות נפלו עלינו :

... καὶ ἐροῦσι τοῖς ὄρεσι, [b] Καλύψατε ἡμᾶς, καὶ τοῖς βουνοῖς, Πέσατε ἐφ' ἡμᾶς.

... and they shall say to the mountains, Cover us; and to the hills, Fall on us.

... and they shall say to the mountains, Cover us; and to the hills, Fall on us.

LUKE 23:30. Τότε ἄρξονται λέγειν τοῖς ὄρεσι, Πέσετε ἐφ' ἡμᾶς· καὶ τοῖς βουνοῖς, Καλύψατε ἡμᾶς.
Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

REV. 6:16. — καὶ λέγουσι τοῖς ὄρεσι καὶ ταῖς πέτραις, Πέσετε ἐφ' ἡμᾶς, καὶ κρύψατε ἡμᾶς ...
— and (they) said to the mountains and rocks, Fall on us, and hide us [c] ...

[a] Comp. No. 371. [b] Πέσετε, κ.τ.λ. (as in Luke.) III. 42. 106. [c] *from the face*, etc. Comp. No. 372.

Hos. 11:1. (569) Ose. 11:1.

כי נער ישראל ואהבהו וממצרים קראתי לבני ...

... ὅτι νήπιος Ἰσραὴλ, καὶ ἐγὼ ἠγάπησα αὐτὸν, καὶ [a] ἐξ Αἰγύπτου [b] μετεκάλεσα τὰ τέκνα αὐτοῦ.

When Israel *was* a child, then I loved him, and called My son out of Egypt.

... for *when* Israel *was* a babe, then I loved him, and out of Egypt did I call his children.

MATT. 2:15. ... ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ [c] τοῦ Κυρίου διὰ τοῦ προφήτου, λέγοντος, Ἐξ Αἰγύπτου ἐκάλεσα τὸν Υἱόν μου.
... that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called My Son.

[a] ἀπὸ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου. Aquila. — ἐξ Αἰγύπτου κεκλήται υἱός μου. Symm. — ἐκάλεσα υἱόν μου ἐξ Αἰγύπτου. Theodotion. [b] ἐκάλεσα. 240. [c] Om. τοῦ.

Hos. 12:8. (570)[a] Ose. 12:8.

... אך עשרתי מצאתי און לי ...

... Πλὴν πεπλούτηκα, εὕρηκα ἀναψυχὴν ἐμαυτῷ ...

... Yet [b] I am become rich, I have found me out substance ...

... Yet I am become rich, I have found myself refreshment ...

Rev. 3:17. — *ὅτι λέγεις ὅτι Πλούσιός εἰμι, καὶ πεπλούτηκα ...*
— Because thou sayest, I am rich, and increased with goods ...

[a] Comp. Luke 12:19. 1 Cor. 4:8. [b] *Ephraim.*

Hos. 13:14. (571) Ose. 13:14.

אהי דבריך מות אהי קטבך ... שאול ...

... O death, I will be thy plagues; O grave, I will be thy destruction ...

... *ποῦ ἡ* [a] *δίκη σου θάνατε ; ποῦ τὸ κέντρον σου ᾅδη ; ...*

... Where *is* thy cause, O death? Where *is* thy sting, O hades? ...

1 Cor. 15: 55, 56. *Ποῦ* [b] *σου, θάνατε, τὸ κέντρον ; ποῦ σου, ᾅδη, τὸ νῖκος ;* [56] *Τὸ δὲ κέντρον τοῦ θανάτου, ἡ ἁμαρτία ...*

O death, where *is* thy sting? O [c] grave, where *is* thy victory? [56] The sting of death *is* sin ...

[a] *νίκη.* 130. 311. [b] Some copies read, *Ποῦ σου θ. τὸ νῖκος ; ποῦ σου θάνατε τὸ κέντρον ;* [c] ¶ Or, *hell.*

Hos. 14:2. see Isa. 57:19 (No. 466).

Joel 1:6. (572) Joel 1:6.

שניו שני אריה ...

... whose teeth *are* the teeth of a lion ...

... οἱ ὀδόντες αὐτοῦ ὀδόντες λέοντος ...

... the teeth thereof as the teeth of a lion ...

Rev. 9:8. *... καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν.*
... and their teeth were as *the teeth* of lions.

Joel 2:4, 5. (573) Joel 2:4, 5.

כמראה סוסים מראהו ... [5] כקול מרכבות על ראשי ההרים ... כעם עצום ערוך מלחמה :

The appearance of them *is* as the appearance of horses ... [5] Like the noise of chariots on the tops of the mountains ... as a strong people set in battle array.

Ὡς ὅρασις ἵππων ἡ ὅρασις αὐτῶν ... [5] *ὡς φωνὴ ἁρμάτων ἐπὶ τὰς κορυφὰς τῶν ὀρέων ... καὶ ὡς λαὸς πολὺς καὶ ἰσχυρὸς παρατασσόμενος εἰς πόλεμον.*

The appearance of them *is* as the appearance of horses ... [5] As the noise of chariots upon the tops of the mountains ... and as a great and strong people marshalled for battle.

Rev. 9:7, 9.[a] *Καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια ἵπποις ἡτοιμασμένοις εἰς πόλεμον ...* --- [9] *... καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἁρμάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον.*

And the shapes of the locusts *were* like unto horses prepared unto battle ... --- [9] ... and the sound of their wings *was* as the sound of chariots of many horses running to battle.

[a] Comp. Exod. 10. Wisd. 16:9.

JOEL 2:10. see ISA. 13:10.

JOEL 2:11. (574)[a] JOEL 2:11.

... כי גדול יום יהוה ונורא מאד ומי יכילנו׃

... διότι μεγάλη ἡ ἡμέρα Κυρίου, ἐπιφανὴς σφόδρα, καὶ τίς ἔσται ἱκανὸς αὐτῇ ;

... for the day of the LORD *is* great and very terrible; and who can abide it?

... for the day of the LORD *is* great *and* very glorious; and who shall be sufficient for it?

REV. 6:17. — ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ, καὶ τίς δύναται σταθῆναι ;

— for the great day of His wrath is come; and who shall be able to stand?

[a] Comp. Nah. 1:6. Zeph. 1:14, 18. 2:2, 3. Mal. 3:2.

JOEL 2:23. see DEUT. 11:14.

JOEL 2:28–32 (3:1–5). (575) JOEL 2:28–32.

[1] והיה אחרי כן אשפוך את רוחי על כל בשר ונבאו בניכם ובנתיכם זקניכם חלמות יחלמון בחוריכם חזינות יראו׃ [2] וגם על העבדים ועל השפחות בימים ההמה אשפוך את רוחי׃ [3] ונתתי מופתים בשמים ובארץ דם ואש ותמרות עשן׃ [4] השמש יהפך לחשך והירח לדם לפני בוא יום יהוה הגדול והנורא׃ [5] והיה כל אשר יקרא בשם יהוה ימלט ...

Καὶ ἔσται μετὰ ταῦτα, [a] καὶ ἐκχεῶ ἀπὸ τοῦ Πνεύματός μου ἐπὶ πᾶσαν σάρκα, καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν, καὶ αἱ θυγατέρες ὑμῶν, [b] καὶ οἱ πρεσβύτεροι ὑμῶν ἐνύπνια ἐνυπνιασθήσονται, καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται. [29] καὶ [c] ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας [d] ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ Πνεύματός μου.[e] [30] καὶ [f] δώσω τέρατα ἐν [g] οὐρανῷ, καὶ [h] ἐπὶ τῆς γῆς αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ. [31] ὁ ἥλιος μεταστραφήσεται εἰς σκότος, καὶ ἡ σελήνη εἰς αἷμα, πρὶν [i] ἐλθεῖν τὴν ἡμέραν Κυρίου τὴν μεγάλην, καὶ ἐπιφανῆ. [32] καὶ ἔσται πᾶς ὃς ἂν ἐπικαλέσηται τὸ ὄνομα Κυρίου, σωθήσεται ...

And it shall come to pass afterward, *that* I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: [29] and also upon the servants and upon the handmaids in those days will I pour out My Spirit. [30] And I will shew wonders in the heavens

And it shall come to pass after these things, [k] that I will pour out 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: [29] and on My servants and on *My* handmaidens in those days will I pour out of My Spirit. [30] And I will

and in the earth, blood, and fire, and pillars of smoke. 31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. 32 And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered ...

shew wonders in heaven, and upon the earth; blood, and fire, and vapour of smoke. 31 The sun shall be turned into darkness, and the moon into blood, before that great and [l] notable day of the Lord come. 32 And it shall come to pass *that* whosoever shall call on the name of the Lord shall be saved ...

Acts 2:16—21.[m] — ἀλλὰ τοῦτό ἐστι τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ. 17 Καὶ [n] ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ Θεός, ἐκχεῶ ἀπὸ τοῦ Πνεύματός μου ἐπὶ πᾶσαν σάρκα, καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται. καὶ οἱ πρεσβύτεροι ὑμῶν [o] ἐνύπνια ἐνυπνιασθήσονται. 18 καί γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου, ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ Πνεύματός μου, [p] καὶ προφητεύσουσι. 19 καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ. 20 ὁ ἥλιος μεταστραφήσεται εἰς σκότος, καὶ ἡ σελήνη εἰς αἷμα, πρὶν [q] ἢ ἐλθεῖν τὴν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ. 21 καὶ ἔσται, πᾶς ὃς ἂν ἐπικαλέσηται τὸ ὄνομα Κυρίου, σωθήσεται.

— But this is that which was spoken by the prophet Joel: 17 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: 18 and on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy: 19 and I will shew [r] wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: 20 the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: 21 and it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.

Rom. 10:13. — Πᾶς γὰρ ὃς ἂν ἐπικαλέσηται τὸ ὄνομα Κυρίου σωθήσεται.

— For whosoever shall call upon the name of the Lord shall be saved.

Rev. 6:12. ... καὶ ὁ ἥλιος ἐγένετο μέλας [s] ὡς σάκκος τρίχινος, καὶ ἡ σελήνη [t] ἐγένετο ὡς αἷμα.

... and the sun became black as sackcloth of hair, and the moon became as blood.

[a] Om. καί. Compl and many other copies. [b] There are many slight variations, but there does not appear to be any copy in which the clauses are transposed as in Acts. [c] The Compl. and many other copies add γε. [d] Ad. μου. XII. and many others. [e] Many copies add καὶ προφητεύσουσι. [f] δάσουσι. Ald. etc. [g] τῷ οὐρανῷ. Compl. and many others. Some add ἄνω. [h] Many copies read, σημεῖα ἐπὶ τῆς γῆς κάτω. [i] Ad. ἡ. [k] Gr. *and.* [l] Or, *glorious.* [m] See ver. 39, *For the promise is unto you, and to your children,* καὶ τοῖς τέκνοις ὑμῶν. [n] Compare Isa. 2:2, "Ὅτι ἔσται ἐν ταῖς ἐσχάταις ἡμέραις. [o] ἐνυπνίοις. G. and S. [p] Om. καὶ προφ. Cod. Bezæ. [q] Om. ἡ. [r] *wonders ... signs:* comp. ver. 22. [s] μέλας ἐγένετο. G. and S. [t] Ad. ὅλη. G. and S.

JOEL 2:32 (*HEB.* 3:5). (576) JOEL 2:32.

ובשרידים אשר יהוה קרא : ...

... καὶ εὐαγγελιζόμενοι οὓς [a] Κύριος προσκέκληται.

... and in the remnant whom the LORD shall call.

... and the [b] evangelized whom the Lord shall call.

ACTS 2:39. ... ὅσους ἂν προσκαλέσηται Κύριος ὁ Θεὸς ἡμῶν.

... *even* as many as the Lord our God shall call.

[a] προσκέκληται Κύριος. 62. [b] Or, *those who have good tidings preached to them.*

JOEL 3 (*HEB.* 4):13. (577) JOEL 3:13.

שלחו מגל כי בשל קציר באו רדו כי מלאה גת ...

Ἐξαποστείλατε δρέπανα, ὅτι παρέστηκεν ὁ τρυγητός· εἰσπορεύεσθε, πατεῖτε, διότι πλήρης ἡ ληνός ...

Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full ...

Bring ye forth the sickles, for the vintage is come: go ye in, tread; for the press *is* full ...

MARK 4:29. ... εὐθέως ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.

... immediately He putteth in the sickle, because the harvest is come.

REV. 14:15, 18, 20.[a] ... Πέμψον τὸ δρέπανόν σου, καὶ θερίσον, ὅτι ἦλθέ [b] σοι ἡ ὥρα τοῦ θερίσαι, ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς. --- [18] ... Πέμψον σου τὸ δρέπανον τὸ ὀξὺ, καὶ τρύγησον τοὺς βότρυας τῆς ἀμπέλου τῆς γῆς, ὅτι ἤκμασαν αἱ σταφυλαὶ [c] αὐτῆς. --- [20] καὶ ἐπατήθη ἡ ληνὸς, κ.τ.λ

... Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is [d] ripe. --- [18] ... Thrust in Thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. --- [20] And the [e] winepress was trodden, etc.

[a] See verses 14—19. [b] Om. σοι. G. and S. [c] τῆς γῆς. [d] ¶ Or, *dried.* [e] See Isa. 63:3.

JOEL 3:15. see ISA. 13:10.

AMOS 3:7. (578)[a] AMOS 3:7.

כי אם גלה סודו אל עבדיו הנביאים : ...

... ἐὰν μὴ ἀποκαλύψῃ παιδείαν πρὸς τοὺς δούλους αὐτοῦ τοὺς προφήτας.

... but He revealeth His secret unto His servants the prophets.

... unless He reveal instruction to His servants the prophets.

REV. 10:7. ... καὶ τελεσθῇ τὸ μυστήριον τοῦ Θεοῦ, ὡς εὐηγγέλισε [b] τοῖς ἑαυτοῦ δούλοις τοῖς προφήταις.

... the mystery of God should be finished, as He hath declared to His servants the prophets.

[a] See No. 226. [b] τοὺς ἑαυτοῦ δούλους τοὺς προφήτας. G. and S.

Amos 5:25–27. (579) Amos 5:25–27.

הזבחים ומנחה הגשתם לי במדבר ארבעים שנה בית ישראל׃ 26 ונשאתם את סכות מלככם ואת כיון צלמיכם כוכב אלהיכם אשר עשיתם לכם׃ 27 והגלתי אתכם מהלאה לדמשק אמר יהוה אלהי צבאות שמו׃

Μὴ σφάγια καὶ θυσίας [b] *προσηνέγκατέ μοι, οἶκος Ἰσραὴλ, τεσσαράκοντα ἔτη ἐν τῇ ἐρήμῳ;* 26 *καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολὸχ, καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν* [c] *Ραιφὰν, τοὺς τύπους* [d] *αὐτῶν οὓς ἐποιήσατε* [e] *ἑαυτοῖς.* 27 *καὶ μετοικιῶ ὑμᾶς ἐπέκεινα* [f] *Δαμασκοῦ* ...

Have ye offered unto Me sacrifices and offerings in the wilderness forty years, O house of Israel? 26 But ye have borne [a] the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves. 27 Therefore will I cause you to go into captivity beyond Damascus ...

O house of Israel, have ye offered to Me slain *beasts* and sacrifices forty years in the wilderness? 26 Yea, ye took up the tabernacle of Moloch, and the star of your god Ræphan, their figures which ye made for them: 27 and I will carry you away beyond Damascus ...

Acts 7:42–43. ... *καθὼς γέγραπται ἐν βίβλῳ τῶν προφητῶν, Μὴ σφάγια καὶ θυσίας προσηνέγκατέ μοι ἔτη τεσσαράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραήλ;* 43 *καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολὸχ, καὶ τὸ ἄστρον τοῦ θεοῦ* [g] *ὑμῶν* [h] *Ρεμφὰν, τοὺς τύπους οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς· καὶ μετοικιῶ ὑμᾶς ἐπέκεινα Βαβυλῶνος.*

... as it is written in the book of the prophets, O ye house of Israel, have ye offered to Me slain beasts and sacrifices *by the space of* forty years in the wilderness? 43 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.

[a] ¶ Or, *Sicceuth your king.* [b] There are many variations of order, but no copy appears to agree with the N.T. [c] Ῥεφὰν. XII. etc. Ῥεμφὰν. 95. 185. 239. Ῥομφὰ. Compl. [d] XII. and many others omit *αὐτῶν.* [e] Ad. *προσκυνεῖν.* 42. [f] Βαβυλῶνος. 26. [g] Om. *ὑμῶν.* [h] Ῥεφὰν.

Amos 9:5. (580)[a] Amos 9:5.

... אדני יהוה הצבאות . *Κύριος* [b] *Κύριος ὁ Θεὸς ὁ παντοκράτωρ* ...

. the Lord God of hosts ... . the Lord, the Lord God Almighty ...

Rev. 4:8.[c] ... *Κύριος ὁ Θεὸς ὁ παντοκράτωρ* ...
... Lord God Almighty ...

Rev. 19:6. ... *ὅτι ἐβασίλευσε Κύριος ὁ Θεὸς* [d] *ὁ παντοκράτωρ.*
... for the Lord God Omnipotent reigneth.

[a] See ch. 5:27. [b] Κύριος only once in the Compl. and many other copies. [c] See also ch. 11:17. 21:22. Compare Psa. 97 (Gr. 96):1, Ὁ Κύριος ἐβασίλευσεν· and Isa. 52:7, Βασιλεύσει σου ὁ Θεός. [d] Ad. ἡμῶν. G. and S.

AMOS 9:11, 12. (581) AMOS 9:11, 12.

ביום ההוא אקים את סכת דויד הנפלת וגדרתי את פרציהן והרסתיו אקים ובניתיה כימי עולם: 12 למען ירשו את שארית אדום וכל הגוים אשר נקרא שמי עליהם נאם יהוה עשה זאת:

Ἐν [c] τῇ ἡμέρᾳ ἐκείνῃ ἀναστήσω τὴν σκηνὴν Δαυὶδ τὴν πεπτωκυῖαν, καὶ ἀνοικοδομήσω τὰ πεπτωκότα αὐτῆς, καὶ τὰ [d] κατεσκαμμένα αὐτῆς ἀναστήσω, καὶ ἀνοικοδομήσω αὐτὴν καθὼς αἱ ἡμέραι τοῦ αἰῶνος. 12 ὅπως [e] ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων [f] καὶ πάντα τὰ ἔθνη, ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτοὺς, λέγει Κύριος ὁ ποιῶν πάντα ταῦτα.

In that day will I raise up the tabernacle of David that is fallen, and [a] close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: 12 that they may possess the remnant of Edom, and of all the heathen, [b] which are called by My name, saith the LORD that doeth this.

In that day will I raise up the tabernacle of David that is fallen, and I will build again the fallen *places* thereof, and I will raise up the ruins thereof, and I will build *it* again as *in* the days of old: 12 that the residue of men may seek after *Me*, and all the Gentiles upon whom My name is called, saith the Lord who doeth all these things.

ACTS 15: 15–17. — καὶ τούτῳ συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν, καθὼς γέγραπται[g], 16 Μετὰ ταῦτα ἀναστρέψω καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαβὶδ τὴν πεπτωκυῖαν· καὶ τὰ κατεσκαμμένα αὐτῆς ἀνοικοδομήσω, καὶ ἀνορθώσω αὐτήν· 17 ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν Κύριον, καὶ πάντα τὰ ἔθνη, ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτούς· λέγει Κύριος ὁ ποιῶν ταῦτα πάντα[h].

And to this agree the words of the prophets; as it is written, 16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: 17 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[h].

[a] ¶ Heb. *hedge*, or *wall*. [b] ¶ Heb. *upon whom My name is called*. [c] ταῖς ἡμέραις ἐκείναις. 62. 147. [d] κατεστραμμένα. 111. [e] Ad. ἂν. Ed. Alex., etc. [f] Ad. τὸν Κύριον. 111. and others. [g] Or, γέγραπται μετὰ ταῦτα, Ἀναστρέψω. Comp. Joel 2:28, supra. [h] G. and S. om. πάντα, and read ver. 18 in continuation, — ταῦτα γνωστὰ ἀπ' αἰῶνος. See the Note.

JONAH 1:9. (582) JONAS 1:9.

... עברי אנכי ... ... Δοῦλος Κυρίου εἰμὶ ἐγὼ ...

... I *am* an Hebrew ... ... I am a servant of the Lord ...

ROM. 1:1.[a] Παῦλος δοῦλος Ἰησοῦ Χριστοῦ ...

Paul, a servant of Jesus Christ ...

2 Tim. 2:24. *Δοῦλον δὲ Κυρίου οὐ δεῖ μάχεσθαι ...*
And the servant of the Lord must not strive ...

[a] See also the beginnings of Phil., Tit., Jas., 2 Pet., Jude, and Rev.

Jonah 1:17 (2:1). (583) Jonas 1:17.

ויהי יונה במעי הדג שלשה ימים ושלשה לילות: [1] ...

17 ... And Jonah was in the [a]belly of the fish three days and three nights.

... καὶ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας.

... And Jonas was in the belly of the whale three days and three nights.

Matt. 12:40. *Ὥσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως ἔσται ὁ Υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας.*
For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

[a] ¶ Heb. *bowels.*

Mic. 5:2 (1). (584) Mic. 5:2.

ואתה בית לחם אפרתה צעיר להיות באלפי יהודה ממך לי יצא להיות מושל בישראל ... [1]

2 But thou, Beth-lehem 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 ...

Καὶ σὺ Βηθλεὲμ οἶκος Ἐφραθά, [a] ὀλιγοστὸς εἶ τοῦ εἶναι ἐν χιλιάσιν Ἰούδα· ἐκ σοῦ μοι ἐξελεύσεται, τοῦ εἶναι εἰς ἄρχοντα τοῦ Ἰσραὴλ ...
And thou Bethlehem, house of Ephratha, art few to be *reckoned* among the thousands of Juda; *yet* out of thee shall *One* come forth unto Me to be [b]ruler of Israel ...

Matt. 2:5, 6. *... οὕτω γὰρ γέγραπται διὰ τοῦ προφήτου, [6] Καὶ σὺ, Βηθλεὲμ, γῆ Ἰούδα, [c] οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ.*
... for thus it is written by the prophet, [6] And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall [d]rule My people Israel.

John 7:42. *Οὐχὶ ἡ γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαβὶδ, καὶ ἀπὸ Βηθλεὲμ, τῆς κώμης ὅπου ἦν Δαβὶδ, ὁ Χριστὸς ἔρχεται;*
Hath not the scripture said that Christ cometh [e]of the seed of David, and out of the town of Bethlehem, [f]where David was?

[a] Many copies add μὲ. — *οὐδαμῶς ἐλαχίστη* cf. Just. M. — *non minima*; Tertull. — *οὐκ ὀλιγοστὸς* Orig. — *non exigua*; Cypr. [b] Or, *prince.* [c] *μὴ ἐλαχίστη* Cod. Bez. [d] ¶ Or, *feed.* [e] 2 Sam. 7:12. Psa. 132:11, and other places. [f] See 1 Sam. 16:1.

Mic. 7:6. (585)[a] Mich. 7:6.

כי בן מנבל אב בת קמה באמה כלתה בחמתה איבי איש אנשי ביתו׃

Διότι υἱὸς ἀτιμάζει πατέρα, θυγάτηρ ἐπαναστήσεται ἐπὶ τὴν μητέρα αὐτῆς, νύμφη ἐπὶ τὴν πενθερὰν αὐτῆς, ἐχθροὶ πάντες ἀνδρὸς οἱ ἐν τῷ οἴκῳ αὐτοῦ.

For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies *are* the men of his own house.

For the son dishonoureth the father, the daughter will rise up against her mother, the daughter in law against her mother in law: those in a man's house *shall* all *be* his enemies.

Matt. 10:35, 36. — *ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς· [36] καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ.*

— For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law: [36] and a man's foes *shall be* they of his own household.

Mark 13:12.[b] *... καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς ...*

... and children shall rise up against *their* parents ...

Luke 12:53. *Διαμερισθήσεται πατὴρ ἐφ' υἱῷ, καὶ υἱὸς ἐπὶ πατρί· μήτηρ ἐπὶ [c] θυγατρὶ, καὶ θυγάτηρ ἐπὶ [d] μητρί· πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς, καὶ νύμφη ἐπὶ τὴν πενθερὰν αὐτῆς.*

The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

[a] Comp. Eze. 38:21. [b] Comp. ‖Matt. 24:10, and ‖Luke 21:16. [c] *τὴν θυγατέρα.* [d] *τὴν μητέρα.*

Mic. 7:20. (586)[a] Mich. 7:20.

תתן אמת ליעקב חסד לאברהם אשר נשבעת לאבתינו ...

Δώσεις [b] ἀλήθειαν τῷ Ἰακὼβ, ἔλεον τῷ Ἀβραὰμ, καθότι [c] ὤμοσας τοῖς πατράσιν ἡμῶν ...

Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, which Thou hast sworn unto our fathers ...

Thou wilt perform truth to Jacob, *and* mercy to Abraham, as Thou hast sworn unto our fathers ...

Luke 1:72, 73. — *ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν, καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ, [73] ὅρκον ὃν ὤμοσε πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν ...*

— to perform the mercy *promised* to our fathers, and to re-

member His holy covenant; [73] the oath which He sware to our father Abraham —

[a] Comp. Psa. 105:42. [b] The reading of the ordinary printed copies, Δώσει εἰς, is so obviously a mistake for Δώσεις that I have ventured to amend it. The Compl. has Δώσει ἀλ. Many other copies read, Δώσεις ἀλήθειάν σου. [c] ἄμοσε. Compl.

Nah. 1:15. see Isa. 52:6, 7.

Hab. 1:5. (587) Amb. 1:5.

ראו בגוים והביטו והתמהו תמהו כי פעל פעל בימיכם לא תאמינו כי יספר׃

Ἴδετε οἱ καταφρονηταὶ, καὶ ἐπιβλέψατε, καὶ θαυμάσατε θαυμάσια, καὶ ἀφανίσθητε· διότι ἔργον ἐγὼ ἐργάζομαι ἐν ταῖς ἡμέραις ὑμῶν, ὃ οὐ μὴ πιστεύσητε, ἐάν τις ἐκδιηγῆται.[a]

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*.

Behold, ye despisers, and look, and wonder [b] marvellously, and [c] perish: for I work a work in your days, which ye shall by no means believe, though one declare *it unto you*.

Acts 13:40, 41. Βλέπετε οὖν μὴ ἐπέλθῃ ἐφ' ὑμᾶς τὸ εἰρημένον ἐν τοῖς προφήταις, [41] Ἴδετε, οἱ καταφρονηταὶ, καὶ θαυμάσατε καὶ ἀφανίσθητε· ὅτι ἔργον ἐγὼ ἐργάζομαι ἐν ταῖς ἡμέραις ὑμῶν, [d] ἔργον [e] ᾧ οὐ μὴ πιστεύσητε, ἐάν τις ἐκδιηγῆται ὑμῖν.

Beware therefore, lest that come upon you, which is spoken of in the prophets; [41] Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

[a] Several copies add ὑμῖν. [b] Gr. *wonderful things*. [c] Or, *vanish*. [d] Om. ἔργον. [e] ὃ. S.

Hab. 2:3. (588)[a] Amb. 2:3.

... אם יתמהמה חכה לו כי בא יבא לא יאחר׃

... ἐὰν ὑστερήσῃ, ὑπόμεινον αὐτὸν, ὅτι [b] ἐρχόμενος ἥξει, [c] καὶ οὐ μὴ χρονίσῃ.

... though it tarry, wait for it; because it will surely come, it will not tarry.

... though [d] He tarry wait for Him, for He that cometh will come, and will not tarry.

Heb. 10:37. Ἔτι γὰρ [*] μικρὸν ὅσον ὅσον, ὁ ἐρχόμενος ἥξει, καὶ οὐ χρονιεῖ.

For yet a [*] little while, and He that shall come will come, and will not tarry.

[a] Comp. Psa. 37:10. [b] Ad. ὁ. 95. 130. 185. 311. [c] καὶ οὐ χρονιεῖ. 42. [d] Or, *it* (i.e. *the vision*). [e] μικρὸν ὅσον ὅσον· See No. 407.

HAB. 2:4. (589) AMB. 2:4.

הנה עפלה לא ישרה נפשו בו וצדיק באמונתו יחיה׃

Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith.

Ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχή μου ἐν αὐτῷ· ὁ δὲ δίκαιος ἐκ πίστεώς [a] μου ζήσεται.

If *any man* draw back, My soul hath no pleasure in him: but the just shall live by My faith.

ROM. 1:17. ... καθὼς γέγραπται, Ὁ δὲ δίκαιος ἐκ πίστεως [b] ζήσεται.
... as it is written, The just shall live by faith.

GAL. 3:11. ... ὅτι Ὁ δίκαιος ἐκ πίστεως ζήσεται.
... for, The just shall live by faith.

HEB. 10:38, 39. Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται· καὶ ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχή μου ἐν αὐτῷ. 39 Ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ πίστεως εἰς περιποίησιν ψυχῆς.
Now the just shall live by faith: but if *any man* draw back, My soul shall have no pleasure in him. 39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

[a] Many MSS. omit μου. [b] Ad. μου. Cod. Ephr.

HAB. 2:11. (590) AMB. 2:11.

... כי אבן מקיר תזעק

For the stone shall cry out of the wall ...

Δίοτι λίθος ἐκ τοίχου βοήσεται ...

For the stone shall cry out of the wall ...

LUKE 19:40. ... οἱ λίθοι κεκράξονται.
... the stones would immediately cry out.

HAB. 3:18. (591)[a] AMB. 3:18.

— ואני ביהוה אעלוזה אגילה באלהי ישעי׃

— yet I will rejoice in the LORD, I will joy in the God of my salvation.

— ἐγὼ δὲ ἐν τῷ Κυρίῳ ἀγαλλιάσομαι, χαρήσομαι ἐπὶ τῷ Θεῷ τῷ σωτῆρί μου.

— yet I will rejoice in the Lord, I will joy in God my Saviour.

LUKE 1:47. — καὶ ἠγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ τῷ σωτῆρί μου.
— and my spirit hath rejoiced in God my Saviour.

[a] See No. 206.

ZEPH. 1:15, 18. see JOB 21:30.

ZEPH. 3:8. (592)[a] SOPH. 3:8.

לשפך עליהם זעמי כל חרון אפי ...

... τοῦ ἐκχέαι ἐπ' αὐτοὺς πᾶσαν ὀργὴν θυμοῦ μου ...

... to pour out upon them Mine indignation, *even* all My fierce anger ...

... to pour out upon them all the fury of My wrath ...

Rev. 16:1. ... ἐκχέατε τὰς φιάλας τοῦ θυμοῦ τοῦ Θεοῦ εἰς τὴν γῆν.
... pour out the vials of the wrath of God upon the earth.

[a] Comp. Psa. 69:24. Rev. 14:10.

Hag. 2:6. (593) Ag. 2:6.

כי כה אמר יהוה צבאות עוד אחת מעט היא ואני מרעיש את השמים ואת הארץ ואת הים ואת החרבה׃

For thus saith the Lord of hosts; Yet once, it *is* a little while, and I will shake the heavens, and the earth, and the sea, and the dry *land*.

[a] — διότι τάδε λέγει Κύριος παντοκράτωρ· Ἔτι ἅπαξ ἐγὼ [b] σείσω τὸν οὐρανόν, καὶ τὴν γῆν, [c] καὶ τὴν θάλασσαν, καὶ τὴν ξηράν.

— for thus saith the Lord Almighty; Yet once more I will shake the heaven, and the earth, and the sea, and the dry *land*.

Heb. 12:26-28. — οὗ ἡ φωνὴ τὴν γῆν ἐσάλευσε τότε, νῦν δὲ ἐπήγγελται, λέγων, Ἔτι ἅπαξ ἐγὼ [d] σείω οὐ μόνον τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν. [27] Τὸ δὲ, Ἔτι ἅπαξ, δηλοῖ τῶν σαλευομένων τὴν μετάθεσιν, ὡς πεποιημένων, ἵνα μείνῃ τὰ μὴ σαλευόμενα. [28] διὸ βασιλείαν ἀσάλευτον παραλαμβάνοντες, ἔχωμεν χάριν ...
— Whose voice then shook the earth: but now He hath promised, saying, Yet once more I shake not the earth only, but also heaven. [27] And this *word*, Yet once more, signifieth the removing of those things that [e] are shaken, as of things that are made, that those things which cannot be shaken may remain. [28] Wherefore we receiving a kingdom which cannot be [f] moved, [g] let us have grace ...

[a] θαρσεῖτε, [6] διότι — [b] σείω. Compl. and many MSS. [c] Om. καὶ τ. θ. Ed. Alex. [d] σείσω. G. and S. [e] ¶ Or, *may be shaken.* [f] Or, *shaken.* [g] ¶ Or, *let us hold fast* [grace].

Zech. 1:1. (594)[a] Zach. 1:1.

בחדש השמיני בשנת שתים לדריוש היה דבר יהוה אל זכריה בן ברכיה ...

In the eighth month, in the second year of Darius, came the word of the Lord unto Zechariah, the son of Berechiah [b]...

Ἐν τῷ ὀγδόῳ μηνὶ, ἔτους δευτέρου ἐπὶ Δαρείου, ἐγένετο λόγος Κυρίου πρὸς Ζαχαρίαν τὸν τοῦ Βαραχίου...

In the eighth month of the second year [c] of Darius, came the word of the Lord unto Zacharias the *son* of Barachias ...

Matt. 23:35.[d] ... ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου ...
... unto the blood of Zacharias son of Barachias ...

LUKE 3:1, 2. Ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος ... [2] ... ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννην τὸν [e] τοῦ Ζαχαρίου υἱὸν ...

Now in the fifteenth year of the reign of Tiberius Cæsar ... [2] ... the word of God came unto John the son of Zacharias ...

[a] Comp. Zephaniah and Haggai. [b] *the son of Iddo the prophet, saying,—* [c] Gr. *upon.* [d] See Luke 11:51. [e] Om. τοῦ. G. and S.

ZECH. 1:8. (595)[a] ZACH. 1:8.

ראיתי הלילה והנה איש רכב על סוס אדם ... ואחריו סוסים אדמים שרקים ולבנים :

Ἐώρακα τὴν νύκτα, καὶ ἰδοὺ ἀνὴρ ἐπιβεβηκὼς ἐπὶ ἵππον πυῤῥὸν ... καὶ ὀπίσω αὐτοῦ ἵπποι πυῤῥοὶ, καὶ ψαροὶ, καὶ ποικίλοι, καὶ λευκοί.

I saw by night, and behold a man riding upon a red horse ... and behind him *were there* red horses, [b] speckled, and white.

I saw by night, and behold a man riding upon a red horse ... and behind him *there were* red horses, and grey, and piebald, and white.

REV. 6:2, 4, 5, 8. Καὶ εἶδον, καὶ ἰδοὺ ἵππος λευκὸς, κ.τ.λ. --- [4] .. ἄλλος ἵππος πυῤῥός ... [5] ... καὶ εἶδον, καὶ ἰδοὺ ἵππος μέλας ... --- [8] καὶ εἶδον, καὶ ἰδοὺ ἵππος χλωρὸς ...

And I saw, and behold a white horse, etc. --- [4] ... another horse *that was* red ... [5] ... And I beheld, and lo a black horse ... --- [8] And I looked, and behold a pale horse ...

[a] Comp. ch. 6:1—8, a vision of four chariots, the horses thereof being —(1) אדמים *red,* πυῤῥοὶ· (2) שחרים *black,* μέλανες· (3) לבנים *white,* λευκοὶ· (4) ברדים אנוצים *grisled and bay* (¶ or, *strong*), ποικίλοι ψαροί. [b] ¶ Or, *bay.*

ZECH. 2:6 (10). (596)[a] ZACH. 2:6.

[6] ... כי כארבע רוחות השמים פרשתי אתכם נאם יהוה :

[10] ... διότι ἐκ τῶν τεσσάρων ἀνέμων τοῦ οὐρανοῦ συνάξω ὑμᾶς, λέγει Κύριος,—[b]

[6] ... for I have spread you abroad as the four winds of the heaven, saith the LORD.

... for from the four winds of heaven will I gather you, saith the Lord,—[b]

‖MATT. 24:31. ... καὶ ἐπισυνάξουσι τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ...

... and they shall gather together His elect from the four winds ...

‖MARK 13:27. ... καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ...

... and (He) shall gather together His elect from the four winds ...

[a] See No. 180, and comp. Ezc. 37:9, *Come from the four winds, O breath.* [b] εἰς Σιών, *unto Sion.*

Zech. 2:10(14).	(597)[a]	Zach. 2:10.
... הנני בא ... [11]		... ἰδοὺ [b] ἐγὼ ἔρχομαι ...
[10] ... lo, I come ...		... lo, I come ...
Rev. 3:11. [c] Ἰδοὺ ἔρχομαι [d] ταχύ ... Behold, I come quickly ...		
Rev. 22:7, 12. Ἰδοὺ ἔρχομαι ταχύ ... --- [12] Behold, I come quickly ... --- [12]		Καὶ ἰδοὺ ἔρχομαι ταχύ ... And, behold, I come quickly ...

[a] See No. 396. [b] Many MSS omit ἐγὼ. [c] Om. Ἰδοὺ. G. and S. [d] Om. ταχύ.

Zech. 3:2.	(598)	Zach. 3:2.
ויאמר יהוה אל השטן יגער יהוה בך השטן ...		Καὶ εἶπε Κύριος πρὸς τὸν διάβολον, Ἐπιτιμήσαι Κύριος ἐν σοὶ διάβολε ...
And the Lord said unto Satan, The Lord rebuke thee, O Satan ...		And the Lord said unto the devil, The Lord rebuke thee, O devil ...
Jude 9. — ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωσέως σώματος ... εἶπεν, Ἐπιτιμήσαι σοι Κύριος. — yet Michael the archangel, when contending with the devil he disputed about the body of Moses ... said, The Lord rebuke thee.		

Zech. 3:8.	see	Jer. 23:5.

Zech. 3:9.	(599)[a]	Zach. 3:10.
... על אבן אחת שבעה עינים ...		... ἐπὶ τὸν λίθον τὸν ἕνα ἑπτὰ ὀφθαλμοί εἰσιν ...
... upon one stone *shall be* seven eyes ...		... upon that one stone are seven eyes ...
Rev. 5:6.[b] ... ἔχον ... ὀφθαλμοὺς ἑπτά, οἵ εἰσι τὰ ἑπτὰ τοῦ Θεοῦ Πνεύματα ... ... [c] having ... seven eyes, which are the seven Spirits of God ...		

[a] See ch. 4:10, to which the rest of the verse in Rev. refers. [b] Comp. 1:4. 3:1. 4:5. [c] *A Lamb.*

Zech. 4:2, 3, 14.	(600)	Zach. 4:2, 3, 14.
... ראיתי והנה מנורת זהב כלה ... ושבעה נרתיה עליה ... [3] ושנים זיתים עליה ... [14] ... אלה שני בני היצהר העמדים על אדון כל הארץ:		... Ἑώρακα, καὶ ἰδοὺ λυχνία χρυσῆ ὅλη ... καὶ ἑπτὰ λύχνοι ἐπάνω αὐτῆς ... [3] καὶ δύο ἐλαῖαι ἐπάνω αὐτῆς ... --- [14] ... Οὗτοι [b] οἱ δύο υἱοὶ τῆς πιότητος παρεστήκασι [c] Κύριῳ πάσης τῆς γῆς.
... I have looked, and behold a candlestick all *of* gold ... and his		... I have looked ... and behold a candlestick all of gold ... and seven

seven lamps thereon ... [3] and two olive trees by it ... --- [14] ... These *are* the two [a] anointed ones, that stand by the Lord of the whole earth.

lamps thereon ... [3] and two olive trees above it ... --- [14] ... These two [d] anointed ones stood by the Lord of the whole earth.

REV. 1:12.[e] ... εἶδον ἑπτὰ λυχνίας χρυσᾶς.
... I saw seven golden candlesticks.

REV. 11:4. Οὗτοί εἰσιν αἱ δύο ἐλαῖαι, καὶ [f] δύο λυχνίαι αἱ ἐνώπιον τοῦ Θεοῦ τῆς γῆς ἑστῶσαι.
These are the two olive-trees, and the two candlesticks standing before the God of the earth.

[a] ¶ Heb. *sons of oil.* [b] Ad. εἰσιν. Compl. etc. [c] Many MSS. add τῷ. [d] Gr. *sons of fatness.* [e] See also ver. 20, and Exod. 25:37. [f] αἱ δύο λ. αἱ ἐνώπιον τοῦ Κυρίου τῆς γῆς ἑστῶτες. G. and S.

ZECH. 6:1–8. see ZACH. 1:8.

ZECH. 6:12. see JER. 23:5.

ZECH. 8:16. (601) ZACH. 8:16.

... דברו אמת איש את רעהו ... ... Λαλεῖτε ἀλήθειαν ἕκαστος πρὸς τὸν πλησίον αὐτοῦ ...

... Speak ye every man the truth to his neighbour ... ... Speak ye every one truth to his neighbour ...

EPH. 4:25. Διὸ ἀποθέμενοι τὸ ψεῦδος, λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ ...
Wherefore putting away lying, speak every man truth with his neighbour ...

ZECH. 8:23. (602) ZACH. 8:23.

כי שמענו אלהים עמכם: ... ... διότι ἀκηκόαμεν ὅτι ὁ Θεὸς μεθ' ὑμῶν ἐστι.

... for we have heard *that* God *is* with you. ... for we have heard that God is with you.

1 COR. 14:25. ... ἀπαγγέλλων ὅτι ὁ Θεὸς ὄντως ἐν ὑμῖν ἐστι.
... (he will) report that God is in you of a truth.

ZECH. 9:9. (603) ZACH. 9:9.

גילי מאד בת ציון הריעי בת ירושלם הנה מלכך יבוא לך צדיק ונושע הוא עני ורכב על חמור ועל עיר בן אתנות:

Χαῖρε σφόδρα θύγατερ Σιὼν, κήρυσσε θύγατερ Ἰερουσαλήμ· ἰδοὺ ὁ βασιλεὺς [b] ἔρχεταί [c] σοι δίκαιος καὶ σώζων, αὐτὸς πραΰς, καὶ ἐπιβεβηκὼς [d] ἐπὶ ὑποζύγιον καὶ πῶλον νέον.

Rejoice greatly, O daughter of Zion; shout, O daughter of Jeru- Rejoice greatly, O daughter of Sion; proclaim *it,* O daughter of

salem: behold, thy King cometh unto thee: He *is* just, and [a]having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

Jerusalem: behold, the King cometh unto thee, just and saving: He *is* meek and riding upon an ass, and *upon* a young foal.

(Isa. 62:11.)

... אמרו לבת ציון הנה ישעך בא ...

... Say ye to the daughter of Zion, Behold thy Salvation cometh...

(Isa. 62:11.)

...Εἴπατε τῇ θυγατρὶ Σιών, Ἰδοὺ ὁ σωτήρ σοι παραγέγονεν ...

... Say ye to the daughter of Sion, Behold *thy* Saviour hath come unto thee ...

‖Matt. 21:4, 5.[c] Τοῦτο δὲ [f]ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος, [5] Εἴπατε τῇ θυγατρὶ Σιών, Ἰδοὺ, ὁ βασιλεύς σου ἔρχεταί σοι, πραὺς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ πῶλον υἱὸν ὑποζυγίου.

All this was done, that it might be fulfilled which was spoken by the prophet, saying, [5] Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the [g]foal of an ass.

‖John 12:14, 15. Εὑρὼν δὲ ὁ Ἰησοῦς ὀνάριον, ἐκάθισεν ἐπ' αὐτὸ, καθώς ἐστι γεγραμμένον, [15] Μὴ φοβοῦ, [h]θύγατερ Σιών· ἰδοὺ, ὁ βασιλεύς σου ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου.

And Jesus, when He had found a young ass, sat thereon; as it is written, [15] Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

[a] ¶ Or, *saving Himself.* [b] Ad. σου. Compl. and many others. [c] Om. σοι. 310. [d] ἐπὶ ὄνον καὶ πῶλον υἱὸν ὀνάδος. Aquila. [e] See ver. 2. Comp. ‖Mark 11:2. ‖Luke 19:30. [f] Om. ὅλον. [g] ¶ Gr. *son.* [h] θυγάτηρ.

Zech. 9:11. (604)[a] Zach. 9:11.

גם את בדם בריתך שלחתי אסיריך מבור אין מים בו׃

As for Thee also, [b]by the blood of Thy covenant I have sent forth Thy prisoners out of the pit wherein *is* no water.

Καὶ σὺ ἐν αἵματι διαθήκης [c]σου ἐξαπέστειλας δεσμίους σου ἐκ λάκκου οὐκ ἔχοντος ὕδωρ.

And Thou, by the blood of Thy covenant, hast sent forth Thy prisoners out of the pit which hath no water.

Heb. 13:20. Ὁ δὲ Θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν ... ἐν αἵματι διαθήκης αἰωνίου, τὸν Κύριον ἡμῶν Ἰησοῦν,—

Now the God of peace, that brought again from the dead our Lord Jesus ... through the blood of the everlasting [d]covenant,—

[a] See No. 105. [b] ¶ Or, *whose covenant* is *by blood.* [c] Om. σου. XII. Compl. and many other MSS. [d] ¶ Or, *testament.*

Zech. 10:1. see Deut. 11:14.

ZECH. 11:12, 13. (605) ZACH. 11:12, 13.

ואמר אליהם אם טוב בעיניכם
הבו שכרי ואם לא חדלו וישקלו
את שכרי שלשים כסף׃ [13] ויאמר
יהוה אלי השליכהו אל היוצר
אדר היקר אשר יקרתי מעליהם
ואקחה שלשים הכסף ואשליך
אתו בית יהוה אל היוצר׃

*Καὶ ἐρῶ πρὸς αὐτούς, Εἰ καλὸν
ἐνώπιον ὑμῶν ἐστι, δότε τὸν μισθόν
μου, ἢ ἀπείπασθε. καὶ ἔστησαν
τὸν μισθόν μου τριάκοντα ἀργυ-
ροῦς. [13] καὶ εἶπε Κύριος πρὸς μέ,
Κάθες αὐτοὺς εἰς τὸ χωνευτήριον,
καὶ σκέψομαι εἰ δόκιμόν ἐστιν, ὃν
τρόπον ἐδοκιμάσθην ὑπὲρ αὐτῶν.
καὶ ἔλαβον τοὺς τριάκοντα ἀργυ-
ροῦς, καὶ ἐνέβαλον αὐτοὺς εἰς τὸν
οἶκον Κυρίου εἰς τὸ χωνευτήριον.*[b]

And I said unto them, [a] If ye think good, give *me* my price; and if not, forbear. So they weighed for my price thirty *pieces* of silver. [13] And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD.

And I will say unto them, If it is good in your eyes, give *me* my price, or else refuse. And they weighed my price, thirty pieces of silver. [13] And the Lord said unto me, Drop them into the furnace, and I will see if it is [c] good *metal*, as I have been proved by them. And I took the thirty pieces of silver, and threw them down in the house of the Lord, for the furnace.

MATT. 26:15.

... Οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια.

... And they covenanted with him for thirty pieces of silver.

MATT. 27:3, 5–7, 9, 10.

*..Ἰούδας ... ἀπέστρεψε τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσι
καὶ τοῖς πρεσβυτέροις. --- [5] καὶ ῥίψας τὰ ἀργύρια [d] ἐν τῷ ναῷ,
ἀνεχώρησε ... [6] οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια ... [7] συμ-
βούλιον δὲ λαβόντες, ἠγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ κερα-
μέως, εἰς ταφὴν τοῖς ξένοις. --- [9] τότε ἐπληρώθη τὸ ῥηθὲν διὰ
Ἱερεμίου τοῦ προφήτου, λέγοντος, Καὶ ἔλαβον τὰ τριάκοντα
ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαντο ἀπὸ υἱῶν
Ἰσραὴλ· [10] καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ
συνέταξέ μοι Κύριος.*

. Judas ... brought again the thirty pieces of silver to the chief priests and elders. --- [5] And he cast down the pieces of silver in the temple, and departed. [6] And the chief priests took the silver pieces ... [7] And they took counsel, and bought with them the potter's field, to bury strangers in. --- [9] Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of Him that was valued, [e] whom they of the children of Israel did value, [10] and gave them for the potter's field, as the Lord appointed me.

[a] ¶ Heb. *If* it be *good in your eyes.* [b] Ad. *καθὰ συνέταξέ μοι Κύριος.* 106. [c] Or, *that will stand the test.* [d] *εἰς τὸν ναόν.* [e] ¶ Or, *whom they bought of the children of Israel.*

Zech. 12:3.	(606)	Zach. 12:3.
... אשים את ירושלם אבן מעמסה לכל העמים ...		... *θήσομαι τὴν Ἰερουσαλὴμ λίθον καταπατούμενον πᾶσι τοῖς ἔθνεσι...*
...will I make Jerusalem a burdensome stone for all people...		...I will make Jerusalem a stone trodden down by all nations...

Luke 21:24. ... *καὶ Ἰερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν ...*
... and Jerusalem shall be trodden down of the Gentiles ...

Zech. 12:10, 12.	(607)	Zach. 12:10, 12.
... והביטו אלי את אשר דקרו וספדו עליו ... --- [12] וספדה הארץ משפחות משפחות לבד ...		... *καὶ* [b] *ἐπιβλέψονται πρὸς μὲ,* [c] *ἀνθ' ὧν κατωρχήσαντο· καὶ κόψονται ἐπ' αὐτὸν κοπετὸν... --- [12] καὶ κόψεται ἡ γῆ κατὰ φυλὰς φυλάς ...*
...and they shall look upon Me whom they have pierced, and they shall mourn for Him ... --- [12] And the land shall mourn, [a] every family apart...		...and they shall look to Me, instead of the things *wherewith* they have mocked *Me,* and they shall [d] make lamentation for Him ... --- [12] And the land shall lament [e] by families ...

Matt. 24:30. ... *καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς ...*
... and then shall all the tribes of the earth mourn ...

John 19:37. — *Καὶ πάλιν ἑτέρα γραφὴ λέγει, Ὄψονται εἰς ὃν ἐξεκέντησαν.*
— And again another scripture saith, They shall look on Him whom they pierced.

Rev. 1:7. ... *καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς, καὶ οἵτινες αὐτὸν ἐξεκέντησαν· καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναὶ, ἀμήν.*
... and every eye shall see Him, and they *also* which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen.

[a] ¶ Heb. *families, families.*‖ [b] ὄψονται. 240. [c] Many MSS. read, εἰς ὃν ἐξεκέντησαν. The Aldine ed. *adds* that clause. [d] Gr. *lament lamentation.* [e] Gr. as the Heb.: so Mark 6:39, 40.

Zech. 13:7.	(608)	Zach. 13:7.
... הך את הרעה ותפוצין הצאן ...		... [a] *πατάξατε τοὺς ποιμένας, καὶ ἐκσπάσατε τὰ πρόβατα ...*
...smite the Shepherd, and the sheep shall be scattered...		...smite ye the shepherds, and draw out the sheep...

‖Matt. 26:31. ... *γέγραπται γὰρ, Πατάξω τὸν ποιμένα, καὶ* [b] *διασκορπισθήσεται τὰ πρόβατα τῆς ποίμνης.*
... for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.

‖Mark 14:27. ... *ὅτι γέγραπται, Πατάξω τὸν ποιμένα, καὶ* [b] *διασκορπισθήσεται τὰ πρόβατα.*

... for it is written, I will smite the Shepherd, and the sheep shall be scattered.

[a] The Cod. Alex. reads, *πατάξον τὸν ποιμένα, καὶ διασκορπισθήσονται τὰ πρόβατα τῆς ποίμνης.* Other copies have, *διασκορπισθήσεται.* Most omit *τῆς ποίμνης.* [b b] *διασκορπισθήσονται.*

ZECH. 14:5. (609)[a] ZACH. 14:5.

... ובא יהוה אלהי כל קדשים עמך :

... *καὶ ἥξει Κύριος ὁ Θεός* [b] *μου, καὶ πάντες οἱ* [c] *ἅγιοι μετ' αὐτοῦ.*

... and the LORD my God shall come, *and* all the saints with Thee.

... and the Lord my God shall come, and all the saints with Him.

‖MATT. 16:27.[d] — *Μέλλει γὰρ ὁ Υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ Πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ ...*

— For the Son of man shall come in the glory of His Father with His angels ...

MATT. 25:31. *Ὅταν δὲ ἔλθῃ ὁ Υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, καὶ πάντες οἱ* [e] *ἅγιοι ἄγγελοι μετ' αὐτοῦ ...*

When the Son of man shall come in His glory, and all the holy angels with Him ...

‖MARK 8:38. ... *ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ Πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.*

... when [f] He cometh in the glory of His Father with the holy angels.

1 THESS. 3:13. ... *ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ* [g] *Χριστοῦ μετὰ πάντων τῶν ἁγίων αὐτοῦ.*[h]

... at the coming of our Lord Jesus Christ with all His saints.

2 THESS. 1:10.[i] — *ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ ...*

— when He shall come to be glorified in His saints ...

[a] Compare Deut. 33:2. Jude 14. [b] Om. *μου.* 40. [c] *ἄγγελοι.* 26. [d] Compare ‖Luke 9:26. [e] Om. *ἅγιοι.* [f] *The Son of man.* [g] Om. *Χριστοῦ.* [h] Ad. *ἀμήν.* [i] See ver. 7, *with His mighty angels* (¶ Gr. *the angels of His power*).

ZECH. 14:11. (610) ZACH. 14:11.

... והרם לא יהיה עוד ... ... *καὶ ἀνάθεμα οὐκ ἔσται ἔτι ...*

... and there shall be no more utter destruction ...

... and the curse shall be no more...

REV. 22:3. *Καὶ πᾶν* [a] *κατανάθεμα οὐκ ἔσται* [b] *ἔτι ...*

And there shall be no more curse ...

[a] *κατάθεμα.* G. and S. [b] *ἐκεῖ.*

MAL. 1:2, 3. (611) MAL. 1:2, 3.

ואהב את יעקב : [3] ואת עשו שנאתי ... ... *καὶ ἠγάπησα τὸν Ἰακὼβ,* [3] *τὸν δὲ Ἡσαῦ ἐμίσησα ...*

... yet I loved Jacob, [3] and I hated Esau ...

... yet I loved Jacob, [3] and I hated Esau ...

ROM. 9:13. — *καθὼς γέγραπται, Τὸν Ἰακὼβ ἠγάπησα, τὸν δὲ Ἠσαῦ ἐμίσησα.*

— As it is written, Jacob have I loved, but Esau have I hated.

MAL. 1:7. (612)[a] MAL. 1:7.

שלחן יהוה ... ... *Τράπεζα Κυρίου* ...

... The table of the LORD ... ... the table of the Lord ...

1 COR. 10:21. ... *τραπέζης Κυρίου μετέχειν* ...

... be partakers of the Lord's table ...

[a] See ver. 12, and No. 479.

MAL. 3:1. (613) MAL. 3:1.

הנני שלח מלאכי ופנה דרך לפני ...

Ἰδοὺ [a] *ἐξαποστέλλω τὸν ἄγγελόν μου,* [b] *καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου* ...

Behold, I will send My messenger, and he shall prepare the way before Me ...

Behold, I will send My [c] messenger, and he shall survey the way before My face ...

MATT. 11:10. — *οὗτος γάρ ἐστι περὶ οὗ γέγραπται, Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.*

— For this is *he*, of whom it is written, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee.

MARK 1:2. — [d] *ὡς γέγραπται ἐν* [e] *τοῖς προφήταις, Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου* [f] *ἔμπροσθέν σου.*

— as it is written in the prophets, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee.

LUKE 1:76. ... *προπορεύσῃ γὰρ πρὸ προσώπου Κυρίου, ἑτοιμάσαι ὁδοὺς αὐτοῦ.*

... for thou shalt go before the face of the Lord, to prepare His ways.

LUKE 7:27. *Οὗτός ἐστι περὶ οὗ γέγραπται, Ἰδοὺ,* [g] *ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.*

This is *he*, of whom it is written, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee.

[a] *ἐγὼ ἀποστέλλω.* XII. Compl. and many other copies. [b] *ὅστις ἑτοιμάσει ὁδὸν.* Compl. [c] Gr. *angel*, and so the N.T. [d] *καθὼς.* [e] *Ἡσαΐᾳ τῷ προφήτῃ.* G. and S. (See No. 423). [f] Om. *ἔμπροσθέν σου.* G. and S. [g] Om. *ἐγὼ.*

MAL. 3:17. see ISA. 43:21.

MAL. 4:5, 6 (3:23, 24). (614)[a] MAL. 4:5, 6.

23 הנה אנכי שלח לכם את אליה
הנביא לפני בוא יום יהוה הגדול
והנורא: 24 והשיב לב אבות על
בנים ולב בנים על אבותם פן אבוא
והכיתי את הארץ חרם:

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: 6 and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Καὶ ἰδοὺ ἐγὼ ἀποστελῶ ὑμῖν Ἠλίαν τὸν Θεσβίτην, πρὶν ἐλθεῖν τὴν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ, 6 ὃς ἀποκαταστήσει[b] *καρδίαν πατρὸς πρὸς υἱὸν, καὶ καρδίαν ἀνθρώπου πρὸς τὸν πλησίον αὐτοῦ, μὴ ἐλθὼ καὶ πατάξω τὴν γῆν ἄρδην.*

And, behold, I will send you Elias the Thesbite before the great and glorious day of the Lord come, 6 who shall turn again the heart of the father to the son, and the heart of a man to his neighbour, lest I come and smite the earth utterly.

‖MATT. 17:11. ... *Ἠλίας μὲν ἔρχεται* [c] *πρῶτον, καὶ ἀποκαταστήσει πάντα.*
... Elias truly shall first come, and restore all things.

‖MARK 9:12. ... *Ἠλίας μὲν ἐλθὼν πρῶτον,* [d] *ἀποκαθιστᾷ πάντα ...*
... Elias verily cometh first, and restoreth all things ...

LUKE 1:16, 17. — *Καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ Κύριον τὸν Θεὸν αὐτῶν· 17 καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἠλίου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα, καὶ ἀπειθεῖς ἐν φρονήσει δικαίων ...*
— And many of the children of Israel shall he turn to the Lord their God. 17 And he shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient [e] to the wisdom of the just ...

[a] Compare Sirach 48:1—12. 1 Macc. 2:58. [b] *καρδίας πατέρων.* Arm. Euchолog.
[c] Om. *πρῶτον.* [d] *ἀποκαθιστάνει,* or as Matt. [e] ¶ Or, *by.*

QUOTATIONS FROM DOUBTFUL PLACES.

MATT. 2:23. (615)[a] MATT. 2:23.

Καὶ ἐλθὼν κατῴκησεν εἰς πόλιν λεγομένην [b] *Ναζαρέτ· ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν, ὅτι Ναζωραῖος κληθήσεται.*

And He came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a [c] Nazarene.

[a] See No. 202. [b] *Ναζαρέθ.* [c] *Nazarey,* Wiclif; *Nazarite,* Tyndale, Cranmer, Geneva, and Rheims.

Matt. 5:21. (616)	Matt. 5:21.
Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, [a] Οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει.	Ye have heard that it was said [b] by them of old time, [a] Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment.

[a] Exod. 20:13, No. 97. [b] ¶ Or, *to them.*

Matt. 5:33. (617)	Matt. 5:33.
Πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ Κυρίῳ τοὺς ὅρκους σου.	Again, ye have heard that it hath been said by them of old time, [a] Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths.

[a] Comp. Lev. 19:12. Num. 30:2. Deut. 23:21. Eccl. 5:4.

Matt. 5:43. (618)	Matt. 5:43.
Ἠκούσατε ὅτι ἐρρέθη, Ἀγαπήσεις τὸν πλησίον σου, καὶ μισήσεις τὸν ἐχθρόν σου.	Ye have heard that it hath been said, [a] Thou shalt love thy neighbour, and hate thine enemy.

[a] See No. 129, and the Note.

‖Matt. 26:24. (619)	‖Matt. 26:24.
Ὁ μὲν Υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ ...	The Son of man goeth as it is written of Him ...
‖Mark 14:21.	‖Mark 14:21.
Ὁ μὲν Υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ ...	The Son of man indeed goeth, as it is written of Him ...
‖Luke 22:22.	‖Luke 22:22.
Καὶ ὁ μὲν Υἱὸς τοῦ ἀνθρώπου πορεύεται, κατὰ τὸ ὡρισμένον ...	And truly the Son of man goeth, as it was determined ...

John 7:38. (620)	John 7:38.
Ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος.	He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

John 12:34. (621)[a]	John 12:34.
...Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου, ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα...	...We have heard out of the law that Christ abideth for ever ...

[a] See No. 307, and the Note.

JOHN 20:9. (622) JOHN 20:9.

— *οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.*

— For as yet they knew not the scripture, that He must rise again from the dead.

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1 COR. 14:34. (623)[a] 1 COR. 14:34.

... ἀλλ' [b]ὑποτάσσεσθαι, καθὼς καὶ ὁ νόμος λέγει.

... but [c]*they are commanded* to be under obedience, as also saith the law.

[a] Commonly referred to Gen. 3:16. [b] *ὑποτασσέσθωσαν.* [c] *women.*

EPH. 5:14. (624) EPH. 5:14.

— *διὸ λέγει, [a]Ἔγειραι ὁ καθεύδων καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφαύσει σοι ὁ Χριστός.*

— Wherefore [b]He saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

[a] Ἔγειρε. G. and S. [b] ¶ Or, *it* [i.e. *light*].

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1 TIM. 5:18. (625)[a] 1 TIM. 5:18.

Λέγει γὰρ ἡ γραφὴ [b]... καὶ, Ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ.

For the scripture saith [b]... and, The labourer *is* worthy of his reward.

[a] See also Matt. 10:10. Luke 10:7. [b] No. 175.

HEB. 12:21. (626)[a] HEB. 12:21.

— *καὶ, οὕτω φοβερὸν ἦν τὸ φανταζόμενον, Μωσῆς εἶπεν, Ἔκφοβός εἰμι καὶ ἔντρομος.*

— And so terrible was the sight, *that* Moses said, I exceedingly fear and quake.

[a] Words somewhat similar are found in Deut. 9:19, but they have no reference to the occasion spoken of by the apostle:—
... כי יגרתי מפני האף והחמה *For I was afraid of the anger and hot displeasure,* etc.
Καὶ ἔκφοβός εἰμι διὰ τὸν θυμὸν καὶ τὴν ὀργὴν, κ.τ.λ.

JAMES 4:5. (627) JAMES 4:5.

Ἢ δοκεῖτε ὅτι κενῶς ἡ γραφὴ [a]λέγει, Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατῴκησεν ἐν ἡμῖν;

Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth [b]to envy?

[a] S. reads, *λέγει; πρὸς ... Πνεῦμα ... ἡμῖν.* G. as the received text, except *λέγει;* [b] ¶ Or, *enviously.*

II. ALLEGED QUOTATIONS FROM APOCRYPHAL BOOKS.

2 [a] Esdr. 1:30, 32, 33.

Ita vos collegi, ut gallina pullos suos sub alas suas ... --- [32] Ego misi pueros Meos prophetas ad vos, quos acceptos interfecistis, et laniastis corpora eorum, quorum sanguinem exquiram, dicit Dominus. [33] Hæc dicit Dominus Omnipotens; Domus vestra deserta est ...

I gathered you together, as a hen gathereth her chickens under her wings ... --- [32] I sent unto you My servants the prophets, whom ye have taken and slain, and torn their bodies in pieces, whose blood I will require of your hands, saith the Lord. [33] Thus saith the Almighty Lord; Your house is desolate ...

(i.) Matt. 23:34, 36–38.

Διὰ τοῦτο, ἰδοὺ, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ γραμματεῖς· καὶ ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε ... --- [36] ἀμὴν λέγω ὑμῖν, [b] ἥξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην. [37] Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτὴν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία ἑαυτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε; [38] ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος.

Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify ... --- [36] Verily I say unto you, All these things shall come upon this generation. [37] O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! [38] Behold, your house is left unto you desolate.

Luke 11:49, 50.

Διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν, Ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσι καὶ ἐκδιώξουσιν· [50] ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκχυνόμενον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης.

[a] Vulg. 4 Esdr. [b] Ad. ὅτι.

Therefore also said the Wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute: 50 that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation.

Luke 13:34, 35.

Ἰερουσαλὴμ, Ἰερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφήτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτὴν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου, ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιὰν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε; 35 ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν [c] ἔρημος ...

[c] Om. ἔρημος. G. and S.

O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not! 35 Behold, your house is left unto you desolate ...

Very many other portions of this Second Book of Esdras closely resemble passages in the New Testament, but as the apocryphal book is almost universally allowed to have been written, or at all events much interpolated, subsequently to the apostolic age, it is not deemed requisite to set them out at length. The most remarkable parallels are the following.

2 Esdr. 1:37—Jo. 20:29.
2:11—Lu. 16:9.
— —Jo. 14:1.
2:12—Matt. 11:28.
2:13—Jo. 16:24.
— — ‖Matt. 24:22. ‖Mar. 13:20.
— —Matt. 25:34.
— —Matt. 24:42, & al.
2:18—Rev. 22:2.
2:23—Rev. 20:5.
2:26— Jo. 17:12. 18:9.
2:27—Jo. 16:20.
2:34—1 Pet. 5:4, & al.
2:36—Eph. 6:12.
2:37—Col. 1:12, 13.
2:38—Rev. 7:4.
2:40—Rev. 3:4, & al.
2:42—Rev. 14:1, 3.
— —Rev. 7:9.
2:44—Rev. 7:13.
2:45—2 Cor. 5:2, 3.
2:46—Rev. 7:9.

2 Esdr. 2:47—Lu. 1:35, & al.
— — ‖Matt. 10:32. ‖Lu. 12:8.
3: 7—Rev. (No. 532).
4: 8—Rom. (No. 181).
4:21—Jo. 3:31.
4:28, etc. — Matt. 13:25, etc.
4:35—Rev. 6:9, 10.
5: 1—Lu. 18:8.
5: 2—Matt. 24:12.
5: 4—Rev. 8:10.
5: 5—Lu. (No. 590).
5:18—Jo. 10:12.
6:17—Rev. (No. 313).
6:20—Rev. (No. 544).
6:23— Matt. 24:31. 1 Cor. 15:52.
6:25— ‖Matt. 24:13. ‖Mark 13:13.
6:26— ‖Matt. 16:28. ‖Mark 9:1. ‖Lu. 9:27.

2 Esdr. 7:7, 14 — Matt. 7:13, 14. Lu. 13:24.
7:26—Rev. 21:2.
7:28—2 Thess. 1:7.

The word *Jesus* is not in the Arabic copy of 2 Esdr.

8: 3—Lu. 13:23.
8:52—Rev. 22.
9:3 — ‖Matt. 24:7. ‖Mar. 13:8. ‖Lu. 21:11.
13:10—2 Thess. 2:8.
13:31— ‖Matt. ‖Mar. ‖Lu. (No. 397).
14:35—Heb. 9:27.
15:49—Rev. 18:7, 8.
15:55—Rev. 18:6.
16:15—Lu. 12:49.
16:18—Matt. 24:8.
16:41-44—1 Cor. 7: 29-31.
16:62—1 Cor. 2.10.
16:78—Heb. 6:8.

Tobit 13:16, 17.[a]	(ii)	Rev. 21:18.[g]
Ὅτι οἰκοδομηθήσεται Ἰερουσαλὴμ σαπφείρῳ καὶ σμαράγδῳ, καὶ λίθῳ ἐντίμῳ τὰ τείχη σου, καὶ οἱ πύργοι, καὶ οἱ προμαχῶνες ἐν χρυσίῳ καθαρῷ, [17] καὶ αἱ πλατεῖαι Ἰερουσαλὴμ ἐν βηρύλλῳ, καὶ ἄνθρακι, καὶ λίθῳ ἐκ Σουφεὶρ ψηφολογηθήσονται.		*Καὶ ἦν ἡ ἐνδόμησις τοῦ τείχους αὐτῆς ἴασπις· καὶ ἡ πόλις χρυσίον καθαρὸν, ὁμοία ὑάλῳ καθαρῷ.*
For Jerusalem shall be built up with [b] sapphires, and [c] emeralds, and [d] precious stone: thy walls and towers and battlements with pure gold: [17] and the streets of Jerusalem shall be paved with [e] beryl, and [f] carbuncle, and stones of Ophir.		And the building of the wall of it was *of* jasper: and the city *was* pure gold, like unto clear glass.

[a] The imagery of this passage seems borrowed from Isa. 54:11, 12, to which the Apocalyptic vision doubtless has reference. [b] *The second* foundation of the New Jerusalem was *sapphire.* [c] *The fourth, an emerald.* [d] *Her light* was *like unto a stone most precious*, etc. [e] *The eighth* foundation was *beryl.* [f] Isa. 54:12. [g] See ver. 10—21.

Judith 8:22.[a]	(iii)	James 2:23.[b]
... Dei amicus effectus est.		*... καὶ φίλος Θεοῦ ἐκλήθη.*
... he was made the friend of God.		... and he was called the friend of God.

[a] The words are found only in the Latin Version, which is necessarily translated anew. [b] From the Old Testament. See No. 230.

Judith 8:25.[a]	(iv)	1 Cor. 10:9, 10.
Exterminati sunt ab exterminatore, et serpentibus perierunt.		*... καὶ ὑπὸ τῶν ὄφεων ἀπώλοντο.* [10] *... καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ.*
They were destroyed of the destroyer, and perished by serpents.		... and were destroyed of serpents. [10] ... and were destroyed of the destroyer.

[a] See Note (a) to the next preceding section. [b] The facts are recorded in Num. 14, 16, and 21.

Judith 16:17.	see	No. 486.

Esther 15:13.	see	No. 216.

Wisdom 2:16–18.	(v)	‖Matt. 27:43–54.
... ἀλαζονεύεται πατέρα Θεόν. [17] *Ἴδωμεν εἰ οἱ λόγοι αὐτοῦ ἀληθεῖς ...* [18] *εἰ γάρ ἐστιν ὁ δίκαιος υἱὸς Θεοῦ, ἀντιλήψεται αὐτοῦ, καὶ ῥύσεται αὐτὸν ἐκ χειρὸς ἀνθεστηκότων.*		*Πέποιθεν ἐπὶ τὸν Θεὸν· ῥυσάσθω νῦν αὐτὸν, εἰ θέλει αὐτόν. εἶπε γάρ, ὅτι Θεοῦ εἰμι Υἱός.* --- [54] *... Ἀληθῶς Θεοῦ Υἱὸς ἦν οὗτος.*

... (a he) maketh his boast that God is his Father. 17 Let us see if his words be true ... 18 For if the just man be the son of God, He will help him, and deliver him from the hand of his enemies.

He b trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God. --- 54 ... Truly this was the Son of God.

||Mark 15:39.

...Ἀληθῶς ὁ ἄνθρωπος οὗτος Υἱὸς ἦν Θεοῦ.

... Truly this man was the Son of God.

||Luke 23:47.

...Ὄντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν.

... Certainly this was a righteous man.

a *The righteous*, ver. 12. b This is from Psa. 22. No. 261. Comp. Mark 15:30—32, and Luke 23:35, 37, 39.

Wisdom 3:8. (vi) 1 Cor. 6:2.

Κρινοῦσιν ἔθνη καὶ κρατήσουσι λαῶν ...

a They shall judge the nations, and have dominion over the people ...

Οὐκ οἴδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινοῦσι; ...

Do ye not know that the saints shall judge the world? ...

a *The righteous.*

Wisdom 4:10.a (vii) Heb. 11:5.b

Εὐάρεστος τῷ Θεῷ γενόμενος ἠγαπήθη, καὶ ζῶν μεταξὺ ἁμαρτωλῶν μετετέθη.

He pleased God, and was beloved of Him: so that living among sinners he was translated.

(Eccl'us 44:16.)

Ἐνὼχ εὐηρέστησε Κυρίῳ, καὶ μετετέθη ...

Enoch pleased the Lord, and was translated ...

Πίστει Ἐνὼχ μετετέθη ... πρὸ γὰρ τῆς μεταθέσεως αὐτοῦ μεμαρτύρηται εὐηρεστηκέναι τῷ Θεῷ

By faith Enoch was translated ... for before his translation he had this testimony, that he pleased God.

a This passage evidently alludes to Enoch, but his name is not mentioned. b From Gen. 5:24. See No. 13.

Wisdom 6:3, 4. (viii) Rom. 13:1, 4.a

Ὅτι ἐδόθη παρὰ τοῦ Κυρίου ἡ κράτησις ὑμῖν, 4. ὑπηρέται ὄντες τῆς αὐτοῦ βασιλείας ...

... οὐ γάρ ἐστιν ἐξουσία εἰ μὴ b ἀπὸ Θεοῦ ... --- 4 Θεοῦ γάρ διάκονός ἐστι, κ.τ.λ.

For power is given [c] you of the Lord ... [4]. being ministers of His kingdom.

... For there is no power but of God ... --- [4] For he is the minister of God, etc.

[a] Compare Prov. 8:15, 16. [b] *ὑπὸ.* [c] *kings, judges.*

Wisdom 6:7. (ix) Rom. 2:11.[a]

Οὐ γὰρ ὑποστελεῖται πρόσωπον ὁ πάντων Δεσπότης ...

For He which is Lord over all shall fear no man's person ...

Οὐ γάρ ἐστι προσωποληψία παρὰ τῷ Θεῷ.

For there is no respect of persons with God.

[a] Evidently no quotation from Wisdom. See No. 160.

Wisdom 7:26. (x) Heb. 1:3.

Ἀπαύγασμα γάρ ἐστι φωτὸς ἀϊδίου, καὶ ἔσοπτρον ἀκηλίδωτον τῆς τοῦ Θεοῦ ἐνεργείας, καὶ εἰκὼν τῆς ἀγαθότητος αὐτοῦ.

For [a] she is the brightness of the everlasting Light, the unspotted mirror of the power of God, and the image of His goodness.

.. ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ ...

.. the brightness of *His* glory, and the express image of His person, and upholding all things by the word of His power ...

[a] *Σοφία, Wisdom.* Compare Prov. 8.

Wisdom 9:1, 9.[a] (xi) John 1:1–3.

Θεὲ πατέρων ... ὁ ποιήσας τὰ πάντα ἐν λόγῳ σου --- [9] καὶ μετὰ σοῦ ἡ σοφία ἡ εἰδυῖα τὰ ἔργα σου, καὶ παροῦσα ὅτε ἐποίεις τὸν κόσμον ...

O God of my fathers ... who hast made all things with Thy word --- [9] And wisdom was with thee: which knoweth Thy works, and was present when Thou madest the world ...

Ἐν ἀρχῇ ἦν ὁ Λόγος ... [2] οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. [3] πάντα δι' αὐτοῦ ἐγένετο ...

In the beginning was the Word ... [2] The same was in the beginning with God. [3] All things were made by Him ...

[a] Borrowed from Prov. 8:22, etc.

Wisdom 9:13. (xii) Rom. 11:34.[a]

Τίς γὰρ ἄνθρωπος γνώσεται βουλὴν Θεοῦ; ἢ τίς ἐνθυμηθήσεται τί θέλει ὁ Κύριος;

For what man is he that can know the counsel of God? or who can think what the will of the Lord is?

Τίς γὰρ ἔγνω νοῦν Κυρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγένετο;

For who hath known the mind of the Lord? or who hath been His counseller?

[a] This citation is really from Isa. 40:13. See No. 426.

Wisdom 9:15.	(xiii)	1 Cor. 15:53.
Φθαρτὸν γὰρ σῶμα βαρύνει ψυχὴν ...		*Δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν ...*
For the corruptible body presseth down the soul ...		For this corruptible must put on incorruption ...

Wisdom 9:15.[a]	(xiv)	2 Cor. 5:1.[b]
...καὶ βρίθει τὸ γεῶδες σκῆνος νοῦν πολυφροντίδα.		*... ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους καταλυθῇ ...*
... and the earthy tabernacle weigheth down the mind that museth upon many things.		... our earthly house of *this* tabernacle ...

[a] See Job 4:19, *that dwell in houses of clay.* [b] Comp. 2 Pet. 1:13, 14.

Wisdom 15:7.[b]	(xv)[a]	Rom. 9:21.
Καὶ γὰρ κεραμεὺς ἁπαλὴν γῆν θλίβων ἐπίμοχθον, πλάσσει πρὸς ὑπηρεσίαν ἡμῶν ἕκαστον, ἀλλ' ἐκ τοῦ αὐτοῦ πηλοῦ ἀνεπλάσατο τά τε τῶν καθαρῶν ἔργων δοῦλα σκεύη, τά τε ἐναντία, πάνθ' ὁμοίως· τούτων δὲ ἑκατέρου τίς ἑκάστου ἐστὶν ἡ χρῆσις, κριτὴς ὁ πηλουργός.		*Ἢ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ, ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι ὃ μὲν εἰς τιμὴν σκεῦος, ὃ δὲ εἰς ἀτιμίαν;*
For the potter, tempering soft earth, fashioneth every vessel with much labour for our service: yea, of the same clay he maketh both the vessels that serve for clean uses, and likewise also all such as serve to the contrary: but what is the use of either sort, the potter himself is the judge.		Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

[a] See No. 414. [b] Comp. Eccl'us 33:13, and 2 Tim. 2:20.

Wisdom 15:11, 17, 18.	compare	Rom. 1:21–23.

Wisdom 16:20.	(xvi)	John 6:31.[b]
..ἀγγέλων τροφὴν ἐψώμισας τὸν λαόν σου, καὶ ἕτοιμον ἄρτον αὐτοῖς ἀπ' οὐρανοῦ ἔπεμψάς ἀκοπιάτως ...		*... καθώς ἐστι γεγραμμένον, Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.*
..Thou feddest Thine own people with [a] angels' food, and didst send them from heaven bread prepared without their labour ...		... as it is written, He gave them bread from heaven to eat.

[a] Psa. 78:24, 25. [b] For the true source of this quotation, see No. 84.

Eccl'us 7:14.	compare	Matt. 6:7.
Eccl'us 7:17.	see	No. 486.
Eccl'us 11:18, 19.	compare	Luke 12:19.

Eccl'us 14:17. (xvii) 1 Pet. 1:24.[a]

Πᾶσα σὰρξ ὡς ἱμάτιον παλαιοῦται ...
All flesh waxeth old as a garment ...

Διότι πᾶσα σὰρξ ὡς χόρτος ...
For all flesh is as grass ...

[a] From Isa. 40:6. See No. 424. A Romish writer names it as a quotation from Ecclesiasticus!

Eccl'us 28:2.[a] (xviii) Matt. 6:14.

Ἄφες ἀδίκημα τῷ πλησίον σου, καὶ τότε δεηθέντος σου αἱ ἁμαρτίαι σου λυθήσονται.
Forgive thy neighbour the hurt that he hath done unto thee; so shall thy sins also be forgiven when thou prayest.

Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ Πατὴρ ὑμῶν ὁ οὐράνιος.
For if ye forgive men their trespasses, your heavenly Father will also forgive you.[b]

Mark 11:25.

... ἀφίετε εἴ τι ἔχετε κατά τινος· ἵνα καὶ ὁ Πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν.
... forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses.[c]

[a] See ver. 1—5. [b] See ver. 15, *but*, etc. [c] See ver. 26, *But*, etc.

Eccl'us 29:11.	compare	Matt. 6:19, etc.
Eccl'us 33:13.	see	Wisdom 15:7.
Eccl'us 44:16.	see	Wisdom 4:10.
Baruch 3:37.	compare	John 1:14.
Baruch 4:7.	compare	No. 185.

Song of the 3 Children, 1(3). (xix) Rev. 15:3.

[a]*Ὅτι δίκαιος εἶ ἐπὶ πᾶσιν οἷς ἐποίησας, καὶ πάντα τὰ ἔργα σου ἀληθινὰ, καὶ εὐθεῖαι αἱ ὁδοί σου, καὶ πᾶσαι αἱ κρίσεις σου ἀλήθεια.*

... Μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου, Κύριε ὁ Θεὸς ὁ παντοκράτωρ· δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί σου, ὁ βασιλεὺς τῶν [a] ἁγίων.

[4] For Thou art righteous in all the things that Thou hast done to us: yea, true are all Thy works, Thy ways are right, and all Thy judgments truth.

... Great and marvellous *are* Thy works, Lord God Almighty; just and true *are* Thy ways, Thou King of [b] saints.

REV. 16:7.

... *Ναὶ, Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ἀληθιναὶ καὶ δίκαιαι αἱ κρίσεις σου.*

... Even so, Lord God Almighty, true and righteous *are* Thy judgments.

REV. 19:2.

— *ὅτι ἀληθιναὶ καὶ δίκαιαι αἱ κρίσεις αὐτοῦ* ...

— for true and righteous *are* His judgments ...

[a] G. and S. *ἐθνων* (see No. 491, supra) others *αἰώνων*. [b] ¶ Or, *nations*, or, *ages*.

PRAYER OF MANASSEH. (XX) MATT. 6:13.[b]

... [a] et tibi est gloria in sæcula sæculorum. Amen.

... *ὅτι σου ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.*

... and Thine is the glory for ever and ever. Amen.

... for Thine is the kingdom, and the power, and the glory, for ever. Amen.

[a] This prayer cannot be traced beyond the Latin Vulgate. [b] Omitted by G. and S. See No. 229; also page 287.

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1 MACC. 1:54. see No. 550.

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1 MACC. 4:59. (XXI) JOHN 10:22.

... *αἱ ἡμέραι ἐγκαινισμοῦ τοῦ θυσιαστηρίου*...

... *τὰ ἐγκαίνια* ...

... the days of the dedication of the altar ...

... the feast of the dedication ...

---

1 MACC. 4:60. (XXII) LUKE 21:24.

... *μήποτε παραγενηθέντα τὰ ἔθνη καταπατήσωσιν αὐτὰ* ...

... *καὶ Ἱερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν* ...

... [a] lest the Gentiles should come and tread it down ...

... and Jerusalem shall be trodden down of the Gentiles ...

[a] ... *they builded up the mount Sion with high walls*, etc., *lest* ...

2 Macc. 6 and 7. see Heb. 11:35.

Enoch, ch. 2. (xxiii) Jude 14, 15.

ወናሁ: መጽአ: በትእልፊት: ቅዱሳኒ:
ከመ: ይግበር: ፍትሐ: ለዕሌሊሙ:
ወያኅጕሎሙ:ለረሲዓን:ወይትዋቀስ:
ኵሉ: ዘሠጋ: በእንተ: ኵሉ: ዘገብረ:
ወረሰዩ: ለዕሌሁ: ኃጥኣን: ወረሲዓን:

Et [a] venit cum myriadibus sanctorum, ut faciat judicium super eos, et perdat impios, et litiget cum omnibus carnalibus, pro omnibus quæ fecerunt et operati sunt contra eum peccatores et impii.

Behold, [b] He cometh with ten thousands of His saints, to execute judgment upon them, and to destroy the wicked, and to reprove all the [c] carnal, for every thing which the sinful and ungodly have done and committed against Him.

Προεφήτευσε δὲ καὶ τούτοις ἕβδομος ἀπὸ Ἀδὰμ Ἐνὼχ, λέγων, Ἰδοὺ, ἦλθε Κύριος ἐν [d] μυριάσιν ἁγίαις αὐτοῦ, [15] ποιῆσαι κρίσιν κατὰ πάντων, καὶ [e] ἐξελέγξαι πάντας τοὺς ἀσεβεῖς [f] αὐτῶν περὶ πάντων τῶν ἔργων [g] ἀσεβείας αὐτῶν ὧν ἠσέβησαν, καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς.

Prophetavit [h] autem et de his septimus ab Adam Enoch, dicens, Ecce venit Dominus in sanctis millibus suis, [15] facere judicium contra omnes impios de omnibus operibus impietatis eorum, quibus impiè egerunt, et de omnibus duris, quæ locuti sunt contra Deum peccatores impii.

And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, [15] to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against Him.

[a] The Latin version of the Baron Silvestre de Sacy. [b] The translation of Abp. Laurence. [c] Ethiop. *of flesh.* [d] *ἁγίαις μυριάσιν.* G. and S. [e] *ἐλέγξαι.* [f] Om. *αὐτῶν.* [g] Om. *ἀσεβείας.* [h] The Vulgate version.

Other passages in the book of Enoch strikingly resemble texts in the New Testament. The following are examples:—

Enoch 10:5, *Bind them for seventy generations underneath the earth, even to the day of judgment.* Comp. Rev. 20:2.

Enoch 10:6, *Bind Azaziel hand and foot; cast him into darkness.* Comp. Matt. 22:13. 2 Pet. 2:4. Jude 6.

III. SUPPOSED QUOTATIONS FROM ANCIENT JEWISH WRITINGS;

TOGETHER WITH SOME EXAMPLES OF THE USE OF JEWISH PROVERBS AND FORMS OF SPEECH.

Talmud. Berachoth, 2:25.[a] (A)	Matt. 3:2.[b]
מלכות שמים	... ἡ βασιλεία τῶν οὐρανῶν.
The kingdom of heaven.	... the kingdom of heaven ...

[a] And Babyl. Gemara, fol. 13:2. 15:1. T. Jerus. Kidduschin, fol. 59:4, ... *he broke from off him the yoke of the kingdom of heaven, and took upon himself the yoke of flesh and blood.* See also Zohar on Levit., fol. 53. [b] And frequently in Matthew, but not elsewhere.

Tanchum.[a] (B)	Matt. 5:22.
רקה	... Ῥακὰ ...
Raka.	...[b] Raca ...

[a] The word often occurs in the Talmudists as an expression of the utmost contempt. Tanchum, fol. 5, col. 2. fol. 18, col. 4. Midrash Tehilim, on Psal. 137, and fol. 38, col. 4. Tal. Bab. Berachoth, fol. 32:2. [b] ¶ That is, *vain fellow.* [Comp.] 2 Sam. 6:20.

Maimonid., Hal. Shev., ch. 12. (C)	Matt. 5:34, 35.
... בשמים בארץ ...	... μὴ ὀμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ ... [35] μήτε ἐν τῇ γῇ ...
[a]... by heaven, by the earth ...	... Swear not at all; neither by [b]heaven ... [25] nor by the earth ...
	James 5:12.
	... μὴ ὀμνύετε μήτε τὸν οὐρανὸν, μήτε τὴν γῆν ...
	... swear not, neither by heaven, neither by the earth ...

[a] *If one swear by heaven, the earth, the sun, and like things, though it be the mind of the swearer under these words to swear by Him who created these things, yet this is not an oath.* So Mishna, Shevuoth, chap. 4, *If any one adjure another by heaven or earth he is not guilty.* Bab. Berachoth, fol. 35. *By heaven it is so.* Other examples may be seen in Lightfoot. [b] See also Matt. 23:22, *And he that shall swear by heaven,* etc.

Tosaphoth on Nedarim, ch. 1.[a] (D)	Matt. 5:35.
... בירושלם ...	... *μήτε εἰς Ἱεροσόλυμα* ...
... By Jerusalem ...	... neither by Jerusalem ...

[a] *He who says, By Jerusalem, says nothing, unless he vow towards Jerusalem with a steadfast purpose.* A little lower various forms of swearing are given, including, ירושלם לירושלם בירושלם היכל להיכל בהיכל: *Jerusalem, For Jerusalem, By Jerusalem, The temple, For the temple, By the temple;* and so with respect to the altar, the lamb, the chambers of the temple, the wood, the burning sacrifices, and the dishes.

Talm. Sanhedrin, ch. 3:2. (E)	Matt. 5:36.
דור לי בחיי ראשך	—*μήτε ἐν τῇ κεφαλῇ σου ὀμόσῃς* ...
Swear unto me by the life of thy head.	—Neither shalt thou swear by thy head ...

Matt. 5:45, see Z, note.

Targ. of Jonathan ben Uziel. (F) Lev. 22:28.	‖Matt. 5:48.
... היכמא דאבונן רחמן בשמיא כן תהוון רחמנין בארעא	*Ἔσεσθε οὖν ὑμεῖς τέλειοι,* [a] *ὥσπερ ὁ Πατὴρ ὑμῶν* [b] *ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστι.*
...As our Father is merciful in heaven, so be ye merciful on earth.	Be ye therefore perfect, even as your Father which is in heaven is perfect.
	(‖Luke 6:36.)
	Γίνεσθε [c] *οὖν οἰκτίρμονες, καθὼς* [d] *καὶ ὁ Πατὴρ ὑμῶν οἰκτίρμων ἐστί.*
	Be ye therefore merciful, as your Father also is merciful.

[a] *ὡς.* [b] *ὁ οὐράνιος.* [c] Om. *οὖν.* [d] Om. *καὶ.*

Targum of Jerusalem. Gen. 21:33. (G)	Matt. 6:9.[b]
צלון קדם אבוכון דבשמיא	*Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς* ...
Pray ye before your Father who is in heaven.	Our Father which art in heaven...
The same. Deut. 32:6.	(Luke 11:2.)
... הלא הוא אבוכון דבשמיא ...	... *Πάτερ* [c] *ἡμῶν* [d] *ὁ ἐν τοῖς οὐρανοῖς* ...
... Is He not your Father who is in heaven? ...	... Our Father which art in heaven ...

MAIMONIDES, TEPHILLOTH.

אבינו שבשמים ...

Our Father which art in heaven ...[a]

[a] The passage proceeds, *so deal with us as Thou hast promised by the prophets.* In Sotah, ch. 9:15, the phrase occurs thrice, *Whom have we that we may lean upon?* על אבינו שבשמים *Upon our Father who is in heaven.* Ioma, ch. 8, *Blessed are ye, O Israelites: who purifieth you? Your Father who is in heaven.* Tal. Jerus. Maaseroth, fol. 50:3, *Ye have given to your Father which is in heaven, but to me the priest.*

Almost the whole remainder of the Lord's prayer may be illustrated by Rabbinical citations; see Lightfoot's Horæ Hebraicæ, and Dr. Gill's Commentary.

First, it is laid down as a rule *that a man ought always to join himself* (i.e. in spirit,) *in prayer with the congregation* (Tal. Bab. Shev.), upon which the gloss says, *Let him not pray the short prayer in the singular, but in the plural number, that so his prayer may be heard.*

Hallowed be Thy name.] See the doxology, below. The formula might be cited from Seder Tephillot, but that book is too recent to be regarded as important for this purpose.

Thy kingdom come.] Tal. Bab. Berac., fol. 40:2, *That prayer in which there is not (remembrance of) the kingdom of God, is not a prayer.*

Thy will be done in earth, as it is in heaven.] Comp. Tal. Bab. Berachoth, fol. 29:2, *What is a short prayer? R. Eliezer saith,* עשה רצונך בשמים *Do thy will in heaven, and give rest of spirit to those who fear Thee below,* that is, *in earth.*

Give us this day our daily bread.] Tal. Bab. Berac., ubi supra, *Be it Thy good pleasure to give to every one* כדי פרנסתו *what sufficeth for food.*

Deliver us from evil.] Tal. Berachoth, 16:2: R. Judah was accustomed to pray thus: *Be it Thy good pleasure to deliver us from the shameless and from shamelessness; from an evil man, and from an evil accident; from an evil affection, from an evil companion, from an evil neighbour, from Satan the destroyer, from hard judgment, and from a hard adversary.*

For Thine is the kingdom, and the power, and the glory, for ever.] In the Temple liturgy a response or doxology, making mention of the kingdom of God, was used instead of *Amen.* Tal. Jerus. Berac., fol. 13:3, *The tradition is that Amen was not responded in the house of the sanctuary. What then did they say? Blessed be the name of the glory of His kingdom for ever.* The same response is mentioned in Tal. Bab. Berac., fol. 39:1. 41:2. 66:1. A doxology still more like that in the Lord's prayer is found in Seder Tephillot: *For Thine is the kingdom, and Thou shalt reign in glory for ever and ever.* Comp. No. xx., p. 283.

Amen.] Much used as a response to prayers in the synagogue and in the family. In private prayers it occurs less frequently. Otho, Lex. Rab. Phil. 31. Lightfoot.

[b] The phrase, *your Father* (and *My Father*) *in heaven*, is frequent in Matthew. It is found once in Mark (ch. 11:26), and once in Luke (v. supra), but not elsewhere in the New Testament. [c] Om. ἡμῶν. [d] Om. ὁ ἐν τοῖς οὐρανοῖς.

TALM. BAB. BERACHOTH, fo. 9:2. (H)

דיה לצדה לשעתיה

Sufficient for destruction is its own hour.

MATT. 6:34.

... ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

... sufficient unto the day *is* the evil thereof.

TARG. JERUS. GEN. 38:26. (I)

במכילא דאנש מכיל בה מתכיל ליה בין מכילא טבא בין מכילא בישא

With what measure a man measures, it shall be measured to him again, whether it be a good measure or a bad one.

||MATT. 7:2.

... καὶ ἐν ᾧ μέτρῳ μετρεῖτε, [b] ἀντιμετρηθήσεται ὑμῖν.

... and with what measure ye mete, it shall be measured to you again.

(MARK 4:24.)

... ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν ...

... with what measure ye mete, it shall be measured to you ...

TALM. BAB. SANHEDR., fo. 100:1.[a]

במדה שאדם מודד בה מודדין לו

With what measure a man measures, it shall be measured to him again.

(‖LUKE 6:38.)

...[c] *τῷ γὰρ αὐτῷ μέτρῳ ᾧ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν.*

...For with the same measure that ye mete withal it shall be measured to you again.

[a] The same words are found in Sotah, 1:7, 8, 9. Lightfoot and Otho speak of the saying as a very common proverb among the Jews. Gill gives many references. [b] Om. *ἀντι.* G. and S. [c] *ᾧ γὰρ μέτρῳ μετρεῖτε.*

TAL. BAB. BAVA BATHRA, fo. 15:2. (K)

... טול קיסם מבין עיניך
... טול קורה מבין עיניך

... [a] Cast the mote out of thine eye.
... Cast the beam out of thine eye.

MATT. 7:5.[b]

. *ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.*

..first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

(‖LUKE 6:42.[c])

... *ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου.*

... cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

[a] *In the generation which judged its judges, when a (judge) said to one one, Cast,* etc., *he answered, And thou,* etc. The same expression occurs in Erachin, 16:2. [b] See verses 3–5. [c] See verses 41, 42.

TALM. BAB. SHABBATH, fo. 31:1.[a] (L)

דעלך סני להבריך לא תעביד זו היא כל התורה וגו׳

What is hateful to thyself, do not to thy neighbour. This is the whole law, etc.

MATT. 7:12.

Πάντα οὖν ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

(‖LUKE 6:31.)

— *καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως.*

— And as ye would that men should do to you, do ye also to them likewise.

[a] Hillel addresses a Gentile proselyte. Comp. Tobit 4:15, *καὶ ὃ ιισεῖς, μηδενὶ ποιήσῃς ... Do that to no man which thou hatest ...*: also Maimonides, as cited by Gill.

Matt. 8:28, see V, note.

Talm. Derech Eretz, ch. 5. (M)

כל בית שיש בו מחלוקת סופו ליחרב

Every house in which there is dissension, shall be at last destroyed.

||Matt. 12:25.

... Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς ἐρημούται· καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς οὐ σταθήσεται.

... Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand.

(||Mark 3:24, 25.)

Καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη· [24] καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται [a] σταθῆναι ἡ οἰκία ἐκείνη.

And if a kingdom be divided against itself, that kingdom cannot stand. [25] And if a house be divided against itself, that house cannot stand.

(||Luke 11:17.)

... Πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα ἐρημοῦται· καὶ οἶκος ἐπὶ οἶκον, πίπτει.

... Every kingdom divided against itself is brought to desolation; and a house *divided against* a house falleth.

[a] *στῆναι.*

Talmud. Nedarim, ch. 1:5.[a] (N)

... קרבן ...

... Korban ...

Talm. Bab. Zerachin, fo. 7:2.[b]

... דורון ...

... Doron ...

||Matt. 15:5.

—Ὑμεῖς δὲ λέγετε, Ὃς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ, Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς,—

— But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift, by whatsoever thou mightest be profited by me,—

MISHNA. NEDARIM, passim.

האומר לחבירו קונם שאני נהנה לך וגו׳

If any one says to his neighbour, [c] Conam, whatsoever thou mightest be profited by me ...

(‖MARK 7:11.)

—Ὑμεῖς δὲ λέγετε, Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ, Κορβᾶν (ὅ ἐστι, Δῶρον), ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς·—

—But ye say, If a man shall say to his father or mother, *It is* Corban, that is to say, a gift, by whatsoever thou mightest be profited by me ...

[a] The Jews had an axiom, כל בינוי נדרים כנדרים *All epithets of vows are as the vows themselves*, implying that in making a vow it was not necessary to state its nature in words at length, but sufficient to say קונם or קונס, קרבן, which were epithets of devoted things having special significations. Nedarim, i. 2. [b] *Rabba says a burnt offering is a gift* (doron). So Peshachin, fo. 118:2, *Egypt shall bring a gift to Messiah.* [c] That is, let it be a devoted gift. *Conam*, *Conach*, and *Conas*, are called the surnames of *Corban*, of which they are corruptions and equivalents. Many examples resembling the above are to be found in Mishna, Nedarim.

TALM. BAB. BERACH., fo. 28:2.[a] (O)

... בשר ודם ...

... [a] flesh and blood ...

MATT. 16:17.[b]

... σὰρξ καὶ αἷμα ...

... flesh and blood ...

[a] The phrase, *flesh and blood*, is often employed by the Talmudists for man in opposition to God: here, *a king of flesh and blood*, is opposed to *the King of kings*. In Tanchum, fo. 12:4, the expression occurs five times. In the same tract, fo. 18:3, we read, *God, the holy* and *the blessed, doeth not as flesh and blood doeth.* [b] So 1 Cor. 15:50. Gal. 1:16. Eph. 6:12. Heb. 2:14.

BERESH. RABBA, sec. 9.[a] (P)

... שלא ימעום טעם המיתה

... that he should not taste of death.

‖MATT. 16:28.

... οἵτινες οὐ μὴ γεύσωνται θανάτου ...

... which shall not taste of death ...

[a] *Adam the first* man *was worthy that*, etc. A little lower the same thing is said of good men in general. It is a common form of expression. Compare Wisdom 18:20. [b] The phrase occurs also in ‖Mark 9:1. ‖Luke 9:27. Jo. 8:52. Heb. 2:9.

TALM. BAB. BERACH., fo. 55:2.[a] (Q)

... פילא דעייל בקופא דמחטא

... an elephant which goes through the eye of a needle.

‖MATT, 19:24.

... Εὐκοπώτερόν ἐστι κάμηλον διὰ [b] τρυπήματος ῥαφίδος [c] διελθεῖν ...

... It is easier for a camel to go through the eye of a needle ...

(‖MARK 10:25.)

Εὐκοπώτερόν ἐστι κάμηλον διὰ [d] τῆς τρυμαλιᾶς [d] τῆς ῥαφίδος [e] διελθεῖν ...

It is easier for a camel to go through the eye of a needle ...

(‖Luke 18:25.)

Εὐκοπώτερον γάρ ἐστι, καμήλον διὰ τρυμαλίας [f] *ῥαφίδος* [g] *εἰσελθεῖν ...*

For it is easier for a camel to go through a needle's eye ...

[a] *They do not shew a man a palm tree of gold, nor an elephant*, etc.; which the Gloss explains as, *A thing that one is not accustomed to see, and of which one has never thought.* In Bava Metzia, fo. 38:2, R. Amram asserting something highly improbable, R. Shesheth replies, *Perhaps thou art one of Pombeditha* (a school in Babylon), *who can lead an elephant through the eye of a needle* (*That is*, says the Aruch, *who say things which are impossible*). [b] *τρυμαλιᾶς.* [c] *εἰσελθεῖν.* G. and S. [dd] Om. *τῆς.* [e] *εἰσελθεῖν.* [f] *βελόνης.* [g] *διελθεῖν.*

Talm. Jer. Moed Kat., fo. 81:1.[a] (R) Matt. 23:7.

רבי רבי ...*Ῥαββί,* [b] *ῥαββί.*

Rabbi, Rabbi. ... Rabbi, Rabbi.

[a] Thus R. Akibah salutes R. Eleazar. In T. Bab. Maccoth, fo. 24:1, we find, אבי אבי רבי רבי מרי מרי *Father, Father; Rabbi, Rabbi; Master, Master.* See verses 7—10 in Matt. [b] Many copies omit the second *ῥαββί.*

Tosaphta on Nedarim, ch. 1.[a] (S) Matt. 23:16.[b]

בהיכל : ...*Ὃς ἂν ὀμόσῃ ἐν τῷ ναῷ, οὐδέν ἐστιν, κ.τ.λ.*

By the temple. ... Whosoever shall swear by the temple, it is nothing, etc.

[a] See the Note to Sect. D, supra. [b] See verses 16—23, and the same Note.

Mark 3:24, 25, in M. 4:24, in I. 5:1, etc., see V, note. 7:11, in N. 9:1, see P, note. 10:25, in Q. 11:26, see G, note.

Targ. Onkelos. Gen. 22:7.[a] (T) Mark 14:36.[b]

... אבא ... ...*Ἀββᾶ ὁ Πατήρ* ...

... father ... ... Abba, Father ...

(Rom. 8:15.)

...*Ἀββᾶ ὁ Πατήρ.*

... Abba, Father.

(Gal. 4:6.)

...*Ἀββᾶ ὁ Πατήρ.*

... Abba, Father.

[a] And often in the Targums. See the Note. [b] Syriac. אבא אבי *Father, My Father.*

Vaïkra Rabba, sec. 5.[a] (U)	Luke 4:23.
אסיא אסי חגרתך :	...Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην, Ἰατρὲ, θεράπευσον σεαυτόν ...
Physician, heal thyself.	...Ye will surely say unto Me this proverb, Physician, heal thyself...

[a] See Tanchum on Gen., sect. 1.

Luke 6:31, in L. 6:36, in F. 6:38, in I. 6:42, in K.

Talm. Jer. Trumoth, fo. 40:2. (V)	‖Luke 8:27, 29.[b]
Hæc [a] sunt signa τοῦ שוטה, exit nocte et pernoctat inter sepulchra, et vestes suas lacerat, et quodcunque ei datur pessundat.	...ὑπήντησεν αὐτῷ ἀνήρ τις ἐκ τῆς πόλεως, ὃς εἶχε δαιμόνια ἐκ χρόνων ἱκανῶν, καὶ ἱμάτιον οὐκ ἐνεδιδύσκετο, καὶ ἐν οἰκίᾳ οὐκ ἔμενεν, ἀλλ' ἐν τοῖς μνήμασιν. --- [29] ...διαῤῥήσσων τὰ δεσμὰ ...
These are the signs of a demoniac; he goes out at night, and spends the night among the tombs, and tears his garments, and destroys whatever is given to him.	...there met Him [c] out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs. --- [29] ...he brake the bands...

[a] No copy of the original being accessible, the Latin version of Otho (Lex. Rab. Phil. 146) is inserted in its place. [b] Compare the accounts given in ‖Matt. 8:28, etc., and ‖Mark 5:1, etc. [c] Rather, *a certain man of the city.*

Luke 9:27, see P, note. 11:2, in G. 11:17, in M.

Talm. Jer. Kilaim, ch. 1.[a] (W)	Luke 11:27.
ליט ביזא דכן איינק	...Μακαρία ἡ κοιλία ἡ βαστάσασά σε, καὶ μαστοὶ οὓς ἐθήλασας.
Cursed be the breasts which have suckled him.	...Blessed *is* the womb that bare Thee, and the paps which Thou hast sucked.

[a] Near the end. This form of cursing (which is also found in Beresh. Rabba, sec. 5) is evidently the converse of the form of blessing recorded by Luke. In Pirke Abot, ch. 2, sec. 8, it is said of R. Joshuah Ben Chananiah, אשרי ילדתו *Blessed is she that bare him.*

Talm. Bab. Kiddus., fo. 72:2. (X)	Luke 16:22.
היום יושב בחיקו של אברהם	...εἰς τὸν κόλπον τοῦ Ἀβραάμ ...
He now remains in Abraham's bosom.	...into Abraham's bosom ...

Luke 18:25, in Q.

TARG. JERUS. GEN. 1:27.[a] (Y) JOHN 1:1.

... וברא מימרא דיי ית אדם

And the Word of the Lord made man ...

Ἐν ἀρχῇ ἦν ὁ Λόγος, κ.τ.λ.

In the beginning was the Word, etc.

(REV. 19:13.).[b]

... καὶ καλεῖται τὸ ὄνομα αὐτοῦ, Ὁ Λόγος τοῦ Θεοῦ.

... and His name is called The Word of God.

[a] The name מימרא *the Word*, is employed in innumerable places of the Chaldee paraphrases. Thus, the Targum of Onkelos, Gen. 31:22, *And the Word from before the Lord came to Laban* ... The same, Gen. 28:20, 21, ... *If the Word of the Lord*, etc.; *then the Word of the Lord shall be my God* ... The Targum of Jonathan Ben Uziel, Deut. 26:17, 18, *Ye have appointed the Word of God a king over you this day, that He may be your God.* The same, Deut. 32:39, *When the Word of the Lord shall be manifested to redeem His people* ... The Targum of Jonathan, Isa. 45:12, *I, by My Word, have made*, etc. The same, Isa. 48:13, *By My Word I have founded the earth* ... These examples will be sufficient to shew that amongst the ancient Jews, מימרא was used personally, that it was a synonym of God, and, we may venture to add, that it was the usual appellation of the second person of the ever Blessed Trinity. [b] Compare 1 John 1:1, and other texts in the writings of the same evangelist.

TALM. JER. SANHEDR., fo. 26:3. (Z) JOHN 1:9.

כל באי עולם

All that come into the world.

... πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον.

... every man that cometh into the world.

[a] *Doth not the sun arise* על כל באי עולם *upon all that come into the world?* (Compare Matt. 5:45). The same, fo. 25:4, *All that come into the world cannot create one fly.* Rosh Hashana, ch. 1:1, *In the beginning of the year all that come into the world pass before the face of God.* The phrase occurs in many other places. Otho (Lex. Rab. Phil. 214) asserts that it is not to be understood of birth, but of present existence in the world.

(Aa) JOHN 4:37.

No similar passage has been discovered in any Jewish document. But see Lev. 26:16. Mic. 6:15.

Ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινὸς, ὅτι ἄλλος ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων.

And herein is that saying true, One soweth and another reapeth.

JOHN 8:52, see P, note.

SACRED TEXT, NUM. 24:25. (Bb) ACTS 1:25.

... וילך וישב למקמו ...

... and (Balaam) went and returned to his place ...[a]

... πορευθῆναι εἰς τὸν τόπον τόν ἴδιον.

... that [a] he might go to his own place.

[a] That is, as the Baal Haturim explains it, ירד לגיהנם *he descended into Gehenna.* [b] *Judas.*

ROM. 8:15, in T.

TALM. BAB. fo. 191:2.[a] (Cc) 1 COR. 5:6.

... שאר שבעסה ...

... the leaven in the lump ...

... Οὐκ οἴδατε ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ;

... Know ye not that a little leaven leaveneth the whole lump?

(GAL. 5:9).

Μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ.

A little leaven leaveneth the whole lump.

[a] This is from a prayer of R. Alexander. *Lord of the world, Thou knowest that it is my will to do Thy will. What then hinders? The leaven in the lump, which corrupts the whole man.* The resemblance of this, in sentiment, to Rom. vii. is very striking.

1 COR. 15:50, see O, note.

TALMUD, passim. (Dd) 1 COR. 16:22.

שמתא [a]

Shammatha.

... ἤτω ἀνάθεμα, μαρὰν ἀθά.

... let him be Anathema Maranatha.

[a] This is the name which was given to the most grievous kind of excommunication. The word is supposed to be compounded of שם *The Name* (i. e. God), and אתא *cometh*; and if this supposition be true, it is the same with the *Maran-atha* (מרן אתא *the Lord cometh*) of the apostle. Some, however (as Moed Katon, fol. 17:1), regard שמתא as equivalent to שם מיתה, *death is there*, or שממה, *desolation*.

GAL. 1:16, see O, note. 4:6, in T. 5:9, in Cc.

EPH. 6:12, see O, note.

TARG. OF JONATHAN BEN UZIEL, (Ee) 2 TIM. 3:8.
EXOD. 1:15.[a]

מן יד פתחון פומהון ינים וימברס רישי חרשיא וגו׳

Immediately Janes and Jambres, chiefs of the magicians, opened their mouths ...

Ὃν τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς ἀντέστησαν Μωϋσεῖ, οὕτως καὶ οὗτοι ἀνθίστανται τῇ ἀληθείᾳ ...

Now as Jannes and[b] Jambres withstood Moses, so do these also resist the truth ...

(THE SAME. EXOD. 7:11.)

... ועבדו לחוד הינון ינים וימברים חרשין דבמצרים בלחשי קוסמיהון היכדין:

... And Janes and Jambres, magicians of Egypt, did the same with their incantations.

[a] In Tal. Bab. they are called יחנא ומיברא *Joanne and Mambre.* [b] Vulgate, *Mambres.*

Heb. 2 . 9, see P, note. 2:14, see O, note.

James 5 :12, in C.

(Ff) 2 Peter 2:22.

The former part of this saying is to be found in Prov. 26:11 (No. 364, page 163); the latter portion may have been a common adage, but no verbally similar passage has been discovered in the Jewish documents. Perhaps it is not a citation at all, but merely the apostle's explication, by another simile, of the passage which he quotes from Solomon.

Συμβέβηκε δὲ αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας, Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα· καὶ, Ὑς λουσαμένη, εἰς κύλισμα βορβόρου.

But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

1 John 1:1, see Y, note.

(Gg) Jude 9.

Probably from oral tradition. Origen mentions a book called Ἀνάληψις τοῦ Μωσέως, existing in his time, and containing an account of the conflict, but that work was doubtless a forgery. A contention between Michael and "Sammael, that wicked one and prince of the satans," concerning the soul of Moses, is spoken of in Debarim Rabba, sec. ii. fol. 263:1, but there is no verbal resemblance. A similar contention is described in Jalkut Shimeoni, from which an extract is given by Surenhusius, Βίβλος Καταλλαγῆς, pp. 700, 701.

— ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωσέως σώματος, οὐκ ἐτόλμησε κρίσιν ἐπενεγκεῖν βλασφημίας, ἀλλ' εἶπεν, Ἐπιτιμήσαι σοι Κύριος.

— Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

Targ. of Jonathan ben Uziel. (Hh) Rev. 1:4, 8.[a]
Exod. 3:14.

... אנא הוא דהוינא ועתיד למיהוי ...

... I am that I am and will be ...

(The same. Deut. 32:39.)

... חמון כדון ארום אנא הוא דהוויי והוית ואנא האו דעתיד למהוי ...

... See that I am now what I am and have been, and I am He who shall be ...

... χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος ...
--- 8 Ἐγώ εἰμι τὸ Α καὶ τὸ Ω, [b] ἀρχὴ καὶ τέλος, λέγει ὁ Κύριος, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.

... Grace *be* unto you, and peace, from Him which is, and which was, and which is to come ... --- 8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

[a] See also ch. 4:8. 11:17. 16:5. all in No. 70, page 32. [b] Om. ἀρχὴ καὶ τέλος. G. and S.

TARG. OF JERUS. EXOD. 19:6. (Ii)[a]

ואתין תהוון לשמי מלכין וכהנין...

And ye shall be to My name kings and priests...

REV. 1:6.[b]

— *καὶ ἐποίησεν ἡμᾶς* [c] *βασιλεῖς καὶ ἱερεῖς τῷ Θεῷ καὶ Πατρὶ αὐτοῦ...*

— and hath made us kings and priests unto God and His Father...

(REV. 5:10.)

— *καὶ ἐποίησας* [d] *ἡμᾶς τῷ Θεῷ ἡμῶν* [e] *βασιλεῖς καὶ ἱερεῖς...*

— and (Thou) hast made us unto our God kings and priests...

[a] See No. 89, page 40. [b] See also ch. 20:6. [c] *βασιλείαν ἱερεῖς.* G. and S. [d] *αὐτοὺς.* G. and S. [e] *βασιλείαν.*

TALMUD. SANHEDRIM, passim. (Kk)

שליח הצבור

The messenger of the congregation.

REV. 2:1.[b]

Τῷ ἀγγέλῳ τῆς Ἐφεσίνης ἐκκλησίας γράψον...

Unto the angel of the church of Ephesus write...

[a] This is the name which was commonly given to that minister of the synagogue, whose duty it was publicly to pray, to provide for the reading of the law, and sometimes to preach. He was also called, חזן הכנסת *the overseer* (or bishop) *of the congregation.* [b] See 1:20, etc.

TARG. JERUS. DEUT. 33:6. (Ll)[a]

יחי ראובן בעלמא הדין ולא ימות במותנא תנינא דבה מיתין רשעיא לעלמא דאתי...

Let Reuben live in this world, and let him not die the second death, wherewith the wicked shall die in the world to come...

REV. 2:11.[b]

...Ὁ νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου τοῦ δευτέρου.

...He that overcometh shall not be hurt of the second death.

[a] The same phrase occurs also in Targ. Jon., Isa. 22:14, and several subsequent places. [b] See also ch. 20:6, 14. 21:8.

REV. 4:8, see IIh, note. 5:10, in Ii. 11:17. 16:5, see IIh, note. 19:13, in Y. 20:6, et seqq., in Ii, note, and Ll, note.

IV. QUOTATIONS FROM GREEK POETS, ETC.

ANONYMOUS.[a] (α′) ACTS 14:17.

Οὐρανό|θεν ἡ|μῖν ὑ|ετοὺς δίδους καὶ καιροὺς | καρποφόρους, ἐμπι|πλῶν τρο|φῆς καὶ | εὐφροσύνης | τὰς κα|ρδίας.
Giving us showers from heaven, and fruitful seasons; filling *our* hearts with food and gladness.

...[b] *ἀγαθοποιῶν, οὐρανόθεν* [c] *ἡμῖν ὑετοὺς διδοὺς καὶ καιροὺς καρποφόρους, ἐμπιπλῶν τροφῆς καὶ εὐφροσύνης τὰς καρδίας* [d] *ἡμῶν.*
... in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

[a] The rhythmical character of this passage has been pointed out by Mr. Humphry in his Commentary on the Acts, 1847. See the Note to this section. [b] *ἀγαθουργῶν.* [c] *ὑμῖν.* G. and S. Others omit the word. [d] *ὑμῶν.* G. and S.

ANONYMOUS.[a] (β′) ACTS 17:28.

Ζῶμεν δ'ἐν αὐτῷ θνητὰ, καὶ κινούμεθα, καὶ ἐσμὲν ...
In him we live *these* mortal *lives*, [and move, And are...

Ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα, καὶ ἐσμὲν ...
For in Him we live, and move, and have our being ...

[a] Cited by Hammond in his note on this place. [b] Or, *are moved*, and so the N. T.

ARATUS. PHÆNOMENA, 5. (γ′) ACTS 17:28, 29.

Τοῦ γὰρ καὶ γένος [d] *ἐσμεν ...*
For we are also his offspring ...

(CLEANTHES. HYMN TO JUPITER.)
Ἐκ σου γὰρ γένος ἐσμεν ...
For we are thy offspring ...

... ὡς καί τινες τῶν καθ' ὑμᾶς [b] *ποιητῶν εἰρήκασι, Τοῦ γὰρ καὶ γένος ἐσμέν. 29 Γένος οὖν ὑπάρχοντες τοῦ Θεοῦ ...*
... as certain also of your own poets have said, For we are also His offspring. 29 Forasmuch then as we are the offspring of God ...

[a] Some copies read *εἰμεν.* [b] Om. *ποιητῶν.*

Euripides.[a] (δ′)	1 Cor. 15:33.
Φθείρουσιν ἤθη χρῆσθ' ὁμιλίαι κακαί.	..*φθειρουσιν ἤθη* [b]*χρῆσθ' ὁμιλίαι κακαί.*
Evil communications corrupt good manners.	... evil communications corrupt good manners.

Menander. Thaïs.

Φθείρουσιν ἤθη χρῆσθ' ὁμιλίαι κακαί.

Evil communications corrupt good manners.

[a] A fragment of an uncertain work. See the Note. [b] *χρηστὰ*. G. and S.

Aristotle. Polit. b. iii. ch. 8.[a] (ε′)	Gal. 5:23.
... *κατὰ δὲ τῶν τοιούτων οὐκ ἔστι νόμος* ...	.. *κατὰ τῶν τοιούτων οὐκ ἔστι νόμος.*
... but against [b]such there is no law ...	.. against such there is no law.

[a] The discovery of this very remarkable coincidence, if not quotation, is attributable to Mr. Tho. H. Gill. See the Note to this section. [b] The very powerful members of a community.

Anonymous. (ϛ′)	Eph. 5:14.
Ἔγειραι ὁ καθεύδων, καὶ ἀνάστα ἐκ τῶν νεκρῶν, ἐπιφαύσει σοι ὁ Χριστός.	— διὸ λέγει, [b]*Ἔγειραι ὁ καθεύδων, καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφαύσει σοι ὁ Χριστός.*
Awake thou that sleepest, and arise from the dead, Christ shall shine upon thee.	— wherefore [c]He saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

[a] It has been conjectured that these words are a portion of a hymn used in the church in apostolic days. The rhythm may, however, be accidental. See the Note. [b] *Ἔγειρε*. G. and S. [c] ¶ Or, *it* [viz. *light*.]

Euripides. Alcestes, 664, 665. (ζ′)[a]	1 Tim. 6:12.
Καίτοι καλόν γ' ἄν τόνδ' ἀγῶν' ἠγωνίσω, τοῦ σοῦ πρὸ παιδὸς κατθανών ...	*Ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως* ...
But thou wouldst have fought a good fight If thou hadst died for thy son.	Fight the good fight of faith ...
	(2 Tim. 4:7.)
	Τὸν ἀγῶνα τὸν καλὸν ἠγώνισμαι ...
	I have fought a good fight ...

[a] Comp. 1 Tim. 1:18, ... *ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρατείαν*, ... *that thou by them mightest war a good warfare.*

Æschylus. Supplices, 518,[a] etc. (η′)	1 Tim. 6:15.
Ἄναξ ἀνάκτων, μακάρων μακάρτατε, καὶ τελέων τελειότατον κράτος, ὄλβιε Ζεῦ, πείθου τε καὶ γενέσθω.	... ὁ μακάριος καὶ μόνος Δυνάστης, ὁ Βασιλεὺς τῶν βασιλευόντων, καὶ Κύριος τῶν κυριευόντων,—
O king of kings, of the blessed Most blessed, and of the perfect The most perfect strength, happy [Jupiter, Be thou persuaded and let it be!	... the blessed, and only Potentate, the King of kings, and Lord of lords;—

[a] Ed. Scholefield. 520, Porson. 533, Stanley and Butler.

Sophocles. Antigone, 599.[a] (θ′)	1 Tim. 6:16.
Ἀγήρως χρόνῳ δυνάστας κατέχεις Ὀλυμπου μαρμαρόεσσαν αἴγλαν.	— ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον...
...[b] but thou, an ever-during potentate, dost inhabit the refulgent splendour of Olympus.	— who only hath immortality, dwelling in the light which no man can approach unto ...

[a] Ed. Brunck. 608, Dindorf, who reads ἀγήρως δὲ. [b] From Dr. A. Clarke.

See Sect. ζ′	for	2 Tim. 4:7.

Epimenides. On Oracles.[a] (ι′)	Titus 1:12.
Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί.	Εἶπέ τις ἐξ αὐτῶν ἴδιος αὐτῶν προφήτης, Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί.
The Cretans *are* always liars, evil [wild-beasts, slow bellies.	One of themselves, *even* a prophet of their own, said, The Cretians *are* always liars, evil beasts, slow bellies.

[a] A lost poem. Epimenides ap. Fabricii Biblioth. Græc. lib. i., cap. 6, sec. 3.

Anonymous.[a] (ια′)	James 1:17.
Πᾶσα δόσις ἀγαθὴ καὶ πᾶν δώρημα τέλειον.	Πᾶσα δόσις ἀγαθὴ, καὶ πᾶν δώρημα τέλειον ἄνωθέν ἐστι ...
Every good gift and every perfect [gift.	Every good gift and every perfect gift is from above...

[a] These words form an hexameter verse, but most probably an accidental one.

NOTES.

The leading objects of the following brief remarks are, the reconciliation of seeming discrepances, the removal of real or apparent difficulties, and the indication of remarkable parallels and other illustrations. Many of the sections are without comment, seeming to require none. We may, however, call attention, once for all, to the nearly universal conformity of the quotations, and, what is in some respects still more observable, of the incidental references and current phraseology of the New Testament, to the language of the Seventy; a fact demonstrative of the estimation in which that version was held by inspired apostles and evangelists, and of the honour put upon it by our Lord Himself. This conformity, so far at least as regards the plain and direct quotations, has sometimes been ascribed to a wilful alteration of the ancient version since the Christian era: with respect to the numberless coincidences of expression, such, for example, as those scattered throughout Acts vii, Hebrews xi, and the book of Revelation, there is no place for the suspicion. Previously to the labours of Mr. Grinfield, the vast extent of verbal conformity between the LXX. and the New Testament was certainly unknown: had it been apparent even from the first, so extensive a corruption of the LXX. would have been impossible. That some copies of that version, and even some Hebrew MSS., exhibit a text altered here and there in conformity with the New Testament, is not to be denied; but there is reason to believe that if we had a purer text of the ancient Hellenistic version, the conformity between that version and the New Testament would be yet more apparent than it is.

It is by no means intended dogmatically to assert, that all the scriptures from the New Testament contained in the present volume are undoubted quotations, or intentional references. Some (as No. 44) are unquestionably proverbs, idiomatic phrases, or Hebraisms; a few (as No. 12) may be merely what we term coincidences.

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(1) The sublime exordium of the gospel of St. John is manifestly founded on the opening chapter of the sacred record.

John. *In the beginning*] Ἐν ἀρχῇ, as in Gen. Comp. the texts referred to in the foot note, and also 2 Pet. 3:4, ἀπ' ἀρχῆς κτίσεως. Christ is Himself called ἀρχή, on account of His eternal pre-existence. See Prov. 8:22 (Heb.). Rev. 1:8. 21:6. 22:13. He is also styled, ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ, *the Beginning* (i.e. the Head or Chief) *of the creation of God.* Rev. 3:14.

the Word] See No. 272; also sect. Y, p. 293.

was God] Θεὸς, as Gen. 1:1.

[3] *All things*] πάντα, as Gen. 1:31.

[4] *In Him was life*] ζωὴ. See Gen. 1:30, ψυχὴν ζωῆς. 2:7, πνοὴν ζωῆς. 2:9, τὸ ξύλον τῆς ζωῆς. The word Ζωὴ is moreover used by the LXX. as a translation of the name *Eve*, the type of the church.

[5] *the light shineth in darkness*] An allusion to the creation of light, Gen. 1:3. Comp. 2 Cor. 4:6.

the darkness] ἡ σκοτία. See Gen. 1:2, σκότος· also ver. 18.

[8] *that Light*] τὸ φῶς. Comp. Lu. 2:32. Jo. 8:12. 12:46.

[10] *the world*] ὁ κόσμος, as Gen. 2:1.

(2) κατ' εἰκόνα in Col., and καθ' ὁμοίωσιν in James, are borrowed from the LXX.

(4) Heb.] The apostle appears to have followed the LXX. exactly, merely transposing the nominative ὁ Θεὸς in order to complete the sense. In ver. 10, he employs the same words for the purpose of shewing the spiritual meaning of the seventh day's rest; *for he that is entered into His rest, he also hath ceased from his own works, as God* did *from His.*

(5) Gen.] See sect. 431; comp. Job 12:10. 27:3. 33:4.

1 Cor.] Verbally from the LXX., πρῶτος and Ἀδὰμ being added. The context, ver. 47–49, refers distinctly to the former part of the verse in Genesis; *The first man is of the earth, earthy*, etc.

(6) Gen. *tree of life*] The phrase occurs repeatedly in Proverbs, 3:18. 11:30. 13:12. 15:4.

(7) Eph.] An evident reference to the Greek of Genesis. Comp. Ps. 139:16.

(8) Gen. *they*] The reading of the LXX., *they two*, is supported by the Samaritan Pentateuch, the Syriac, the old Italic, the Vulgate, and the Arabic, as well as by all the four N.T. citations, Philo Judæus, Tertullian, Epiphanius, and Augustine. It is scarcely possible to doubt that such was once the reading of the Hebrew.

(10) Gen.] This text recalls to mind the thorny crown once placed, not without reference to the event here spoken of, upon the head of Him who was *made a curse for us.*

Heb.] Comp. the passage with 2 Esdr. 16:77, 78.

(11) Heb.] A clause is taken verbatim from the LXX. The other N.T. references to Cain and Abel are—Matt. 23:35. Lu. 11:51. Heb. 12:24. 1 Jo. 3:12. Jude 11.

(13) Gen. *walked with God*] The same is affirmed of Noah, Gen. 6:9, and the expression is similarly rendered by the LXX.

Heb.] "The epistle to the Hebrews," says Mr. Grinfield, "... is perhaps more full of quotation and reference than any other portion of the New Testament. It is a kind of *mosaic*, composed of bits and fragments of the LXX." (Apology for the Sept. 103.) The statement is well illustrated by the text before us.

pleased God] Compare Col. 1:10. 1 Thes. 4:1. Heb. 13:16.

(14) The expression, εἰς ὀσμὴν εὐωδίας τῷ Κυρίῳ, is also found towards the end of the 4th chapter of Daniel, according to the LXX.

(17) Acts. *of the covenant which God made ... saying*] These words seem to point to Gen. 12:3, rather than to the other text (Gen. 22:18), though the citation agrees, for the most part, more closely with the latter.

Gal.] This text partly coincides with one of those in Genesis, and partly with the other. The quotations are not closely literal, though accurate in substance.

(18) Gal. *not, And to seeds, as of many, but*, etc.] This is a notable testimony to the verbal inspiration of the scriptures. A difficulty has been often felt as to the conclusiveness of the apostle's reasoning, seeing that in Hebrew, Greek, and other languages, *seed* is a noun of multitude, implying issue, posterity, descendants. This difficulty may possibly be solved by the consideration that the very fact, ordered not by chance, but by the counsels of God, of the word being singular in form, may have mystic reference to one, even to *the seed of the woman*, Jesus Christ our Lord.

(19) Heb. *first being by interpretation king of righteousness, and after that also king of Salem, which is, king of peace.*] A remarkable instance of the typical significance of Hebrew names. The sentiment conveyed, the doctrine of the text, is found in other places. Comp. Isa. 32:17, *the work of righteousness shall be peace.* Rom. 5:1, *being justified by faith, we have peace with God.*

(23) The words of Stephen essentially agree with the Hebrew and the LXX. The parenthetic addition, εἶπεν ὁ Θεὸς, is quite in keeping with a narrative.

Some have stumbled at the supposed inaccuracy of the speaker in closing his quotation with words borrowed, as they have imagined, from another and quite a different text (Exod. 3:12, No. 69, p. 31); but, on a simpler view of the case, the difficulty vanishes. There is, indeed, some slight verbal resemblance to the passage indicated, and it is perhaps not impossible that its phraseology was in Stephen's mind, but the words he uses perfectly accord in sentiment with the 16th verse in Genesis,—*in the fourth generation they shall come hither again;* or, as Stephen expresses it,—*after that they shall come forth and serve Me in this place.*

(27) Gen. Gr. *according to this time seasonably*] Rather, *about this time twelvemonth*, as it is rendered by Thompson. The LXX. appear to have read the Hebrew כעת הזה (comp. the parallel passage, Gen. 17:21), instead of כעת חיה. The Samaritan agrees with the Hebrew, but the reading of the LXX. is supported by the Vulg., Syriac, and Arabic, and is therefore entitled to much consideration.

Rom. *will I come*] ἐλεύσομαι. With the exception of this single word, which agrees in sense, the quotation is closely taken from the LXX., partly from ver. 10, partly from ver. 14.

(31) Compare Isa. 13:19. Jer. 49:18. Amos 4:11.

(34) Gal.] Allowing for a various reading of very small importance, this passage agrees with the LXX., save that the apostle omits ταύτην and ταύτης, and substitutes τῆς ἐλευθέρας in the place of the concluding words of the original. These alterations seem to be required by the mode in which he cites.

(36) In Heb. 11:19, we are told that Abraham received Isaac from the dead *in a figure.* From Gen. 22:4, we learn that this was *on the third day* from the departure. This is doubtless one of the passages referred to in the declaration that Christ *rose again the third day according to the scriptures.* 1 Cor. 15:4.

(37) Gen. *By myself have I sworn*] Compare Jer. 22:5.

Heb. *I will multiply thee*] πλήθυνῶ σε. The last word (σε, instead of τὸ σπέρμα σου) is the only variation from the LXX. It does not change the sense.

(38) Heb.] The apostle refers to Genesis, the sense of which he follows, though he agrees in words neither with the Hebrew nor the Greek. It was not requisite that he should do so, since he makes no quotation, but simply states a fact. Nevertheless, his language is borrowed from other parts of the Septuagint version, as the foot-note shews. Comp. Eccl'us 44:21.

The idea that the expression, *as the stars of the heaven*, refers to the spiritual seed of Abraham, and the phrase *as the sand which* is *upon the sea shore*, to his posterity according to the flesh, is strengthened by a comparison of Psa. 19 with Rom. 10 (see No. 259), as well as by Rev. 20:8, where the hosts of Gog and Magog are compared, not to the stars, but to the sand; ... ὧν ὁ ἀριθμὸς ὡς ἡ ἄμμος τῆς θαλάσσης, ... *the number of whom* is *as the sand of the sea.* Should it be objected, that the phrase, *as the stars*, etc., is applied (in Deut.) to Israel according to the flesh, it may be sufficient to reply, that the literal Israel was a figure of those who, being Christ's, are in the highest sense, *Abraham's seed, and heirs according to the promise.* Gal. 3:29.

(39) Heb.] This passage applies to Abraham and those who went before him.

pilgrims] The word does not denote a wanderer or pilgrim, but rather one who dwells among a people not his own.

(42) Gen. *his birthright*] The priesthood, which in every tribe belonged, under the patriarchal dispensation, to him who had the right of primogeniture. Hence the word כהן implies both prince and priest. The same idea appears to be included in the expression, *church of the first-born* (πρωτοτόκων, Heb. 12:23), which is another name for the *royal priesthood.*

(43) The typical character of the ladder seen by Jacob has been very generally recognised. In this section we have the type and the antitype.

Gen. *a ladder*] Jesus Christ.

set up on the earth] His incarnation; He is *the Son of man.*

and the top of it] at the same time

reached to heaven] This may be best explained by the Lord's own declaration (Jo. 3:13): *No man hath ascended up to heaven, but He that came down from heaven,* even *the Son of man which is in heaven.*

(45) 1 THESS.] The phrase is plainly equivalent to an oath. Comp. Rom. 1:9. Phil. 1:8; and a much stronger form in 2 Cor. 1:23.

(46) Gen. 32:30, and Judges 6:22, appear to be the only passages of the O.T. in which the expression, *πρόσωπον πρὸς πρόσωπον,* is used in the LXX. The phrase, *πρόσωπον κατὰ πρόσωπον,* occurs in Deut. 5:4. 34:10. and Eze. 20:35. The same idea seems to be contained in the expression, *eye to eye,* Num. 14:14 (Heb.). Isa. 52:8. Also in, *mouth to mouth,* Num. 12:8. 2 Jo. 12. 3 Jo. 13. Other Greek forms are found in Exod. 33:11. Prov. 27:19.

(47) MATT. MARK. LUKE.] The reference is to Deut. 25, but the language is partly borrowed from Gen. 38. The law is cited in substance, not in its very words.

(48) ACTS.] In ch. 10:38, the same expression is used with reference to Jesus of Nazareth: *... ὅτι ὁ Θεὸς ἦν μετ' αὐτοῦ, ... for God was with Him.*

(53) GEN. Heb. *threescore and ten*] Sixty-six came into Egypt with Jacob, besides his sons' wives: they are reckoned up in verse 26. The number 70 is completed by adding Jacob, Joseph, Ephraim, and Manasseh, who were in Egypt already.

Gr. *seventy-five*] The descendants of Jacob, who came with him into Egypt, were 66 in number: the wives were 9, as may be gathered from various passages. (Hales's Chronology, vol. ii. pt. i. pp. 159—162.) The Hebrew and Greek are thus reconciled. (It is observable that the latter, in verse 20, mentions five descendants of Ephraim and Manasseh not spoken of in the Hebrew. This might solve the difficulty, but the former explanation seems the true one.)

EXOD. Gr. born *of Jacob*] Or, *of* the house of *Jacob.*

ACTS.] Stephen's speech before the council is full of Septuagintal phraseology. In the present section it will be seen, that he follows that version in opposition to the Hebrew text.

(55) The quotation is from the LXX., omitting the name *Israel.* This is one of the most striking instances in which the version of the LXX. warns us against trusting too implicitly to the masoretic punctuation of the Hebrew text. The Hebrew as now pointed reads מִטָּה *bed,* and so it is rendered by our translators; but the seventy elders read the word, מַטֶּה *staff,* and their interpretation seems to be attested by St. Paul. Jacob was aged and infirm, but it does not appear that he was confined to his bed at the time referred to.

(56) The phrase, *last days,* in its widest sense, denotes the time of Messiah, beginning with His first advent. In particular texts, its meaning is more definite. The same general idea is conveyed by the phrases following.

1 Tim. 4:1. *ἐν ὑστέροις καιροῖς, in the latter times.*

1 Pet. 1:5. *ἐν καιρῷ ἐσχάτῳ, in the last time.*

——— 20. *ἐπ' ἐσχάτων τῶν χρόνων, in these last times.*

1 Jo. 2:18. *ἐσχάτη ὥρα ἐστί, it is the last time.*

Jude 18. *ἐν ἐσχάτῳ χρόνῳ, in the last time.*

(67) MARK.] This should, I think, be rendered, *Have ye not read in the book of Moses, in the Bush* (i.e. in the section where the bush is spoken of), *how,* etc. The same phrase occurs in Luke.

ACTS 7. *of thy fathers*] So the Samaritan Pentateuch, and some copies of the LXX. Comp. the text from Acts 3.

(68) ACTS.] The Sept. is nearly followed, but somewhat abridged. The chief difference is in the word *στεναγμοῦ.*

(69) See Note 23, above.

(70) It is evident that the LXX. regarded the titles, ΕΓΩ ΕΙΜΙ, and Ὁ ΩΝ, as emphatically belonging to Jehovah, the self-existent God. It being just as evident that they are claimed with equal emphasis, and as titles, by our Lord Jesus Christ, and that they are so ascribed to Him by the apostles, the legitimate inference is that He is very and eternal God. It is not pretended that the words are in themselves exclusively applicable to the Godhead. Considered simply as parts of the verb

to be, they are doubtless applicable in a sense to every being that exists; but, as titles, they pertain to God alone; and, as such, they appear to be frequently employed by the sacred writers. Compare sections 310, 429, 434.

In addition to the examples of the phrase Ὁ ΩΝ, collected in sections 70 and 310, we may adduce the following:

Jo. 1:18. Ὁ ΩΝ *εἰς τὸν κόλπον τοῦ Πατρὸς.*

— 6:46. Ὁ ΩΝ *παρα τοῦ Θεοῦ.*

In Jo. 3:31, the phrase is applied to man:—*he that is of the earth, ὁ ὢν ἐκ τῆς γῆς, is earthly.*

We also give some additional examples of the expression ΕΓΩ ΕΙΜΙ. Many passages in which the words are followed by a nominative (as Lu. 24:39. Jo. 6:35), are designedly omitted, not from a conviction that they do *not* refer to Christ's divinity, but because they are less emphatic and open to some doubt.

‖Matt. 14:27. Jesus, walking on the sea (comp. Job 9:8), said, **I AM; be not afraid.* So ‖Mark 6:50. ‖Jo. 6:20.

Jo. 18:4–6. He asked the band which came with Judas, *Whom seek ye?* they replied, *Jesus of Nazareth. Jesus saith unto them, I AM... As soon then as He had said unto them, I AM, they went backward and fell to the ground.*

Mark 14:62. In answer to the solemn adjuration of the high priest, *Art Thou the Christ...?* Jesus said, *I AM: and ye shall see*, etc. And in Lu. 22:70, we are told that the people asked Him, *Art Thou then the Son of God?* and He replied, *Ye say that I AM.* Here it may be said there is a nominative implied.

§Matt. 24:5. We are forewarned that false-Christs will assume the name, saying, Ἐγώ *εἰμι ὁ Χριστός*, or, as it is in §Mark 13:6, and §Lu. 21:8, Ὅτι *ἐγώ εἰμι.*

It is not to be imagined that such texts as these will convince the gainsayer; but it is somewhat strange that those who acknowledge Jesus to be Lord and God, should so generally fail to perceive in some, at least, of the scriptures we have cited, the truth which they maintain.

With reference to the expression, ΕΓΩ ΕΙΜΙ, Mr. Grinfield remarks, that "In order to avoid using words conveying a sacred import, St. Paul, when speaking of himself, sometimes reverses this order, *εἰμι ἐγώ.* Rom. 11:1, 13. 1 Tim. 1:15." (Apology, p. 172, n). In 2 (Sam. or) Ki. 15:26, and Isa. 6:8, we find a man (David in the one case, and Isaiah in the other), exclaiming, *ἰδοὺ ἐγώ εἰμι.* In numerous other texts of the same kind the expression is, *ἰδοὺ ἐγώ.*

Rev.] These texts are but an explication of the name Jehovah. Compare Heb. 13:8.

(71) A remarkable coincidence of words, and doubtless a typical parallel, albeit by way of contrast.

(74) So the old hymn—

Veni, Creator Spiritus
. . . . .
Dextræ Dei Tu Digitus.

(76) This text somewhat differs from existing copies of the LXX., yet that version is evidently used, at least in part.

(79) Exod.] It is believed that the Hebrew has been mutilated, but the defect is supplied by the Samaritan Pentateuch, the Alexandrine copy of the LXX., and the statement of St. Paul in the text cited from Galatians. All the copies of the Sam. Pent. read as follows; the difference of type shews the parts supplied.

ומושב בני ישראל **ואבותם** אשר ישבו בארץ כנען **ובארץ** מצרים שלשים שנה וארבע מאות שנה:

Now the sojourning of the children of Israel AND OF THEIR FATHERS, *who dwelt in* THE LAND OF CANAAN AND IN THE LAND OF *Egypt* was *four hundred and thirty years.*

This agrees with sacred history, and with Josephus, Antiq. lib. ii. cap. 15. The chronology stands thus:—From Abraham's entrance into Canaan to the birth of Isaac, 25 years; Isaac's age at the birth of Jacob, 60 years; Jacob's age when he came into Egypt, 130 years; he and his posterity continued there 215 years: total, 430 years. Paul is thus vindicated from the misrepresentation of an unsound, though popular, modern commentator, who says, that "as his argument did not depend

* As to this expression, the Authorised Version is altered.

at all upon the *exactness* of the reckoning, he took the estimate which was in common use, without pausing or embarrassing himself by an inquiry whether it was strictly accurate or not" !!! (Barnes on Gal. 3:17.)

(80) Exod.] See also 12:10, LXX., not in the Heb.

John.] This quotation appears to be rather *ad sensum* than *ad literam.*

(81) Luke.] The purport of the precepts is given, but the citation is not literal.

(82) Rev.] Two songs of Moses are recorded; the Apocalyptic reference seems to be that recorded in Deuteronomy.

(83) Comp. Dan. 4, in the version of the LXX, near the end. ... *καὶ τὸ ἀρεστὸν ἐνώπιον αὐτοῦ ποίησω ἐγὼ* ...

(84) The quotation seems to be from Exodus and the Psalm unitedly. How forcibly do these scriptures shew, not our Lord's pre-existence only, but His divinity! There are *angels that excel in strength*, but Jesus, *the bread which came down from heaven*, sustains that strength, for He is *the bread of the mighty, angels' food.* Psa. 78:25.

(85) 2 Cor.] This somewhat differs from the LXX., yet there is a verbal similarity. It may be regarded as a free quotation.

(85) Heb.] This reference is remarkably in conformity with the LXX., the word *golden* being absent from the Hebrew.

The hidden manna, Rev. 2:17, seems to allude to that which was laid up before Jehovah in the ark.

(88) Titus.] This closely agrees with the last text from Deuteronomy. Joseph Mede translates the clause, "a supernumerary, or abounding people; a people wherein God hath a superlative propriety and interest." It accords in sense, with the expression, *My jewels* (סגלה), or, as it is in the margin, *special treasure.* Mal. 3:17. See No. 436. Comp. Psa. 135:4.

(89) The offices of king and priest are conjoined in Christ, who in this was foreshadowed by Melchizedek. It has already been remarked, that in Hebrew the offices are denoted by one word, namely, כהן (Note 42). The Israelites were *a kingdom of priests*, or, as the Chaldee paraphrast expounds it, *kings and priests* (see section Ii, p. 296). What they were typically, Christians are truly, by virtue of their union with Christ their head.

(90) The quotation is not close. It will be observed, that the LXX. have the word *βολίδι, with a dart*, which is wanting in our present Hebrew copies, but found in the Sam. Pent., the Syriac and Arabic versions, and the Targum of Onkelos. It is also in the received text of the Epistle to the Hebrews, but not in the critical editions.

(91) Rev. *earthquake*] Comp. No. 521.

(93) Deut. Neh. Dan. *covenant*] It is evident that this word (ברית=*διαθήκη*) is often used in scripture for an absolute appointment, precept, or promise; but the denial in the foot-note is too unqualified, for though *διαθήκη* etymologically means an arrangement or setting in order, and hence (in classic but not in sacred Greek) a testament, it cannot be denied that in the Hellenistic dialect it is ordinarily equivalent to the classic *συνθήκη.* See No. 105.

(94) "The law," says one, "was richly significant of vitally important truth, which an unbeliever cannot appreciate. The violation of the law practically obscured or despised the truth it figured. *My sabbaths*, says God, *they greatly polluted.* To rest from working, that they might take up His praise, was a sign, as well as type, of the believer entering into rest. The gathering even of a few sticks profaned the doctrine, in the dishonour of the day." Comp. sections 4 and 370.

(95) Exod. Psa.] These refer back to Gen. 1:1.

Rev. 14:7.] There is a remarkable parallel in Dan. 4:34, according to the copy ascribed to the LXX. ... *αἰνῶ τῷ κτίσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὰς θαλάσσας καὶ τοὺς ποταμοὺς καὶ πάντα τὰ ἐν αὐτοῖς* ...

(102—104) The N.T. citations perhaps exhibit the true reading of the LXX.

(105) Matt.—1 Cor.] These parallel

passages clearly have reference to the act recorded in Exodus.

HEB. 9.] A quotation, with some little variance. The so-called Apostolical Constitutions (which are not of earlier date than the fourth century), are of little weight against the reading *ἐνετείλατο*, although that reading agrees not with the best copies of the LXX.

(107) EXOD.] See also verse 9, the Septuagintal reading of which is supported by the Samaritan.

HEB. *all things*] This word *πάντα* is supported by a various reading; or it may have been taken from Exod. 25:39, *πάντα τὰ σκεύη ταῦτα.*

(110) The passages alluded to in the foot-note are, Exod. 24:12. 32:15. 34:28. Deut. 4:13. 5:22. 9:9, in which mention is made of the two inscribed tables; Deut. 9:10, in which the writing is attributed to *the finger of God;* Prov. 3:3 (No. 350), and Jer. 17:1, which speak of *the table of* the *heart;* Eze. 11:19, and 36:26, where *an heart of flesh* is named.

2 COR. *not with ink*] Comp. 2 Jo. 12. 3 Jo. 13.

(111) ACTS.] *ὁ ἄνθρωπος* omitted. No difference in sense.

(113) EXOD. *My book*] Comp. Psa. 56:8, and 139:16, *Thy book;* Dan. 12:1, *written in the book* (No. 558); Mal. 3:16, *a book of remembrance.* See also No. 296.

(116) The manifested *glory of the Lord* is also alluded to in Rom. 9:4, *... to whom* pertaineth *the adoption, and the glory;* likewise in Rev. 15:8, *And the temple was filled with smoke* (No. 376) *from the glory of God ... and no man was able to enter,* etc. Comp. 2 Chron. 7:2.

(120) A somewhat similar idea is expressed in Num. 11:1. Psa. 11:6. 106:18. Isa. 29:6. Eze. 38:22. 39:6.

(121) 1 PET.] The reading *ἔσεσθε* is found in several MSS., including three of the greatest antiquity. Griesbach deems it worthy of regard, though of less authority than the reading of the text.

LUKE.] The exact words of the quotation are found in a place which, from the subject, cannot be that referred to. There is a diversity of expression between the citation and the text actually cited, but it involves no difference of sense.

(123) References, not citations.

(126) The passages referred to in the foot-note respectively allude to the consecration of priests, sin-offerings, and the water of separation. They all agree, to some extent, with Heb. 13, but Lev. 16:27, is believed to be the text which the apostle refers to, both on account of some minute verbal resemblances in the Greek, and the fact that it belongs to the great day of atonement.

(127) LUKE.] Compare the words of Joseph to his brethren, as recorded in Gen. 42:18, *Τοῦτο ποιήσατε, καὶ ζήσεσθε.*

(128) A proverbial or idiomatic expression. Compare (besides the texts referred to in the foot-note) Gen. 19:21. 32:20. 2 Ki. 5:1.

(129) Our Lord's citation bears some resemblance to a passage in Hesiod (Works and Days, 353):—

τὸν φιλέοντα φιλεῖν, καὶ τῷ προσιόντι προσεῖναι.

Some have gone so far as to imagine that the Saviour referred to this very passage,—an opinion which needs no serious refutation. The former part of the quotation is from the Law of Moses; the latter part has been regarded as a reference to the injunctions given to Israel to destroy the Canaanites; but it is, I think, rather to be considered as an instance of the mode in which the word of God was neutralised by the traditions of the elders. The Israelites were, indeed, commissioned to execute God's justice upon the Canaanites, and that without pity, but the Law of Moses never sanctioned personal revenge.

(130) MATT. 27.] When, amongst the Jews, a man was condemned for blasphemy, the witnesses and judges, one after another, placed their hands upon his head and said, דמך בראשך *Thy blood be upon thine own head,* an expression often occurring in the writings of the rabbins. (Otho, Lex. Phil. Rab. 92. 621.) The formula may have been in the minds of the people whose words are here recorded.

As to washing the hands from blood. see Deut. 21:6—9. Matt. 27:24.

(131) 2 COR.] The citation is mainly from Leviticus, but with some difference of wording, and a change of person. The LXX. version was evidently before the apostle's mind.

I will dwell in them ... and I will be their God] These two clauses resemble Exod. 29:45 in the Hebrew: the latter of them coincides also with the Greek.

ושכנתי בתוך בני ישראל והייתי להם לאלהים :	Καὶ ἐπικληθήσομαι ἐν τοῖς υἱοῖς Ἰσραὴλ, καὶ ἔσομαι αὐτῶν Θεός.
And I will dwell among the children of Israel, and will be their God.	*And I will be called upon among the children of Israel, and will be their God.*

The other N.T. passages are still less direct quotations, or rather references. Comp. No. 301.

(136) Comp. Exod. 12:5.

(141) See No. 438, below.

(144) 2 Tim.] Clearly taken from Num. (not from Nah. 1:7), but with Κύριος (as the Heb.) instead of ὁ Θεὸς.

(148) This very remarkable parallel does not appear to have been previously noticed.

(149) Comp. 2 Pet. 1:19. Rev. 2:28. 22:16.

(150) Comp. No. 609.

(151) Deut.] ὡς εἴτις might be read ὡσεί τις.

(152) Acts.] Certainly not a reference to the passage from Deuteronomy, though the same phrase is used.

(155) Mark.] The assertion of the scribe has the appearance of an appeal to scripture. The clause, εἷς ἐστι, no doubt refers to the passage which Jesus had just cited, Deut. 6:4. The remainder of the sentence bears a close resemblance to Isa. 45:21, but it is more likely to be an allusion to Deut. 4:35, or 39, that being both a portion of the law of Moses and of the very book which our Lord had so lately quoted.

one God] See above. Comp. Rom. 3:30. 1 Cor. 8:4. Gal. 3:20.

(156) The evangelists, although agreeing in substance with the LXX., exhibit some verbal additions, or rather duplications of rendering. We may believe, with Thomas Scott, that under the teaching of the Holy Spirit, they gave *the first and great commandment* in the most emphatic language, without intending either implicitly to quote the Septuagint, or literally to translate the Hebrew.

(157) Deut.] The Alexandrine MS. reads προσκυνήσεις.

(159) Luke.] The text is here slightly abridged.

(161) Dan. 4.] Perhaps this belongs properly to Dan. 2:47, where some copies nearly or exactly adopt the reading. Alex. Compl.

Dan. 8.] Theodotion as the LXX., but πολλῶν instead of ἀνδρῶν.

1 Tim.] Compare a passage from Æschylus, p. 299.

In Joshua 22:22, and Psa. 50:1, the Almighty is called אל אלהים יהוה, which our translators render, in the former place, *The Lord God of gods*, and in the latter, *the mighty God*, even *the Lord*. The last rendering seems the more correct one, but the former agrees with that of the Septuagint Psalter, as well as with the modern versions of Green and Mudge. Compare Dan. 11:36.

(164) Deut., etc. *Belial*] Literally, worthlessness, unprofitableness; thence, evil, wickedness. Comp. 1 Sam. 1:16, *daughter of Belial;* Psa. 41:8, *an evil disease;* Heb. *thing of Belial;* Horsley, *cursed thing*.

2 Cor.] The form Βελίαρ, adopted by Griesbach, is Syriac; but in the ancient Syriac version the word is rendered *Satan*.

(166) John. *that Prophet*] That is, as critics of great eminence, relying on the force of the article, maintain, the Prophet foretold by Moses. This seems to have been the view of our translators. It is undoubtedly entitled to the greatest deference, but I confess a preference for the opinion that, in such cases as the present, the article is to be regarded as a sign of emphasis. This view is ably supported by Mr. Taylor, in the Introduction to the Emphatic New Testament, 1852. Other texts in which the term ὁ προφήτης occurs may be compared. See Lu. 7:16. 24:19. Joh. 4:19. 9:17.

(167) Deut. *two witnesses*] Such were Joshua and Caleb.

(169) Deut.] It is very remarkable, that although this text refers originally to the Jewish practice of hanging up the dead bodies of malefactors (see Jos. 10:26), it is literally applicable

to the Roman mode of execution by the cross. Here (as in all the circumstances of the Saviour's passion) the counsel and foreknowledge of God are manifest.

(171) Note.] Add 21:21.

(176) The LXX. differs somewhat from the Hebrew, and the apostle's citation varies a little from the LXX.

(177) Rom.] Mainly, but not exclusively, from the passage indicated.

God hath given them] Viewed in connection with most of the clauses following, we must consider this as taken from Deuteronomy.

the spirit of slumber] From Isa. 29:10. See No. 411.

eyes that they should not see, and ears that they should not hear] Substantially from Deut. Comp. Isa. 6:9,10, No. 377. Isa. 29:10, *and hath closed your eyes.* Eze. 12:2, No. 509.

unto this day.] This clause shews conclusively, that although the apostle gives the substance of several texts of scripture, his reference is mainly to Deuteronomy. It is not a little strange, that in most editions of the N.T., in Greek and English, the parenthesis, and consequently the quotation, is made to end with, *ears to hear*, the clause, *unto this day*, being erroneously regarded as connected with words that go before:—*the rest were blinded* (...) *unto this day.*

(178) Holmes has the following note, "e schedis Jacksonii MSS."—"Vir doctus ait Codicem Alexandrinum habere ἐνοχλῇ, et quod, si vox Hebræa ולענה, sumatur a radice ענה, quæ significat *in afflictione*, vel *impeditione*, *esse*, potest cum ea Codicis et Vulgatæ lectio ad Heb. 12:15 conciliari, quod merito observandum est. Vult idem vir doctus vocem πικρίας legi in casu accusativo, et addi vocem καὶ ante ἐνοχλῇ, et omitti πικρία."

(181) Rom.] A beautiful accommodation of the words of Moses. Comp. No. 365.

say not, etc.] See No. 160.

Who shall ascend into heaven?] Dr. Randolph supposes that this was originally spoken of the ascent of Moses to mount Sinai for the reception of the law. It is more likely that it is a phrase expressive of great remoteness. The same remark applies to the other question, which Dr. Randolph considers as a reference to the crossing of the Red Sea.

Who shall descend into the deep?] Whatever may be the original reference of the words of Moses, the apostle applies them to Christ's descent into the abyss, which is hades, or שיול, as the Syriac version testifies. Comp. Lu. 8:31, where evil spirits deprecate the hastening on of what they know to be their inevitable final doom. See also Rev. 9:1, 2, 11. 11:7. 17:8. 20:1, 3.

Between the words of Moses and those of Paul there is a striking contrast: the one tells of law, the other of grace. The lawgiver speaks of a *commandment* to be done; the apostle only of *the word of faith*, to be believed and confessed. Not that we have no work to do, but that we have none to do in the matter of our justification. The omissions of scripture are often no less instructive than their statements.

(182) Heb.] The apostle's quotation nearly agrees with Deut., but he adopts the first person, as in Joshua.

(183) See No. 340, p. 156.

(184) Deut. *their spot*, etc.] Strangely misrendered by our translators.

(185) 1 Cor. *devils*] It is to be regretted that in our version of the N.T. the word *devil* should be employed as the equivalent alike of δαίμων or δαιμόνιον, and διάβολος. The latter word, though by usage it ordinarily denotes the evil one, etymologically means no more than an accuser or calumniator, in which sense it is applied to Judas (Jo. 6:70), and in the plural to slanderers, male and female (1 Tim. 3:11. 2 Tim. 3:3. Tit. 2:3). It is never applied to fallen spirits. The words δαίμων and δαιμόνιον (from δαίω, I know), in their classical signification, ordinarily denote a class of inferior gods, or genii, for the most part the deified spirits of dead men, who were supposed to mediate between the superior gods and mortals upon earth. Hence Paul was regarded by his Athenian auditors as *a setter forth of strange gods*, or foreign demons, *ξένων δαιμονίων, because he preached unto them Jesus, and the resurrection*, which they evidently took to be a goddess, named Anastasis (Acts 17:18). But the sacred writers use the word only in an evil sense; for, as Mede

remarks, "those which the gentiles took for demons and deified souls of their worthies, were indeed no other than evil spirits, counterfeiting the souls of men deceased ... under that colour to seduce mankind; therefore the scripture useth the name *demons*, for that they were indeed, and not for what they seemed to be." See Granville Sharpe's valuable tract, entitled, The Case of Saul, pp. 49, 50. At p. 55, he shews conclusively (although in opposition to the view of Mede), that the phrase, *doctrines of devils* (1 Tim. 4:1), denotes things taught by demons, not doctrines respecting them. It may be here remarked, that when James (2:19) says, the demons *believe and tremble*, he probably refers to their horror when ejected from those possessed.

DEUT.] Copied in Baruch 4:7.

1 COR.] The apostle affirms that *an idol* is *nothing in the world* (8:4), but he says not that a demon is nothing. Idolatry is, in fact, the worship, not of stocks and stones, but of evil spirits. Regarded in themselves, idols are *vanities;* viewed in another light, they are *demons*. See Psa. 96:5, in Hebrew and in Greek. The former name, frequent in the O.T., is used in Acts 14:15.

(189) ROM. HEB.] The LXX. read the first word לְיוֹם, as the Sam. Their reading of the last word וְאִשְׁלַם, is followed in the N.T.

(190) DEUT.] In the Heb., the verse is 35.

HEB.] We may infer, from the citations immediately preceding, that this also is from Deut.

(190—193.) DEUT.] In the LXX. the entire verse reads thus; the parts in larger type having nothing corresponding in the Hebrew:—

Εὐφράνθητε οὐρανοὶ ἅμα αὐτῷ, καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ. Εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ, καὶ ἐνισχυσάτωσαν αὐτῷ πάντες υἱοὶ Θεοῦ, ὅτι τὸ αἷμα τῶν υἱῶν αὐτοῦ ἐκδικᾶται· καὶ ἐκδικήσει καὶ ἀνταποδώσει δίκην τοῖς ἐχθροῖς, καὶ τοῖς μισοῦσιν ἀνταποδώσει· καὶ ἐκκαθαριεῖ Κύριος τὴν γῆν τοῦ λαοῦ αὐτοῦ.

REJOICE ye *HEAVENS WITH HIM, AND LET ALL THE ANGELS OF GOD WORSHIP HIM. Rejoice* ye *nations with His people, AND LET ALL THE SONS OF GOD BE STRONG IN HIM; for He avengeth the blood of His sons; and He will AVENGE AND recompense judgment to* His *enemies, AND THOSE THAT HATE* Him *HE WILL RECOMPENSE: and the Lord will purge the land of His people.*

(191) Comp. Psa. 96:11, *Let the heavens rejoice.*

(192) HEB.] The marginal reading seems to be disproved by the context, is a which shews that the word *πάλιν* ver. 5, form of quotation.

(193) REV. 18. *apostles and prophets*] See No. 336.

(195) See also No. 486. The Jews very frequently designate the place of eternal punishment by the word *Gehenna;* examples abound everywhere. See section Bb, p. 293.

(196) ACTS. Here is a difficulty, perhaps arising from the interpolation of the name *Abraham*. If that word be omitted, the passage may be read 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 that he* (Jacob) *bought*, etc. Other solutions have been offered.

(198) JUD. 2 CHR. *Megiddo*] See also 2 Ki. 9:27.

REV.] *Ἀρμαγεδδών* has commonly been regarded as הַר מְגִדּוֹ *the mountain of Megiddo;* it is perhaps more likely that the Hebrew is עַר מְגִדּוֹ *the city of Megiddo*, for Megiddo was not a mountain, but a plain or valley.

(202) MATT.] This is commonly regarded as a general reference to those passages of the prophets which speak of Messiah's humiliation, *Nazarene* being (it is assumed) a proverbial expression of reproach. Thus Mr. Westcott (Elem. of the Gosp. Harm., p. 20) terms the evangelist's assertion, "a deduction from prophetic language (Psa. 22:6. Isa. 53:3)." This explanation derives some colour from the plural expression, *by the prophets*, but it is very far from satisfactory. Others refer the quotation to the book of Judges, *the child shall be a Nazarite*. The Lord Jesus was indeed the great antitypical Nazarite; but as a Nazarite is one thing, and a Nazarene another, this view is inadmissible. There is, indeed, a likeness of sound, but none of sense. Another opinion regards the name, *Nazarene*, as a reference to the prophetic appellation, נֵצֶר *netzer*, which appears

to have been applied as a proper name to the town in Galilee on account of its smallness; it was a feeble twig. "A Nazarene," says David de Poncis, "is one who is born in the city Nezer in Galilee." And in the Talmud, Beresh Rabba, it is said of the *little horn* of Daniel, *this is Ben Nezer*, meaning the Lord Jesus Christ (see Journal of Sac. Lit. N.S. v. 365). Jerome, adopting this view, considers the reference to be, at least mainly, to Isa. 11:1 (De Opt. Genere Interpretandi). The writer of the Opus Imperfectum in Matthæum (pseudo-Chrysostom) expresses an opinion that several of the Hebrew prophets (and, he says, particularly Ezra), had used the very words, although they are not recorded in the holy scriptures. If this opinion be admissible, it relieves the passage from all difficulty.

(203) It would, perhaps, be going too far to regard the portion of our Saviour's genealogy, recorded in Matt. 1:3—6, as a direct quotation from the book of Ruth. It would rather seem that the two accounts (as well as that in 1 Chron.) were derived, under the guidance of the Holy Spirit, from the public records of the nation, or some other source. However this may be, the passages agree so strikingly that they are clearly entitled to a place in this collection. We admit them the more willingly, because their presence affords an opportunity for the introduction of a note which may serve to throw much light upon the very difficult subject of the genealogies in St. Matthew and St. Luke. This note is inserted by the kind permission of a friend, the author of a privately circulated tract, from which it is mainly extracted.* The apparent discrepance between the two genealogies has been a difficulty for more than sixteen centuries. Julius Africanus, A.D. 230, wrote a letter to explain and reconcile them. (†His solution proceeded upon the hypothesis that Joseph, our Lord's reputed father, was the *legal* son of Heli (Luke 3:23), but the *real* son of Jacob (Matt. 1:16). This explanation was adopted by many of the fathers; but it is open to the grave objection, that if it be true, neither of the recorded genealogies is that of our Lord at all, save by a legal fiction.)

It is indisputable that several generations have been omitted by St. Matthew.* What then does that evangelist mean by his 17th verse? Doubtless no more than a bare summary of the descents enumerated. But in counting the generations mentioned by St. Matthew, we find, not three series of fourteen generations each, but two series of fourteen generations, and a third of only thirteen.† It is in vain to endeavour to remove the difficulty by alleging that there were *in fact* more generations than appear in the table;

* The genealogies in St. Matthew and St. Luke [c. 1834]. 8vo. The leading ideas in this tract (of which I have for the most part used the very words) are derived from an essay in an anonymous work, entitled, Analyse de dissertations sur differens sujets: Bruxelles, 1759, 12mo.; which appears to have been condemned, if not suppressed, by ecclesiastical authority.

† This parenthesis is an addition to the tract referred to. A portion of the epistle of Julius will be found in the second volume of Routh's Reliquiæ Sacræ.

* *Ahaziah*, *Joash*, and *Amaziah*, all kings, are omitted in verse 8, between Joram and Ozias, and king *Jehoiakim* is omitted in verse 11, between Josias and Jechonias. This, however, is not unparalleled. Ezra (7:1—5), in tracing back his own pedigree, omits at least six generations, and similar omissions occur in other places. It should here be observed, that the name of *Jakim* (i.e. Jehoiakim) occurring in some MSS. in verse 11, but advisedly rejected by our translators (see their marginal note), is clearly an interpolation.

† We assume that the correct mode of counting the generations (according to the Greek text of St Matthew) is the following.

1. Abraham	1. Solomon	1. Salathiel
2. Isaac	2. Roboam	2. Zorobabel
3. Jacob	3. Abia	3. Abiud
4. Judas	4. Asa	4. Eliakim
5. Phares	5. Josaphat	5. Azor
6. Esrom	6. Joram	6. Sadoc
7. Aram	7. Ozias	7. Achim
8. Aminadab	8. Joatham	8. Eliud
9. Naasson	9. Achaz	9. Eleazar
10. Salmon	10. Ezekias	10. Matthan
11. Booz	11. Manasses	11. Jacob
12. Obed	12. Amon	12. Joseph, the husband of Mary
13. Jesse	13. Josias	
14. David	14. Jechonias	13. Jesus.

So all the generations from Abraham to David (ἀπὸ Ἀβραὰμ ἕως Δαβὶδ) are *fourteen generations; and from David* (exclusively) *until the carrying away into Babylon* (ἀπὸ Δαβὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος) which took place in the reign of Jakim and Jechonias (i.e. Jehoiakim and Jehoiachin, 2 Ki. 24:1, 15. 2 Chron. 36:6, 10) are *fourteen generations; and*, the evangelist adds, *from the carrying away into Babylon unto Christ* (ἀπὸ τῆς μετ. Β. ἕως τοῦ Χριστοῦ) are *fourteen generations*, but in the Greek text of his gospel there are only thirteen.

Some repeat the name of David at the beginning of the second series, but surely the words, *from David*, do not require us to count again one who had been enumerated before, or, in other words, to reckon *one* generation as *two*. Consistency, moreover, would require us to repeat the name of Josias at the beginning of the third series (as some expositors actually have done) notwithstanding the fact that Josias was slain more than eleven years before the first act of *the carrying away into Babylon* took place.

for we have already seen reason to conclude that Matthew in making three series of fourteen generations each, intended no more than the summing up of the descents which he had himself enumerated; and our difficulty is limited to one generation, which the actual deficiency in the table is not. This being the case, we are driven to one of three conclusions:—

1. That the evangelist, in compliance with the Jewish custom of reducing things or numbers to the same which were nearly alike, has reckoned fourteen generations in each series, although the last in fact contained one less.

2. That one generation of the third series has been omitted by transcribers; or,

3. That we miscount the generations enumerated.

With regard to the *first* of these conclusions, we shall only say that although there doubtless was a custom such as we have alluded to (instances of which are cited from various rabbinical writers by Lightfoot), we are of opinion, considering the scrupulous exactness of the sacred historians, and the importance of the document which Matthew was transcribing, that the conclusion is not admissible.

Of the *second* supposition, namely, that one generation of the third series has been omitted by transcribers, we shall merely remark, that although some MSS. have, as we have seen, an interpolated generation in the second division, there is not, so far as we have been able to discover, the slightest variation amongst all the MSS. and versions, as to the number of generations in the third division.

We seem, therefore, reduced to take up the *last* suggestion, however unpromising it may at first appear, namely, that we do not correctly count the descents appearing in St. Matthew's table. We have seen that it is in the third division of that table that the deficient link is wanting. We turn, then, from all conjectural restoration of omitted descents to a supposition which, without necessitating the smallest change in the true *original* text, will clear the subject from all difficulty.

It is generally admitted that Matthew wrote the first gospel; and it will not be controverted that much strong and early testimony exists that it was written in Hebrew or Syro-Chaldaic.* It is well known, that in the Hebrew language there is frequently an ellipsis of such words as husband, son, and brother; and, moreover, that numerous examples of the Hebrew idiom occur in the Greek text of the New Testament. Thus we read of—

James the son *of Zebedee* (Matt. 4:21. 10:2. Mark 3:17).

James the son *of Alphæus* (Matt. 10:3. Mark 3:18. Luke 7:15. Acts 1:13).

Judas the brother *of James* (Luke 6:16. Acts 1:13).

Mary the mother *of Joses* (Mark 15:47).

Mary the mother *of James* (Mark 16:1. Luke 24:10); and—

Mary the wife *of Cleophas* (Joh. 19:25).

There have been disputes whether this last-named Mary was not the *daughter* of Cleophas; reasons have been urged in favour of that view, and the question must be deemed an open one.

Now it may be supposed, that in the original Hebrew of St. Matthew, there was an ellipsis of the word *father*, which ellipsis, being also in the Greek, some early copyist supplied by the word *husband* (τὸν ἄνδρα), an error into which he might be led by the recurrence of the name Joseph a few verses after. We suppose, then, that Mary was the daughter of the Joseph mentioned in verse 16, and that she was espoused to another Joseph—that name being a very common one—who is first mentioned in verse 18, where the narrative really begins.

We will now see the result of this supposition being adopted; and—

1. It makes the genealogy really what the evangelist has declared it to be in the very opening, namely, *The book of the generation of Jesus Christ;* all other schemes representing it as the pedigree of Joseph.

2. Without any change in the original text, it makes exactly *fourteen* descents in St. Matthew's third series; thus reconciling it with the evangelist's summary in verse 17.

3. While the common interpretation represents St. Matthew introducing Jesus as *the son of David;* then enumerating the descents from Abraham and David to Joseph, then narrating the miraculous conception, by which we learn that Joseph was not Christ's

* On this subject, see a tract by Dr. Tregelles, 1850.

father in any common sense; this interpretation makes the evangelist deduce the *virgin's* descent from David, and then relate her miraculous conception of our Saviour.

4. This portion of scripture is hereby rendered consistent with the tradition concerning it derived to Irenæus, A.D. 178, and Tertullian, A.D. 200; the former of whom tells us, that "Matthew designed hereby to give satisfaction to the Jews, who earnestly desired a Messiah of the seed of David; and *therefore* began with his genealogy"; and "this for no other reason," as Tertullian adds, "than that we might be informed of the origin of Christ according to the flesh."

5. We are now free to understand the words of the other evangelist, St. Luke, in their most natural and easy construction; *being* (*as was supposed*) *the son of Joseph, which was* the son *of Heli;* instead of the sense which Grotius and Wetstein judged inadmissible, namely, that Christ was the grandson of Heli, omitting Joseph.

6. Adopting this view, we see a ground supplied by St. Matthew for the confident appeal of the apostle—*For* it is *evident that our Lord sprang out of Juda*, etc. (Heb. 7:14): whereas, if with Grotius and Wetstein, we reject the above-mentioned involved construction of St. Luke, and, at the same time, understand St. Matthew's table to issue in *Joseph* (as commonly snpposed), there will remain no genealogy of our Lord in the gospels; and this although various passages (Acts 2:30. 13:23. Rom. 1:3, etc.) make it *necessary*, as Elsley observes, that Christ's real descent from David should be given by one of the evangelists.

7. We see the reason of the very remarkable fact, that the present discrepance of the genealogies was never objected by the Jews of the first century; and, lastly,

8. We perceive how it was that the difficulty first appeared at a later period, when the Christian preachers had turned to the Gentiles, and the Hebrew tongue was (by Christians) disused and forgotten.

The only really forcible objection to the hypothesis before us seems to be this: that it supposes the general body of Christians, so far back as the middle of the second century, to have mistakenly read (in Matthew 1:16) *husband* instead of *father;* and that at that period no trace of the true fact remained, either in disputes as to the particular word, or in various readings of the passage itself.

To this it may be answered, that the parentage of Mary was a question most nearly interesting to the *Jewish* converts, who, according to the supposition, did not share in the general mistake; at least, so long as they formed separate communities, using their own Hebrew copies of St. Matthew: the mistake originating subsequently among the Gentile converts, in a failure to distinguish the Joseph of verse 16 from the Joseph of verse 18, and the misunderstanding being confirmed by the 20th verse, in which the latter is also termed, as he doubtless was, *the son of David.*

If we turn to the succeding Christian writers, *their* silence as to any various readings in this part of the Greek of St. Matthew at the period when they first began to inquire into it, cannot, surely, be accepted as evidence that no variation had existed in earlier Greek MSS. We may observe, too, that the codices which are believed to contain the remains of the old Italic version offer a remarkable variation in the very passage in question, being, in fact, a kind of periphrastic change of the expression greater than might have let in the whole difficulty. The Codex Vercellensis (Eusebii Magni manu exaratum), and the Codex San-Germanensis, both have, *Joseph cui desponsata virgo Maria genuit Jesum.* The Codex Veronensis has, *cui desponsata erat virgo Maria, virgo autem Maria genuit Jesum.**

The French writer whose book is under notice, refers to the fact that certain ancient Jews, heretics, and pagans, applied the word Panthera or Pandera to the supposed father of our Lord, as a proper name. This he conjectures to have arisen from some confusion between πατέρα and ἄνδρα in the passage of St. Matthew.

The hypothesis before us may, it is conceived, be sustained in all its points, even without the verbal change proposed. It is believed that the word

* For the codices furnishing the remains of the old Italic, see Bibliorum SS. Latinæ Versiones Antiquæ: operâ P. Sabatier.

ἀνὴρ does not, in a Jewish genealogy, of necessity mean *husband*, but the *man* standing towards a woman in the relation of head. In the case of a married woman this would be her *husband*, but in that of a virgin, her *father* would be regarded as her link of union to her tribe. If this be so, the result is precisely equivalent to that of the verbal change before suggested.

It will have been perceived that the other evangelist, St. Luke, is understood to give the genealogy of Joseph,* the *supposed* descent of our Lord, on which His claim to be the Messiah rested in the eyes of His hearers when He began His ministry; for there is no reason to believe that the miraculous conception of our blessed Saviour was made known at the first, even to His disciples. A legal and apparent descent from David was the preliminary seal required by the Jews, and it was afforded them; though afterwards to be superseded, *to such as believed*, when the real circumstances were declared after His ascension. And thus was Jesus doubly certified as the promised Son of David; on His legal father's side, while His ministry was going on upon earth; on His virgin mother's side, when His miraculous conception was made known after His ascension into heaven.

We are unwilling to conclude the present note, long as it is, without a passing reference to the peculiar fitness of each of our Lord's genealogies to the specific character of the Gospel which contains it. See Note 505.

(205) Comp. Jud. 18:6, Πορεύεσθε ἐν εἰρήνῃ.

(206) LUKE.] The virgin's song is plainly descriptive, in a secondary sense, of the calling and exaltation of the true church of God. Hence its use, for many centuries, in the church's daily sacrifice of praise.

in God my Saviour] See No. 591. Comp. Psa. 27:9 (LXX. 26:9), ὁ Θεὸς ὁ σωτήρ μου.

(207) 1 SAM.] This, the first express prediction of the Saviour as the Messiah or Anointed, must be regarded as the leading text, to which many subsequent passages have reference. *Messiah*, or *Christ*, is our Lord's official designation as the divinely appointed Mediator, and the great antitype of all the prophets, priests, and kings of old. See 1 Ki. 19:16. Lev. 4:3. 1 Sa. 10:1.

Jo. 1:41. 4:25.] In these texts the evangelist parenthetically explains the Hebrew term by its equivalent in Greek. Such is his custom: compare 1:38, 42. 2:6. 4:9. 5:1, 2. 7:2.

In the cross reference following section 207, for 19:25, read 9:24.

(208) See No. 351.

(210) See No. 306.

ACTS. *which shall fulfil all My will*] This is the implied purport of the scriptures referred to, but the words are nowhere found.

(211) There is a verbal coincidence, perhaps not altogether unworthy of remark, in Matt. 10:29, 30. *Are not two sparrows sold for a farthing? and one of them shall not fall on the ground* (καὶ ἓν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν) *without your Father. But the very hairs of your head* (ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς) *are all numbered.*

(212) MARK. *Abiathar*] He was son of Ahimelech, and high priest after him. The seeming contradiction between Mark and the O.T., may arise from our misunderstanding the phrase, ἐπὶ Ἀβιάθαρ τοῦ ἀρχιερέως, which may signify that the event is recorded in the chapter or section of Abiathar. Compare the expressions, ἐπὶ τῆς βάτου (in No. 67), ἐν Ἠλίᾳ (in No. 219). Or it may mean, in the days of Abiathar, afterwards so well known as high priest, and who was present on the occasion referred to, 1 Sa. 22:22. Angus, Bible Hand-Book, 347.

(214) 2 COR.] There is considerable diversity of opinion as to whence this text is taken. From the concluding words it may be inferred that 2 Sam. 7 is the place alluded to.

(219) ROM. *of Elias*] The phrase, ἐν Ἠλίᾳ, means in the section of scripture

* In this table of St Luke, the names of Salathiel and Zorobabel (verse 27) are evidently interpolated from Matt. 1:12 (where they occur about the same period), and the names of Levi and Matthat (Luke 3:24, 29) seem to have been repeated by some transcriber. The Codex S. Eusebii (Mediol. 1748, 4to), omits the names of Salathiel and Zorobabel; and we have the express testimony of Irenæus that in his time the table of St. Luke contained but seventy-two descents (Adv. Hær. lib. iii. c. 33). It now contains (from Christ to Adam, both inclusive) seventy-six.

referring to Elias. Comp. Note 212. The apostle's citation is mostly from the LXX., but it is abridged and transposed, and the clause, *καὶ γὼ ὐ. μ.*, differs. The final words, *λαβεῖν αὐτήν*, are found in Griesbach's MS. 30, which is Regius 100.

(220) This differs altogether from the LXX., which, however, seems corrupted. Like the last it is an abridged quotation.

the image of] *στήλη* understood.

(221) Comp. Eccl'us 1:8.

(222) Probably our own and other translators have erred in confounding the *Beelzebul* of the N.T. with *Baalzebub, the god of Ekron.* The latter signifies, *lord of flies;* the former, *dunghill-lord.* The Jews were wont to stigmatise idols with odious names, one of the most frequent of which was זבול *dung*, or *dunghill;* and, as they rightly considered the devil to be the lord of idols, they styled him בעל זבול *Baalzebul, dunghill-lord.*

(223) 2 Ki. *an hairy man*] A man attired in a hairy garment, i. e. as it would seem, one of coarse hair-cloth. A garment of this kind, in imitation perhaps of the example of Elijah, came to be regarded as the distinguishing habit of a prophet. Such, in all probability, was *the sackcloth* of Isaiah (20:2). False prophets assumed *a rough garment to deceive;* Heb. *a garment of hair;* *δέῤῥιν τριχίνην* (Zech. 13:4).

Matt. and Mark.] John the Baptist, being mystically Elias, was clothed after the example of his prototype; not in the *soft raiment* of a courtier, but as became one who was *a prophet, yea, and more than a prophet* (Matt. 11:8, 9. Luke 7:25, 26).

and a leathern girdle, etc.] These words appear to be taken by both evangelists from the LXX., with a trifling variation.

(224, 225) Compare the case of the two witnesses, Rev. 11:5, 12.

(229) See sect. xx. p. 283, and sect. G, p. 287. Comp. Dan. 7:14. Lu. 4:6.

(233) See No. 228.

(238) Psa. 76:7 (Heb. 76:8. LXX. 75:7), referred to in the foot-note, is as follows:—

... ומי יעמד לפניך מאז אפך:	... *καὶ τίς ἀντιστήσεταί σοι ἀπὸ τῆς ὀργῆς σου;*
... and who may stand in Thy sight when once Thou art angry?	*... and who shall withstand Thee in Thine anger?*

With this corresponds the rest of Rev. 6:17:—

... καὶ τίς δύναται σταθῆναι;
... and who shall be able to stand?

Comp. Mal. 3:2, *and who shall stand when He appeareth?*

(240) Matt. Lu. *the eagles*] Primarily, the standards of the Roman legions which besieged Jerusalem, A.D. 70; but the full accomplishment of the prophecy is yet future. The fact that Austria, Russia, Prussia, France, and several minor states, bear the eagle for their ensign, taken in connection with the prophet's statement that *all nations* shall be gathered *against Jerusalem to battle* immediately before the coming of the Lord, Zech. 14:2, may be more significant than is generally suspected.

Job 41:11. See No. 427.

(243) Psa. *the heathen*] The Gentiles.
the people] Israel. See Acts.
the kings, etc.] Comp. Psa. 48:4.
against the Lord and against His Anointed] Comp. Rev. 11:15. 12:10.

Acts. *David*] In some Greek copies, and in the old Latin, the Psalm has the name of David prefixed to it. *Ψαλμὸς τῷ Δανίδ. In finem. Psalmus ipsi David.*

(247) Psa. *Stand in awe*] In the Syriac, Ethiopic, and Arabic, this is rendered as in the LXX. Pool considers that רגזו denotes any vehement emotion of the mind, whether of grief or anger; others think the Hebrew and Greek irreconcileable, and suspect that the former is corrupted.

(250) Matt.] This quotation follows the LXX., differing from the Hebrew.

(251) Psa. *son of man*] A name applicable to any descendant of Adam, but assumed in an especial sense by the incarnate Saviour. The Psalm refers back to Gen. 1:26, 28.

Thou hast crowned] Not as with a

kingly diadem, but as with a victor's wreath. Christ is not spoken of as crowned in the former sense until the manifestation of His kingdom. Comp. Rev. 6:2. 14:14, *στέφανος*. 19:12, *διαδήματα*.

1 Cor.] Partly from Psa. 110:1. No. 325.

God] *ὁ Θεὸς*, the Godhead.

Heb. *world to come*] The habitable world to come.

(252) Psa. 9, etc. *He shall judge*] The antecedent in each case is *Jehovah*.

(253) Here again we perceive that the Son is Lord. Comp. Lu. 1:33.

(255) Psa. 14.] Though I have inserted this passage as it stands in our ordinary printed copies of the Septuagint, there is no doubt that the portion following the 3rd verse is an interpolation (an early one) from the epistle to the Romans. The Alexandrine codex and many others omit it. In the Vatican *manuscript* the passage is in the margin, not in the text, and the following note is added: *Οὐδαμου κεινται των Ψαλμων· ποθεν δε ὁ ἀποστολος εἰληφεν αὐτους ζητητεον.* (Horne, Introd. 9th ed. ii. 301.) For further information the reader is referred to Dr. Adam Clarke on Psa. 14 and Rom. 3.

Psa. 14:1.] The Septuagintal addition to this verse, *οὐκ ἔστιν ἕως ἑνός*, is admitted by Ainsworth and some others.

Psa. 10. *deceit*] The LXX., for מרמות probably reading מררות, render this, *bitterness*. So the Vulg. and Arab.

Prov.] The verse is in the Alexandrine and some other copies. *Οἱ γὰρ πόδες αὐτῶν εἰς κακίαν τρέχουσι, καὶ ταχινοὶ (εἰσὶ) τοῦ ἐκχέαι αἷμα.*

Isa.] There is a v.l., *ἔγνωσαν*.

Rom.] Ver. 10 agrees with the O.T. in sense. In ver. 11, the LXX. is quoted in an abridged form; in the next verse exactly, though it is, in the word *unprofitable*, less forcible than the Hebrew. The 13th verse is verbally from Psa. 5, and Psa. 140. In verse 14, the apostle cites Psa. 10 freely; the plural form is necessary to his context. Verse 15 resembles Isaiah, but agrees with Proverbs. The next two verses are from Isaiah, and the 18th from Psa. 36.

(256) *glory*] Lit. *weight*, subordinately, *glory;* used poetically for *the tongue*, Psa. 30:12. 57:8. 108:1.

hell] שאול sometimes denotes the grave, considered as the general receptacle of dead bodies, Gen. 42:38, not *a* grave, but *the* grave. Psa. 141:7, is but an apparent exception, the word being used poetically. Sometimes it means the place, state, or condition of departed spirits, as in this Psalm, and Job 26:6. Sometimes it signifies, or rather includes, the place of torment, Deut. 32:22. Psa. 9:17. Prov. 23:14. The term *ἅδης* is commonly employed by the LXX. in translating שאול. It properly denotes the hidden world, viz. the abode of souls departed; but being employed as the equivalent of the Hebrew term, its signification is sometimes modified by the context. The English word, *hell*, is derived from the Anglo-Saxon *helan*, which means, *to heal, to hide, to cover;* "Whence," as Cowell says, "a thatcher, or slater, or tiler, who covers the roof of a house, is in the Western parts called a *Hellier*." (Interpreter, voce *Helowe-wall.*) As hades, and not heaven, was the abode of the Redeemer's soul while absent from the body, so it is the place or state in which His saints repose in peace and blessedness—*present with the Lord*—until the resurrection morning. The commonly received opinion that the disembodied spirits of the righteous are glorified in heaven, is repugnant to the Word of God, and has contributed, more perhaps than anything, to obscure the doctrine of the resurrection. In the earlier times of Christianity, it was held by none (unless perhaps by Cyprian) but heretics who denied the resurrection of the body. The doctrine is received by Rome (having been first decreed in the Council of Florence, 1439—42); but it was rejected by some of the reformers: we may refer especially to the emphatic testimony of the martyr Tyndale.

As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness. Psa. 17:15. *When He shall appear, we shall be like Him; for we shall see Him as He is.* 1 Jo. 3:2.

Holy One] חסידיך *holy ones*, but very many of the best MSS. have the word in the singular, חסיד, and this is es-

lished by the marginal reading, and all the ancient versions.

in Thy presence is fulness of joy] Dr. Randolph conjectures that instead of שבע the LXX. read אישבע.

(257) Psa. title.] "It must be remembered," says Dr. Davidson, "that the inscriptions of the Psalms are not of canonical authority; and we should beware of relying *solely* or *implicitly* upon them. They have been frequently disturbed by transcribers, and erroneously added in recent times." (Sacred Hermeneutics, p. 243, where a note refers to De Wette's Comm. on the Psalms, transl. in the American Bibl. Repos. for 1833, by Prof. Torrey.) In the present case the title *is* canonical, being taken from 2 Sam.

(259) Psa. *line*] It has been suggested that instead of קום *line*, the LXX. read קולם *sound;* but probably the former word may be taken to mean a *string*, and thence a *musical sound*. The Greek rendering is supported by the Chaldee paraphrase, by the Syriac and Arabic versions, by Jerome, and by the translation of Symmachus, who uses the word ἦχος.

Rom.] The material heavens declare their Maker's glory, and the stars His praise; and, as Leighton beautifully remarks, "we miss the chief benefit of those bright lamps, if we use them not to light us up to heaven." But the apostle shews that the Psalm contains a deeper mystery, and that the stars denote the church of God (see No. 38). He *bringeth out their host by number; He calleth them all by names; by the greatness of His might, for that* He is *strong in power, not one faileth.* Isa. 40:26.

(260) Psa.] "The whole Psalm," as the martyr Justin says, "is spoken of Christ." For ver. 13, see No. 233. That wonderful expression in the 16th verse, *They pierced My hands and My feet*, not being quoted in the N.T., does not fall within our compass. It is, however, referred to in Note 293.

Matt.] The lamentation uttered by the Saviour on the cross differs from the Psalm only in the last word. Instead of עזבתני, He said, שבקתני, a Chaldee and Syriac verb of precisely the same import, and the word now found in the Chaldee paraphrase.

Mark] nearly cites the LXX.

(263) Psa. *of the congregation*] ἐκκλησίας, *of the church*. The term is used prophetically: in the proper sense of the word, *the church* was not manifested until after the Saviour's passion.

(264) See also the sections numbered 229, xx (p. 283), and G (p. 287).

(265) Psa.] Comp. Psa. 50:12, כי לי ... תבל ומלאה : ... *for the world* is *Mine, and the fulness thereof.* ... ἐμὴ γὰρ ἐστιν ἡ οἰκουμένη καὶ τὸ πλήρωμα αὐτῆς.

(266) Psa.] This Psalm is commonly supposed to refer to our Lord's ascension; but another interpretation, and, as I believe, a sounder one, applies it to the inauguration of His kingdom.

1 Cor.] Even when crucified He was *the Lord of glory:* He was indeed *the King of glory*, but His manifestation as such being yet future, that title is not used.

(272) See also No. 1, and section Y, p. 293. Comp. Prov. 8, *Wisdom;* also Heb. 11:3, *the worlds* (αἰῶνας) *were framed by the Word* (ῥήματι) *of God.*

(274) 1 Pet.] Cited somewhat freely, and with a change of person.

(275) John.] We may, perhaps, safely regard the Saviour's words as referring to all the passages indicated.

(277) A similar expression occurs in the apocryphal book of Enoch (6:9); *The elect shall possess light, joy, and peace; and they shall inherit the earth.*

(279) Psa. *Mine ears hast Thou opened*] This has been regarded as referring to the law of servitude, Exod. 21:6. Deut. 15:17; but the words may denote the opening of the ears to hear (see Isa. 50:5). It is, however, probable that the present Hebrew text is corrupted, and that instead of אזנים *ears*, it was originally אז גוה *then a body.* This is the opinion of Dr. Kennicott, who remarks that the letters are either identical or very much alike; and that this would be the case with the concluding letter in particular, if in a manuscript the line on which it was written happened to be blacker than ordinary—a frequent cause of error. The root, כרם, means as well *to prepare* as *to dig, pierce*, or *open.* All known MSS. of any

authority concur in the present reading, which is also supported by the Syriac, Chaldee, and Vulgate. The Ethiopic version nearly agrees with the LXX. The Arabic has both readings: *a body hast Thou prepared Me,* and *Mine ears hast Thou opened.* Some think that the corruption has taken place in the Septuagint, supposing that ὠτία has been changed into σῶμα. This opinion seems to be refuted by St. Paul's context, ver. 10, where he refers to the word σῶμα.

Heb.] Cited from the LXX., with some slight variations.

(281) John] This differs from the LXX.

(283) Psa. *Thy throne, O God*] German expositors have laboured hard to overthrow the received explanation of this passage, but without success. No other interpretation can be sustained by a grammatical investigation of the Hebrew. Apart from this, Paul's quotation is enough to fix the meaning. Dr. Davidson (Sac. Herm. p. 20) rightly characterises the proposed rendering, *God is Thy throne,* as "harsh and incapable of vindication." ὁ Θεὸς is a vocative, the usual Septuagintal form.

God..hath anointed Thee] As *the oil of gladness* is the Holy Spirit, we have here a distinct reference to the three persons of the Blessed Trinity. Comp. Note 473.

Thy fellows] Thy fellow men.

(286) Psa. *be clear*] To *be clear* in judgment is to *overcome,* as the word is rendered by the LXX.

(290) Psa. *Thou hast received*] This differs from Paul's quotation, which, however, agrees with the Chaldee, Syriac, Arabic, and Ethiopic. It is supposed that the Hebrew was originally not לקחת, as at present, but חלקת. Possibly, however, the LXX. understood the former word to mean *brought.* Such appears to be its meaning in some other places.

Eph.] The N.T. reading is strengthened by the context: *He gave some, apostles,* etc. The 9th verse may properly be rendered thus: *Now that* expression, *He ascended, what is it ...?* See No. 365.

(291) Misnumbered.

(293) It is a favourite statement with German teachers and their followers in this and other countries, that the evangelists were ever seeking, in their Master's acts and sufferings, the fulfilment of prophetic declarations; and, some add, that they were not over scrupulous in finding what they sought. Our present section refutes the calumny. The *gall* and the *vinegar* were foretold by David in terms the most distinct: yet the evangelists, while they record the event, are silent as to the prophecy. So with respect to that wonderful prediction in Psalm 22:16, *they pierced My hands and My feet.* In describing the crucifixion of our Lord, the evangelists are altogether silent as to the piercing of His hands and feet; the fact that they were pierced is only mentioned incidentally (Lu. 24:40. Jo. 20:25).

(294) Psa. *and* that which should have been *for* their *welfare*] Rendered by the LXX. καὶ εἰς ἀνταπόδοσιν. Horsley approves the rendering. This is one of the Psalms denominated imprecatory. "Hæc non optando sunt dicta," says Augustine, "sed optandi specie, prophetando, predicta" (De Civ. Dei. xvii. 19). Yet we object not to a stronger view, since the destruction of all God's enemies is equally implied in the petition which we daily offer, *Thy kingdom come, Thy will be done on earth.*

Rom.] The apostle quotes the LXX. freely; his enlargement—perhaps we should say, double translation—only renders it more emphatic.

(295) Matt. Lu.] From Paul's citation of the preceding context (No. 294) we learn that the prophecy has a special reference to the majority of Israel: the language of the evangelists may shew that what David terms *their habitation,* is the temple.

Acts] The passage is here quoted in the singular, with reference to Judas, "the great leader of the Jewish apostasy."

(296) Rev. 13:8] This should certainly be rendered, *whose names were not written, from the foundation of the world, in the book of life of the Lamb slain.* The most ancient MSS. read, [every one] *whose name was not written.* Irenæus has, *cujus nomen.* Comp. 17:8.

REV. 22:19.] The marginal reading is, on critical grounds, undoubtedly the true one.

(297) MATT.] It is remarkable that the former part of this quotation literally accords with the LXX., and that the latter portion altogether differs; not indeed in sense, but verbally.

(301) See Eze. 23:4, *Aholibah;* margin, That is, *My tabernacle in her.*

(302) PSA. *pour out*] Comp. Psa. 69:24. Jer. 6:11. Eze. 7:8, etc., and Rev. 16:1.

that have not known Thee] A phrase used with reference to *the heathen.* Comp. Gal. 4:8. Believers are said to *have known God, or rather* to have been *known of God,* Gal. 4:9. Nominal Christians are spoken of as professing *that they know God,* Tit. 1:16; as saying, *I know Him,* 1 Jo. 2:4. *The Lord Jesus shall be revealed...in flaming fire taking vengeance on them that know not God,* viz. the heathen, *and* on them *that obey not the gospel,*—another class. 2 Thess. 1:7, 8.

(303) JOHN.] An argument *à fortiori;* yet not an express avowal of Divinity.

(305) See also Nos. 183 and 491.

(307) See also No. 339, and the passages there cited; likewise 2 Sam. 7:13, and numerous other places.

(309) PSA.] Under the former dispensation the enquiry was a proper one; but it has no legitimate place amongst Christians. There are few more decided indications of the fallen condition of the church than the general admission that death is certain.

(311) It may be that these scriptures, taken in connexion with others, and particularly with the ordinance of the sabbath, countenance the ancient and widely spread opinion (traceable amongst Pagans, Jews, and Christians) of the seven ages of the world.

(312) MATT. LUKE.] Satan's omission has been often noticed: the prevalent opinion respecting his intention is perhaps questionable.

(313) Compare No. 553; also Isa. 17:12, 13.

(314) 1 COR. *of the wise*] What the O.T. states of men generally, the N.T. affirms of a particular class. But in some MSS., and in the Vulg. and Copt., the quotation agrees with the O.T.

(315) The differences from the LXX. are but slight; perhaps merely various readings.

(316) Comp. Joel 2:10. Nah. 1:5.

(320) PSA.] Compare Isa. 51:6. The reading ἀλλάξεις, which is found in the Alex. ed., seems the true one.

(321) PSA. *spirits*] Rather, *winds.*

a flaming fire] Angels are here compared to the lightning.

HEB.] The apostle's application of the text must be considered as fixing the meaning of the Hebrew, which is in itself ambiguous. The sense approved by the apostle agrees with the Chaldee paraphrase, and very remarkably with No. 485.

(322) PSA. *Praise ye the LORD*] There is considerable difference between the Hebrew and the Greek copies of the Psalter as to the use of the word *Hallelujah.* In the latter (ed. Vat.) it is often regarded as the title of the Psalm; never as final. The difference between the copies is for the most part one of division only.

(325) HEB. 1 10. *for ever, sat down*] This passage was for many years mispointed in our English Bibles, but is now happily corrected.

(326) PSA.] The י in דברתי is an interpolation. As to other corruptions in the Hebrew of this Psalm, see Dr. Randolph, pp. 41, 48.

HEB. 5. *called of God*] Not in the way of vocation, but of address.

(336) EPH. *apostles and prophets*] The prophets here spoken of are those of the Christian dispensation: this might be proved by many arguments, which space forbids us to adduce. Compare 1 Cor. 12:28. Eph. 3:5. 4:11. Rev. 18:20.

(337) MATT. 11. LUKE 7. *He that should come*] ὁ ἐρχόμενος, *He that is coming;* a name applied to the expected Messiah, and perhaps referring to the Psalm here indicated. Compare Heb. 10:37. Rev. 1:8. Also No. 603.

MATT. 23. *Ye shall not see Me henceforth, till ye shall say*, etc.] Jesus was about to leave the world, to be seen no more by Israel, till His return as their accepted King.

(345) Comp. Obad. 15.

(347) ROM. GAL. *no flesh*] *πᾶσα σὰρξ* is a frequent Hebraism for all men. Comp. Gen. 6:12, 13. 9:11; also No. 423.

(353) PROV. *as a father*] The LXX. considered כאב as one word. Bp. Jebb shews from the poetic parallelism that this is correct.

(354) PROV.] The difference between the Hebrew and the Greek is not easily reconcileable. The Arabic agrees with the LXX.

JAMES. *God*] Some copies read *Κύριος*, and so the Armenian and Sclavonic versions.

JAMES. 1 PET.] Observe several words in the context of each passage.

(356) JAMES. 1 PET.] Agreeable, in sense, with the Hebrew. The LXX. widely differs.

(357) 1 PET.] This text, unlike that last mentioned, follows the LXX., widely as they differ from the Hebrew. The copies cannot be reconciled by any change of pointing.

(364) See sect. Ff, page 295.

(368) See also the foot-note to Mark 1:2, 3, in No. 423.

(369) ROM. *a seed*] The passage closely follows the LXX., differing from the Hebrew.

(370) COL.] Probably a reference to Isa. 1. "Sed putat esse de sabbato dictum? Numquid et nos non dicimus *ista* non esse observanda, sed illa potius quæ his significantur?" Augustin. contra Adimant. Manich. cap. xvi. 3. He refers to Gal. 4:10.

(373) ISA. *My wellbeloved hath a vineyard*] Comp. the Heb. with Sol. Song 8:11. *Solomon had a vineyard*, and 2 Sam. 12:25, where Solomon is called *Jedidiah*, ידידיה, that is, *Beloved of the Lord*.

(375) ISA. *Holy, holy, holy*] Jews, as well as Christians, have regarded this as referring to the Sacred Trinity. R. Simeon Ben Jochai expounds it thus: "*Holy*, that is, the Father; *Holy*, that is, the Son; *Holy*, that is, the Holy Spirit."* This view is by no means discordant with the fact that the prophet saw the glory of Messiah (see No. 377), for through Him alone have all manifestations of the Godhead been vouchsafed to man, even from the first. The trisagion is also found in Psa. 99.

(376) Comp. No. 116; also, 2 Chr. 5:13, 14. Eze. 10:4.

(377) Comp. No. 177.

ISA. HEB. *Hear ye, indeed*, etc.] This might be pointed so as to read, *Ye shall hear, but not understand; and ye shall see, but not perceive. This people hath made*, etc.† It would thus agree in sense with the LXX., the Syriac, and the Arabic, as well as with Matt. and Acts.

MATT.] This follows the LXX. almost exactly.

MARK.] This agrees remarkably with the Targum of Jonathan on Isa. 6; especially if with some MSS. we omit *τὰ ἁμαρτήματα*.

... דשמעין משמע ולא מסתכלין וחזו
מחזא ולא ידעין : ... דלמא יחזון בעיניהון
... ויתובון וישתבק להון :

... that hearing they may hear and not understand, and seeing they may see and not know ... that they may not see with their eyes ... and be converted, and their sins *be forgiven them.*

Compare Sophocles, Prom. Vinct. 456. *βλέποντες ἔβλεπον μάτην, κλύοντες οὐκ ἤκουον.*

LUKE.] This is a reference.

JOHN.] If we suppose the nominative of *τετύφλωκεν* to be *λαὸς οὗτος*, and read *αὐτῶν* with an aspirate, the citation will be a good translation of the original, only somewhat abridged. So Dr. Randolph.

when he saw His glory] Christ is hereby proved to be *the King, the Lord of hosts.* See Note 375.

ACTS.] The version of the LXX. is very nearly followed.

spake the Holy Ghost] Isaiah says, *I heard the voice of the Lord.* That name, therefore, belongs to the Holy Spirit.

(379) ISA.] Compare Mic. 5:3, which has been regarded as a reference to this prophecy.

* This, with many other ancient Jewish testimonies, will be found in Ambrose Serle's Essay upon the doctrine of the Trinity, at the end of the first volume of his Horæ Solitariæ.

† L. Capelli III. Arcan. Punct. p. 535.

MATT. *they shall call*] καλέσεις. Cod. Bezæ, and several fathers.

(381) ISA. *the LORD of hosts Himself*] That Christ is intended is plain from ver. 14.

(382) ROM.] Quoted from two passages of Isaiah. The words, *a stumbling-stone, and rock of offence,* agree with the Hebrew here, but not with the LXX. See Note 410.

1 PET.] This also agrees with the Hebrew.

(383) LUKE.] For [a] read [b].

Isa. 28:13 may be compared; also Matt. 24:10.

(384) HEB.] *I will put My trust in Him*] Comp. 2 Sam. 22:3, parallel with Psa. 18:2; also Psa. 91:2. Isa. 12:2.

Behold, I, etc.] Originally spoken by Isaiah.

(386) ISA.] The reader is desired to prefix כעת to the Hebrew, and 'when' to the English version of it. This, according to Dr. Randolph, is the beginning of the sentence, the preceding words properly belonging to the former chapter. This view has the sanction of the ancient versions, and it not only relieves the passage from much obscurity, but suggests a translation full of meaning. *As the former time made vile* (or, *debased*) *the land of Zabulon and the land of Naphtali, so the latter time shall make it glorious. The way of the sea,* etc. The Sept. is obscure, and perhaps corrupt.

Galilee of the nations] Fürst regards this as identical with *the nations of Gilgal,* גוים גלגל, Jos. 12:23, but this may be questioned.

walked in darkness] Comp. Jo. 8:12.

MATT.] The evangelist cites some detached words from the former part of the sentence above-mentioned, — *The land of Zabulon, and the land of Nephthalim,*—and then proceeds according to the Heb. of the latter part of it,— *The way of the sea,* etc. The only difference is, καθήμενος, *sat,* instead of ההלכים *walked.* See the foot-notes to the section; also Psa. 107:10, 14.

(388) LUKE] The rest of the passage, ... *and of His kingdom there shall be no end,* seems to refer to the former part of the verse in Isaiah, — *Of the increase of* His *government and peace* there shall be *no end* ...

(390) ISA. *the sand of the sea*] See Note 38.

ROM.] This nearly agrees with the LXX.

(391) Probably a reference.

(392) See No. 548. As there were many types of the Messiah, so there have been many figures of the Antichrist. Holy scripture warns us, in many places, of *one* in whom the characteristics of these evil types will be united.

ISA. *the rod of His mouth*] Compare No. 442.

(393) The LXX. slightly abridged.

(394) ISA. *the day of the LORD*] Comp. Isa. 2:12. Eze. 13:5. 30:3. Joel 1:15. 2:1. 3:14. Zeph. 1:7, 14. Obad. 5. Zech. 14:1. Mal. 4:5. Also, *the day of our Lord J. C.,* in 1 Cor. 1:8. *of the Lord J.,* in 1 Cor. 5:5. 2 Cor. 1:14. *the day of Christ,* Phil. 2:16. *the day of God,* 2 Pet. 3:12. Likewise, *day* for *judyment,* in 1 Cor. 3:13. 4:3.

(395) Comp. Luke 21:25. Rev. 8:12.

(396) Comp. No. 597.

(398) See No. 536.

(403) ISA.] Theodotion agrees with the N.T.

in victory] A Hebraism, signifying *for ever.* The Syriac reads, *death is swallowed up in victory for ever*—a double rendering. Comp. 2 Sam. 2:26, *Shall the sword devour for ever?* לנצח, εἰς νῖκος; also Matt. 12:20, in No. 430.

(404) Comp. Pindar, Olymp. 2. ἄδακρυν νέμονται αἰῶνα.

(409) ISA. *stammering*] Comp. Isa. 33:19. Aquila agrees with the N.T.

1 COR. *in the law*] The name is here applied to the O.T. generally. The words are taken, in substance, from the Hebrew, but changed into the first person.

(410) ISA. *make haste*] Some have thought that the LXX. read not יחיש but יביש. This supposition is hardly necessary, as their rendering conveys the secondary meaning of the Hebrew. So the Arab. Comp. Deut. 20:3, marg. The N.T. passages agree with the LXX. in this, but not in all respects.

(411) See Note 177.

(412) Isa.] It is probable that the Hebrew is here corrected by the Greek. The LXX. seem to have read ותהו instead of ותחי, and מלמדים for מלמדה. The Arab. accords with the Sept.

Matt.] The Sept. is nearly followed.

Mark.] It is here abridged.

(413) Isa.] The Arabic, like the LXX., reads in the first person.

shall be hid] Or, *shall disappear*, or *vanish*.

1 Cor.] This agrees with the LXX., except as to the last word, which is more forcible.

(414) Rom.] Not a formal quotation; but the language is obviously borrowed from Isaiah.

(417) Comp. the foot-note to section 549.

(423) Isa. Gr. *the salvation of God*] This is also in the Arabic. Lowth admits it as a part of the text.

Luke 3.] Here a clause is omitted.

(424) Isa.] There is a great similarity of idea in Psa. 102:11, 12. 103:15—17. 1 Jo. 2:17. Comp. No. 339.

(426) Isa. *directed*] LXX. and Arab. *known*.

(427) This clause may be an interpolation from the N.T.

Rom.] Bp. Jebb (Sac. Lit. pp. 114, 117, 120) has some excellent remarks on the sublime passage of which these words form a part. He regards it as a complex quotation or imitation of several texts in the O.T., and supposes that the apostle had in mind Psa. 36:6. Job 11:7, 8. 5:9. 36:22, 23. Jer. 23:18. Isa. 40:13, 15. Romanists often refer to the clause in the present section as a citation from the book of Wisdom. See sect. xii., page 280—where the first clause in the foot-note should be obliterated.

(430) Isa.] In the Sept. the passage is obscured by the addition of the names *Jacob* and *Israel*. The version of Theodotion nearly agrees with the N.T.

Matt.] This agrees mainly with the Hebrew, but there is a verbal discrepance as regards the clause, *till He send forth judgment unto victory*. As to εἰς νῖκος, see Note 403. The final clause of the citation is like the LXX.

(431) See No. 5.

(434) See Note 70.

(438) Isa. The following verse begins, אך ביהוה לי *surely in the Lord I have*, etc. The LXX., like the Arabic, join ביהוה to the verse preceding, omitting אך and לי.

Rom. As *I live*] This differs from Isa., but is an equivalent expression often used elsewhere. See No. 141.

(439) See Prov. 18:1, marg. Eze. 14:7. Hos. 4:14. 9:10.

(440) Isa.] Comp. Zeph. 2:15.

Rev.] Comp. 2 Esdr. 15:49.

(442) Comp. No. 392; also Eph. 6:17, *the sword of the Spirit*; and Heb. 4:12, *sharper than any two-edged sword*.

(443) Isa. *Thee*] Messiah is addressed. The use of the passage by Paul and Barnabas shews that it is also applicable to Christ's mystical body.

(447) Rev.] See also ch. 18:6, *in the cup which she hath filled*, etc. 19:15, *the winepress of the fierceness and wrath*, etc.

(450) Isa.] The Greek is probably corrupt; the Chald., Syr., and Arabic, support the Hebrew. Comp. the text from Nahum. If ὥρα were admissible, it might, taking it in the twofold sense of *season* and *beauty*, denote the beauteous hour of dawn, when the mountain tops are gilt by the earliest rays of the yet unrisen sun. The reading is followed by Origen, Cyril Alex., and Jerome. Perhaps it was borrowed from the text in Joel, where the figure occurs, but expressed in other words.

Rom.] Omits *upon the mountains*.

There is a distinct reference to this text of Isaiah in Eph. 6:15, καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἑτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης—*and your feet shod with the preparation of the gospel of peace*.

(451) Comp. also Jer. 50 (Sept. 27):8.

(454) Matt.] This agrees with the Hebrew.

(456) Isa.] Comp. Jer. 11:19, *But I was like a lamb* or *an ox* that *is brought to the slaughter*. To the text of Isaiah may perhaps be referred three passages of the Apocalypse, viz.: 5:6, 12. 13:8.

In the 8th verse the LXX. appear to have read בעצר משפט, and again, חיין for חיים. See Randolph, pp. 34, 48.

(466) Isa. *fruit*] Chald. and Syriac, *words*. Comp. Prov. 18:20.

Hos. *calves of our lips*] This, if the true reading, may denote promised sacrifices; but the LXX., Syr., and Arab. say *fruits*, evidently reading פרי instead of פרים.

(470) Rom. *out of Sion*] Dr. Randolph conjectures that ἐκ should be ἕνεκεν, like the LXX.; but for this there does not appear to be any authority whatever. He remarks, that to reconcile the latter with the Hebrew is not easy, but suggests that instead of ולשבי they read וישיב. So the Syriac and Arabic.

(473) Isa. *the acceptable year of the Lord*] Here Jesus *closed the book*. Of *the day of vengeance* He said nothing. We have in this a remarkable exemplification of the fact, that events prophetically mentioned in close contextual proximity may be widely separated in fulfilment. In the present instance there is a parenthesis of undefined extent—at least of eighteen centuries. Interesting as the subject is, space forbids us to do more than indicate a few passages which include the same parenthesis. Such are the prophecies of Joel (No. 575), of Malachi (No. 613), and of our Lord in Matt. 24. This indefinite parenthetic period—that of the church's militant career—likewise comes in between the 69th and 70th hebdomads of Daniel. On no other hypothesis is the passage explicable.

the Lord hath anointed Me] Compare Psa. 2:6. 45:7. Acts 4:27. 10:38. It may be added, that all these passages refer distinctly to a Trinity in the Godhead. See Note 283.

the meek, Gr. *the poor*] See Matt. 5:3, 5. Luke 6:20; also Mark 12:37.

the day of vengeance] Comp. Isa. 34:8. 63:4.

Luke. *to set at liberty them that are bruised*] This clause is not in the Heb. or the LXX.; but comp. the Arabic.

(476) Isa.] There is perhaps no more remarkable instance of misinterpretation than the common application of this scripture to our Redeemer's sufferings. Comp. Isa. 9:6. Lam. 1:15.

(477) Dr. Randolph observes that this is a most difficult passage, that no sense can be made of the Hebrew but by a very forced construction, and that it is not possible to reconcile the old versions either with the Hebrew or with each other. He supposes that the Hebrew text has been greatly corrupted, and that the apostle took his citation from some more correct copy. Similar words are found both in the Apocalypse of Elias and the Ascension of Isaiah; and some, as Origen and Jerome, think that one of these is cited. This theory Dr. Randolph advisedly rejects.

(478) Isa. *rebellious*] Here, as in many other places, the LXX. give a *double* rendering of the Hebrew. סורר= *ἀπειθουντα καὶ ἀντιλέγοντα.*

Rom.] The words of the LXX. are transposed.

(479) See Note 185.

(485) Isa. *fire...whirlwind*] See Note 321. Comp. 2 Ki. 2:11, *a chariot of fire, and horses of fire,...and Elijah went up by a whirlwind.*

with His chariots] The apostle explains this, *with His mighty angels.* Comp. Psa. 68:17. Jer. 4:13.

(486) Compare Matt. 3:12. Eccl'us 7:17.

(491) See Nos. 183 and 305.

(498) Matt.] This agrees very nearly with the Hebrew, but differs from the LXX. The various readings, however, are numerous.

(499) Jer. *although I was an husband unto them*] Perhaps the LXX. for בעלתי read געלתי or בחלתי. Others contend that the Hebrew as it stands will bear the Greek rendering.

I will put] Twenty MSS. read ונתתי, prefixing the ו conversive. This the context requires, and the word is so read in the Chaldee and all the ancient versions.

and will be their God, etc.] See Rev. 21:7, in No. 214.

Heb. 8.] This nearly agrees with the LXX.

Heb. 10.] An abbreviated repetition of the passage.

(500) See Nos. 398 and 447.

(505) A very interesting topic is here suggested, viz. the varied manifestations of Christ the Lord, presented in

the four gospels, and symbolised (as the early church believed) by the mystic cherubim. Those who desire to pursue the subject, may profitably study that most remarkable book, The Characteristic Differences of the Four Gospels, by Andrew Jukes: London, 1853.

(512) Eze. *set a mark*] Vulg. *signa thau*, that is, *mark a thau*. Origen, and Jerome assert that the ancient Samaritan ת was in the form of a cross, and Montfaucon refers to Samaritan coins in proof of the statement. Apart from all considerations of symbolism and palæography, there is no form which *a mark* would be more likely to assume. See Calfhill's Answer to Martiall's Treatise on the Cross (Parker Soc. ed.), pp. 97, 106, etc.

(515) Comp. the context of Eze. with that of the passage from the Apocalypse; particularly, Eze. 26:16 with Rev. 18:9, 10, and Eze. 27:28 with Rev. 17:18.

(516) Eze. Gr.] A clause in the latter part of the verse, according to MSS. III. 26. 106, agrees with Mark 4:32, — *ὑπὸ τὴν σκιὰν αὐτοῦ*.

(520) Eze. *the chief prince*] The LXX., regarding ראֹשׁ as a proper name in this place, read *Rhos the prince*, or rather, *the prince of Rhos*. Gesenius, moreover, takes the word to be here the proper name of a northern nation, and unhesitatingly ascribes it to the Russians, who are mentioned by Byzantine writers of the tenth century as *οἱ Ῥῶς* (Lex. voce ראֹשׁ). The association of the names, Meshech and Tubal (whence Muscovy, Moscow on the river Moskva, and Tobolsk on the river Tobol, not improbably derive their names—for the tribes may have spread themselves through widely distant regions) does but strengthen the opinion. Meshech and Tubal are found associated in Herodotus (iii. 94. vii. 78), in the Egyptian monuments, and in the Assyrian inscriptions. There are several variations in the Greek. *αρχοντα κεφαλης ροσμοσοχ.* 62. *ρομεσοχ.* 106. *Ρωσομεσοχ.* 239. *Ρως Μοσοχ.* Compl. and many others. *Θοβελ* is in the Compl. *Θουβαλ*.

(521) See No. 91.

(522) Comp. Jer. 12:9.

(527) Eze.] The obscure rendering of the LXX. arises from their having read יְהוָה שָׁמָּה instead of יְהוָה שָׁמָּה.

(528–561) Daniel.] The passages in Greek are taken from the document alleged to be the book of Daniel according to the LXX. This at an early period was neglected, the more accurate version of Theodotion having been substituted for it in the service of the church and in the ordinary MSS., and retaining its place to the present day in the printed editions of the LXX. The older copy was long considered to be lost, but having been discovered in a library at Rome, it was printed in a separate form in 1772. It is included in the magnificent work of Holmes and Parsons, as well as in the Septuagint lately published by the Messrs. Bagster [1851]. That this document includes a part of what we denominate the Septuagint version is not improbable; that it should ever have been published as wholly or mainly of that version is marvellous. Setting aside the apocryphal portions, it is evident that the book is compounded of at least two distinct translations, one exceedingly close and servile, another just as loose and paraphrastic.

(531) The phrase, *kingdom of heaven*, occurs only in the gospel of St. Matthew (in which it is very frequent), and generally in discourses to which there are no parallels in the other gospels. In the few parallel places in Mark and Luke, the expression is invariably *kingdom of God* (Mark 1:14. 15. 4:30. Lu. 6:20. 7:28. 8:10). In John there are no parallels at all.

The expression, *kingdom of God*, occurs in all the gospels—most frequently in Luke—in John in one passage only (3:3, 5). It is found also in several places of the Acts of the Apostles, and of the Epistles of St. Paul.

(533) Dan. *the Son of God*] By this phrase was doubtless meant *an angel of God*, as the Greek expresses it: yet we believe the Eternal Son was there. In Job 1:6, and 38:7, the LXX. render *sons of God* by *ἄγγελοι*.

(536) Rev. 14.] See Jer. 22:8, ... *τῇ πόλει ταύτῃ τῇ μεγάλῃ*; Compare Rev. 18:10.

(539) Comp. 2 Tim. 4:17, a passage

which seems rather to refer to 1 Sam. 17:37.

(540) See also 2 Esdr. 11:39, 40.

(541) Comp. Matt. 19:28. Lu. 22:30, *twelve thrones.*

(545) Matt. 16.] Comp. the prayer of the dying thief.

Matt. 24, etc.] Compare Acts 1:9, *a cloud received Him*, with ver. 11, *shall so come.*

(547) Dan. *a time*, etc.] This well known prophetic period, the half of seven literal years, is variously expressed. *The midst of the week* (not a week of days, but simply a hebdomad), Dan. 9:27. *Three years and six months* (a typical period), Luke 4:25. Jas. 5:17. *Forty* and *two months*, Rev. 11:2. 13:5. *A thousand two hundred* and *threescore days*, Rev. 11:3. 12:6. There seems much reason to believe that our Lord's ministry was of this duration. There is another period bearing a certain relation to it, viz., *three days and an half*, Rev. 11:9, 11.

(548) See No. 392.

(550) Matt. Mark. *understand*] Com. Dan. 9:23, 25.

(555) Dan.] Compare Num. 24:24. Chittim was a son of Javan, the father of the Greeks. The meaning which the LXX. attached to this text is worthy of attention.

(558) Rev. 13.] See Note 296.

(564) See the context of Hosea, *After two days.* Also, Matt. 27:63, 64. Mark 8:31. Lu. 24:21. Likewise the saying as to *this temple*, Matt. 26:61. 27:40. Mar. 14:58. 15:29. Jo. 2:19. And Lu. 13:32, *the third* day *I shall be perfected.*

1 Cor.] See the type of Isaac (Note 36). There are other types, as that of *the first fruits* offered *on the morrow after the sabbath* (Lev. 23:10), and that of Jonah.

(569) Hos.] Israel is here spoken of not merely as a nation, but likewise as a type of the Messiah. It is, perhaps, not too much to say, that in all His names, offices, and actions, the Lord Christ is reflected by Israel on the one hand and the church on the other. We refer to a few texts shewing this fact, so far as Israel is concerned. Exod. 4:22, *Israel* is *My son*, even *My firstborn.* Jer. 33:16, *she shall be called, The Lord our righteousness.* Psa. 105:15, *Touch not Mine anointed.* Exod. 19:6, *a kingdom of priests.* Israel was born in the promised land, but went into Egypt, where (says the Lord in Israel's person) *I heard a language* that *I understood not*, Psa. 81:5. *Out of Egypt*, says God, *have I called My Son.* After this came, *the day of temptation in the wilderness.* Not to mention other points of resemblance, we refer lastly to section 564.

Matt.] The Hebrew is here followed.

(571) Hos.] Probably the Hebrew is here corrected by the Greek. The LXX. seem to have read איה instead of אהי, in two places, and their rendering nearly accords with the Syr. and Arab. Compare, however, Hos. 13:10, margin.

1 Cor.] Here is a transposition.

(574) Joel.] Comp. 2 Cor. 2:16, *καὶ πρὸς ταῦτα τίς ἱκανός*;

Rev. *day of His wrath*] Comp. Psa. 110:5. Eze. 7:19. Rom. 2:5. Rev. 11:18.

(575) Joel. *afterward*] Kimchi says that באחרית אחרי כן is the same as היכים, *in the last days*, the expression used by the apostle.

Acts. *this is that which was spoken*] A partial and inchoate accomplishment of it, not the complete fulfilment. Lord Bacon well remarks that divine prophecies "have their completion not only at stated times, but in succession, as participating of the nature of their Author, with whom a thousand years are but as one day, and therefore are not fulfilled punctually at once, but have a growing accomplishment throughout many ages, though the height and fulness of them may refer to a single age or moment." De Augm. Scient. sec. 1. These words express a great truth, still the principle must not be pushed too far.

(576) Joel. *in the remnant*] The LXX. read בשרידים as one word.

(579) Amos. *Chiun*] The Syrian name of the planet Saturn. *Ræphan* is believed to be the Coptic equivalent.

beyond Damascus] That is, into the East. Stephen substitutes, *beyond Babylon*, which may be regarded as explanatory of the prophet's phrase. One or two MSS. of Acts read, *beyond Damascus.*

Dele the last five words of the Hebrew.

(581) Amos. *that they may possess the remnant of Edom*] This is corrupted. Instead of ירשו and אדום, the LXX. read ידרשו and אדם. So the Arabic.

Acts. *after this*] See Note 575.

(582) Jonah] The LXX. evidently read עבד י; the י being often used as an abbreviation of יהוה. So some MSS.

(583) *of the fish*] Gr. κήτους, a word denoting any large fish.

(584) Mic. *Beth-lehem Ephratah*] See 1 Chr. 4:4. 1 Sa. 17:12.

though *thou be little*, etc.] This should doubtless be pointed as a question, *art thou little among the thousands of Judah?* implying a decided negative, which in Matt. is expressed by οὐδαμῶς. The Heb. is translated interrogatively by the Syriac interpreter and Archbp. Newcome. The Arabic inserts a negative.

Matt.] The Codex Bezæ reads, μὴ interrogatively, and so the old Italic and some of the Latin fathers.

(587) Hab. *among the heathen*] The LXX. and the apostle appear to have read, not בגוים but בזים or בגדים. The Syr. and Arab. agree with the LXX.

marvellously] The LXX. add, καὶ ἀφανίσθητε.

Acts] The LXX. somewhat abridged in the former part, and slightly expanded in the latter.

(589) Hab. *Behold, his soul* which *is lifted up is not upright in him*] Grotius, Hammond, Capel, and others, suppose that the LXX. read, not עפלה but עלפה; Pococke, however, argues from the use of the word in Arabic that it will bear the sense put upon it by the LXX. and St. Paul. That they read, not נפשו, but נפשי, is evident. These suggested changes are countenanced by a few MSS. The Arabic version agrees in sense with the apostle.

the just shall live by his faith] LXX. ἐκ πίστεώς μου. The Alex. places μού after δίκαιος. The Syr., Arab., and one Heb. MS. omit the pronoun.

Heb.] The clauses are transposed.

(590) Comp. 2 Esdr. 5:5.

(593) Hag. *it is a little while*] Omitted by the LXX., Syr., and Arab. Compare No. 407.

(594) Matt.] It is impossible to determine certainly who is the Zacharias here referred to, but from his father's name it may be supposed that the prophet is intended. Though his martyrdom is not elsewhere recorded, this opinion is the most probable one.

Luke.] The likeness between this passage and the opening of the book of Zechariah is obvious.

(595) Zech.] The Hebrew speaks of three sorts of horses behind that of the leader, the Greek mentions four; for we cannot suppose that καὶ ψαροὶ καὶ ποικίλοι refer to the same class.

Rev. *red*] Fiery; so 2 Ki. 2:11. 6:17.

(598) See sect. Gg, page 295.

(603) Zech. *He* is *just, and having salvation*] Omitted in the N.T., perhaps because referring to that future time when *He shall appear...unto salvation* (Heb. 9:28). Comp. Isa. 45:21, *a just God and a Saviour.*

lowly] Dr. Randolph suggests, perhaps needlessly, that the LXX. read, not עני *afflicted*, but ענו *meek.*

Matt.] *Tell ye the daughter of Sion*] These words are from Isaiah.

Behold, thy King cometh] In this gospel narrative the early church perceived, what few see now, a shadow of Messiah's future kingdom. Hence it has been read for many centuries on the first Sunday of Advent.

upon an ass, and a colt, etc.] The record of St. Matthew shews that this is not, as might have been supposed, a mere poetic parallelism, but that there were in fact two animals. See verse 2. The mystical significance of this fact is pointed out by Justin Martyr (Dial. cum Tryph.), and by Faber Stapulensis (Comm. in Matt.).

John] mentions the colt only.

Comp. Jo. 19:14, Ἴδε ὁ Βασιλεὺς ὑμῶν.

(604) Zech. *the pit*, etc.] The grave. The two texts connect the resurrection of our Lord with that of His people, who are already in a sense *risen with Christ*, Col. 3:1. The same truth is emphatically stated in Isa. 26:19, where the Italics should be omitted: *Thy dead shall live; My dead body shall they arise.*

(605) Matt. *by Jeremy the prophet*] Some think that the name *Jeremy* is an interpolation, and that the passage

originally stood, *by the prophet* (as Matt. 1:22. 2:5, 15. 13:35. 21:4). So MSS. 33 and 157 of Griesbach's notation, some MSS. mentioned by Augustine, some Latin MSS., and the Syriac and Persian. Others suppose the name was originally *Zacharias*. So MS. 22, and one or two other copies. Another view is that the book of Zechariah being in that division of the sacred canon which had Jeremiah at its commencement, was included under that title. So Lightfoot. Perhaps after all, the words, though written by Zechariah, were *spoken by Jeremy*. The Jews say that "the spirit of Jeremiah rested on Zechariah:" if so, the latter may have written things spoken by the former. The singular theory of Dr. Hofman, who maintains that Matthew refers chiefly to Jer. 19:11—13, subordinately to the text in Zechariah, may be seen in the Jo. of Sac. Lit. N.S. v. 145, etc. Few, probably, will be disposed to receive it.

If we adopt the conjecture that in Matthew's citation we should, for ἔδωκαν read ἔδωκα (as in MSS. 24. 31. Gb., and the Syriac versions), the difficulty attending this citation is considerably lessened. Καὶ ἔλαβον τὰ τρίακοντα ἀργύρια, (τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραὴλ,) καὶ ἔδωκα αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέ μοι Κύριος. The parenthesis seems to be an explanation by the evangelist; the latter clause, κ. σ. μ. Κ., may also be explanatory, or there may possibly be an error in the present Hebrew text. In some MSS. בית יהוה is omitted: the clause, κ. σ. μ. Κ., is in the Arabic. The reader may compare Jer. 13:5. 18:3.

thirty pieces of silver] The price of a slave, Ex. 21:32. Phil. 2:7.

(607) Zech. *upon Me*] Nearly forty Heb. MSS. read, not אלי *upon Me*, but אליו *upon Him*, and so John. The Sept. is scarcely capable of any sense.

(608) Zech. *smite*] As the verse proceeds in the first person, it is possible that it should be so here—not הך, but אך. So the Arabic.

(613) Mal. *My messenger*] The three evangelists concur in adding, *before Thy face*.

before Me] They also read, *before Thee*. These differences are not found in any ancient version, nor are they easily to be accounted for.

Matt.] Prefix the ||

(614) "Are we then," asks Krummacher, "still to expect a return of Elias? According to the scripture," he replies, "I *must* believe that, at the time of the restoration and conversion of Israel, he will again appear upon the earth." The observations of Lord Bacon, cited in Note 575, are strongly applicable to this prophecy.

(615) See Note 202.

(616) The latter part of this quotation seems to be a Rabbinical statement of the purport of the law.

(617) This appears to be a similar statement.

(619) This, like Jo. 17:12, seems to be a general reference to the prophecies concerning the traitor Judas. See Nos. 281, 295, 324.

(620) It is, I doubt not, a mistake to regard this as a quotation: it is merely a reference to those passages of scripture in which the Spirit is promised under the figure of water. See Isa. 44:3. 55:1. 58:11. Eze. 36:25. Zech. 14:8. Comp. Jo. 3:5. 4:10. It is well known, that on the last day of the Feast of Tabernacles, water from Siloam was poured upon the altar with much ceremony, and the recitation of the words of Isaiah (12:3), *with joy shall ye draw water out of the wells of salvation*. Our Lord hence took occasion to instruct the people. The ceremonies are described by Godwyn (Moses and Aaron, lib. iii. c. 6), Otho (Lex. Rab. Phil. 200), as well as by Lightfoot and many other writers.

(622) It does not appear that any specific text is here alluded to.

(623) A reference, perhaps, to the general tenor of the Old Testament with regard to women.

(624) See sect. ϛ′, page 298.

(625) I do not think that the gospels are here cited under the name ἡ γραφὴ. That expression refers, I believe, only to the precept, *Thou shalt not muzzle the ox that treadeth out the corn*. The declaration that *the labourer* is *worthy of his reward*, is an exposition of the scripture. It was evidently proverbial.

(626) Since the foot-note was written I have seen reason to believe that the passage mentioned in it is that which the apostle cites. He is speaking of mount Sinai, not with reference to an isolated event, but as the type of the legal dispensation. The Jews came to Sinai; we are come to Sion. Sinai *gendereth to bondage; Jerusalem which is above is free* (Gal. 4). *Moses said, I exceedingly fear and quake;* we, indeed, have cause for *reverence*, but not for servile fear.

(627) This is a passage of much difficulty, for although it has the form and appearance of a quotation, there is no antecedent text to which it can be fairly regarded as a reference. If we allow the punctuation of Griesbach and Scholz—*Think ye that the scripture speaks in vain?*—the inquiry what scripture is spoken of, still demands an answer.

The spirit that dwelleth in us] There are many passages which lead to the conclusion that this means the Holy Ghost. That Augustine thought so may probably be inferred from a passage in which he speaks of concupiscence—"concupiscentia carnis, adversus quam bonus concupiscit Spiritus." Contra Julian. Pelag. lib. v. cap. 8. It is difficult to regard the phrase as descriptive of a man's own spirit, which cannot properly be said to dwell in him, since it is his very self.

lusteth to envy] Assuming the preceding clause to be rightly interpreted, this may signify, striveth, in the way of earnest desire, against an envious inclination. Another exposition, somewhat favoured by the preceding context, regards the words as equivalent to an assertion that the indwelling Spirit is a jealous God, admitting of no rival. But it may well be doubted whether both these explanations do not involve a forced construction of the Greek. Some regard the passage as a question,—*Doth the Spirit...lust to envy?*—implying an emphatic negative.

II.—APOCRYPHA.

(i) 2 Esdr.] Arab. and Ethiop. 1 Esdr. Vulg. 4 Esdr. Many parts of this book so very closely resemble passages in the N.T. that the likeness can only be accounted for by supposing—(1.) that the writers of the N.T. cited this book; or, (2.) that the author of it and the writers of the N.T. derived whole passages from some common source, now lost sight of; or, (3.) that this book is, wholly or in part, the forgery of an age posterior to the Christian era. The last hypothesis is undoubtedly the true one. Dr. F. Lee* and Abp. Laurence† consider that the book was written or compiled before our Saviour's time, but interpolated afterwards. All the existing versions are believed to be derived from the Greek, now lost, but the book is judged to have been originally written in Hebrew or Chaldee. Ch. 1 and 2 are absent from the Arabic and Ethiopic, as well as from some of the oldest Latin MSS. Ch. 15 and 16 appear to form a separate treatise. It is to beregretted that Dr. F. Lee, and, in later times, Mr. J. H. Frere, should have conceded to the 2nd book of Esdras an authority which even the Tridentine Council did not venture to assert.

(ii) Similar imagery occurs in Lucian, who speaks of a city in the islands of the blessed, all of gold, and the walls covered with emeralds. This, as well as other passages in his writings, would appear to have been copied from the N.T. He died A.D. 180.

(v) A most remarkable coincidence.

(xii) Dele the first sentence in the foot-note.

(xiii) Comp. 2 Esdr. 2:45.

(xxiii) Jude.] It is not important to determine how Jude became acquainted with Enoch's prophecy: acknowledging him as an inspired apostle, we receive his statement as indubitably true. The corresponding passage in the so-called book of Enoch is printed side by side with the inspired record, not because it

* An Epistolary Discourse concerning the Books of Ezra, genuine and spurious. By Francis Lee, M.D. Lond. 1722.

† Primi Liber Ezræ ... Versio Ethiopica, etc. Oxon. 1820. 8vo.

is supposed that the apostle quoted from that book, or necessarily from any book whatever, but to facilitate comparison. The so-called book of Enoch is considered to have been composed in Hebrew. Its date is disputed, Abp. Laurence assigning it to a period shortly before the rise of Christianity,* others to about the middle of the second century. It was natural that an impostor (and such the author must have been,) should avail himself of so remarkable a passage, whether it came to his knowledge by oral tradition or otherwise. The language of Enoch's prophecy is in striking consonance with other passages. Comp. Isa. 66:15. Dan. 7:10. Rev. 1:7.

* The Book of Enoch the Prophet, etc. Oxford, 1821. 8vo. 3d ed. 1833. See also Horne's Introd. 9th ed. v. 174.

III.—ANCIENT JEWISH WRITINGS, Etc.

All passages of the character indicated, which have been recognised as containing any decided verbal resemblance to texts in the N.T., are collected under this division. Numerous additional examples, of an illustrative kind, will be found in Buxtorf, Lex. Chald. Talm. et Rabb.; Otho, Lex. Rabb. Phil.; Lightfoot's works, with the supplementary labours of Schœtgenius; Meuschen, N.T. ex Talmude et Antiq. Heb. illustratum; and the Commentary of Dr. Gill.

(G) The hypothesis of Drusius and others that the Lord's prayer was collected out of the Jewish euchologies, is opposed by Tholuck in his Expos. of of the Sermon on the Mount. Horne's Introd. 9th ed. iii. 343.

(T) The following remarks are taken, in substance, from Otho (Lex. R. P. 2). אבא and אבי. It is needful to distinguish the sense of these words, of which one pertains to the Hebrew idiom, the other to the Chaldee. אבי, indeed, denotes a natural father, but it also signifies an elder, master, or magistrate: אבא denotes only a natural or adoptive father, and moreover signifies not only *a father*, but *my father*. This distinction appears from the Talmudists, who, whenever mention is made of a natural father, use the word אבא (Gen. 22:7. 27:34. 48:18. Jud. 11:36. Isa. 8:4). When a father by seniority or dignity is spoken of, they use some other word, almost always rendering אבי by רב or מר, i.e. *lord*.

(Bb) The explanation of the Baal Haturim, absurd as it is, fixes the meaning of the phrase in Acts, to which some have assigned another signification, supposing the word *he* to mean Matthias. Moses Ben Maimon declares that "whosoever betrays an Israelite into the hands of the Gentiles, ... hath no part in the world to come."

(Cc) "Leaven, in the inspired writings, is *always* taken as the type of naughtiness and sin." Cyril, Hom. Pasch. 19 (cited Jo. Sac. Lit. N.S. ii. 479).

(Ee) The tradition which ascribes the names of Jannes and Jambres to the magicians of Egypt is strongly attested, independently of the statement of St. Paul. The names, Jannes and Jammr, are found (as the Rev. D. I. Heath affirms*) in the Egyptian Papyri, published in 1844 by the trustees of the British Museum. The names are mentioned by Pliny (Nat. Hist. xxx. 7), and, as Eusebius informs us, by the Pythagorean philosopher, Numenius. R. Tanchum calls the magicians, Jonas and Jombras; Ephraem Syrus speaks of them as Iannis and Iambaris; and Abulfaragius, as Janees and Jimbrees. The rabbinical and other authorities will be found in Buxtorf, Lex. C.T. et R. 945; Otho, Lex. R. P. 77; Wetstein, N.T.; and the commentaries of Drs. Gill and A. Clarke.

(Gg) In Jalkut Rubeni (which has sometimes been referred to in connection with this passage), Satan accuses Moses before God. Surenhusius, p. 699.

* Athenæum, 11th Feb. 1854. The names occur separately, the former five times. The documents have been translated by Mr. Heath, and published under the title of The Exodus Papyri.

IV.—GREEK POETS, Etc.

(α′) The Rev. W. G. Humphry, B.D., in his Commentary on the Acts of the Apostles (14:17), has the following remarks. "Both the language and the rhythm of this passage lead to the conjecture (which does not appear to have been proposed before) that it is a fragment from some lyric poem. Possibly the quotation is not exact, but even without alteration it may be broken into four lyric measures, thus:—

Οὐρανό|θεν ἡ|μῖν ὑ|ετοὺς
δίδους καὶ καιροὺς | καρποφόρους,
ἐμπι|πλῶν τρο|φῆς καὶ |
εὐφροσύνης | τὰς κα|ρδίας.

1. Iambic; 2. Dochmaic and Choriamb.; 3. Trochaic; 4. Choriamb. and Iambic."

(β′) I have not succeeded in tracing this "vetus iambicum" beyond Hammond's Annotations. It is named by Dr. Hales. Chron. ii. 1234.

(γ′) Aratus, who flourished about the year B.C. 270, was a native of Cilicia; most authorities say of the city of Soli, afterwards called Pompeiopolis; but one writer says of Tarsus. The astronomical poem, entitled *Φαινομένα*, is believed to be, in a great measure, a versification or close imitation of a prose work bearing the same appellation, written by Eudoxus, about a century before, but now lost. The poem opens thus:—*

Ἐκ Διὸς ἀρχώμεσθα, τὸν οὐδέποτ' ἄνδρες ἐῶμεν
ἄῤῥητον! μεσταὶ δὲ Διὸς πᾶσαι μὲν ἀγυιαί,
πᾶσαι δ' ἀνθρώπων ἀγοραί· μεστὴ δὲ θάλασσα,
καὶ λιμένες· πάντη δὲ Διὸς κεχρήμεσθα πάντες·
τοῦ γὰρ καὶ γένος †ἐσμέν· ὁ δ' ἤπιος ἀνθρώποισι
δεξιὰ σημαίνει.

That the poems of Aratus gained great popularity, both among the Greeks and the Romans,‡ is proved by the number of commentaries and Latin versions still existing.§

* Aratus et Dionysius, cur. F. C. Matthiæ. Franc. ad M. 1817. 8vo.

† The poetical form, *εἰμὲν*, is found in Cod. Mosq. Vindob.

‡ See Ovid. Amorum, lib. i. eleg. xv. 16.

Cum sole et luna semper Aratus erit.

§ Smith's Dictionary, art. Aratus.

Cleanthes was born at Assos in Troas, about 300 years B.C.

(δ′) "Versus est senarius iambicus, ex Menandri comœdiâ sumtus, et in usum diviniorem à Paulo translatus... Videtur autem Menander hunc versum, ut alios plures, transsumsisse ab Euripide, unde...Socrates Hist. Eccl. lib. iii. cap. 16, tria excitat ex N.T. loca, quibus monstrare nititur, legisse Paulum Gentilium poëtas, s. carmina Epimenidis, Arati, et Euripidis. Hunc ille senarium Euripideum esse censuit." Valckenaer. Clement of Alex. speaks of the quotation, but does not name the author (Strom. lib. i. ed. Par. 1641. p. 299).

Euripides was born about 480 B.C., and died about 415. Menander of Athens was born about 342, and died about 291. Expressions of a very similar kind to that here cited occur in Æschylus, Diodorus Siculus, and Theognis. See Dr. A. Clarke.

(ε′) This remarkable coincidence, perhaps quotation, was first pointed out by Mr. T. H. Gill.* After alluding to the well known quotations from Aratus, Menander, and the Cretan poet, he proceeds as follows.—"I do not positively assert that I have discovered a fourth quotation; I would merely inquire whether the appearance in a Pauline epistle of a sentence which occurs in a treatise of Aristotle, is to be regarded as a quotation, or as an accidental and most singular identity of expression... The very same words which the philosopher uses to express the exceptional character of certain over-powerful citizens, the apostle borrows, or, at least, employs, to signify the transcendant nature of divine graces. According to Aristotle [c. 384–323 B.C.], mighty individuals are above legal restraint, against such the general laws of a state do not avail: according to Paul, the fruits of the Spirit are too glorious and divine for legal restraint; they dwell in a region far above the regulation of the moral law. While there is no possibility of demonstrating that this identity of expression is a quotation, there is nothing to forbid the idea of this sentence being a loan from

* Notes and Queries, v. 175.

the philosopher to the apostle. Paul was as likely to be at home in the great philosophers, as in the second and third-rate poets of Greece. The circumstance of Aratus being of his own birth-place, Tarsus,* might specially commend the Phænomena to his perusal; but the great luminary of Grecian science was much more likely to fall within his perusal than an obscure versifier of Crete;† and if he thought it not unseemly to quote from a comic writer,‡ he surely would not disdain to borrow a sentence from the mighty master of Stagira. The very different employment which he and Aristotle find for the same words, makes nothing against the probability of quotation. The sentence is remarkable, not in form, but in meaning. There is nothing in the mere expression peculiarly to commend it to the memory, or give it proverbial currency. I cannot say that it is a quotation; I cannot say that it is not."

(ϛ′) The early commentators appear to have regarded this passage as a quotation from some lost or unrecorded prophecy. Others have supposed it to refer to Isa. 60:1, 19, 20, or 26:19, which, however, very slightly resemble it. Heumann, Storr, Michaelis, and Jennings, regard it as a portion of a Christian hymn, but this is mere conjecture. The most probable view is, that by the words, *He saith*, the apostle meant, "He now saith by me."

(ζ′) The passage in Euripides (c. 480—415, B.C.) is spoken on the occasion of a woman dying for her husband when both his parents had refused to do so. The same expression is found in the Bacchæ, 1163 (al. 1152).

Καλὸς ἀγὼν, ἐν αἵματι στράζουσαν
χέρα περιβαλεῖν τέκνου.

There is, however, but little reason to suppose that Paul referred specifically to these or any other passages. He describes the *fight* of the soldier of the cross as *good* in distinction from the warfare of the world. If there be any reference to an antecedent passage, it may be to Num. 8:24, where (in the Hebrew) the Levites are said *to war the warfare of the tabernacle.* See the marg.

(η′) There is here, it must be owned, a striking similarity of sentiment, but, as Dr. A. Clarke observes, the apostle extends the thought infinitely higher, by language incomparably more exalted. Æschylus was born about 460 B.C., and died about 391. Many classical examples of the phrase, *king of kings*, are adduced by Wetstein. For scriptural instances, see No. 161, p. 75. Compare Philo, De Decal. p. 749. ὁ ἀγέννητος καὶ ἄφθαρτος, καὶ αἴδιος ... καὶ Βασιλεὺς βασιλευόντων, καὶ Θεὸς θεῶν. Grinfield, N. T. Hellen. i. 1145.

(θ′) Grand as the passage is, how mean does it appear when contrasted with the glowing eloquence of the inspired apostle!

Sophocles was born about 406 B.C. and died about 315.

(ι′) Clement of Alexandria declares that Epimenides is the poet here referred to, and Jerome found the passage in a poem, now lost, concerning oracles. Theodoret affirms that Callimachus (c. 230 B.C.) is the writer whom the apostle cites; but this is a mistake, for he was not a Cretan, but a Cyrenian; nor has he the verse, but only a part of it—Κρῆτες ἀεὶ ψεῦσται. See a note in Dodd's translation of the Hymns of Callimachus, 1755, p. 3. Epimenides is reckoned by some amongst the seven wise men of Greece. Clem. Alex. Strom. lib. i. ed. Par. 1641, p. 299.

Titus. *a prophet*] It is hardly needful to remark that the poets of the Greeks and Romans were regarded as inspired. That this was very especially the case with Epimenides, is evident from the many testimonies given by Whitby. Cicero (De Divinat. lib. i.) speaks of him as "futura præsciens et vaticinans per furorem." The truth of this poet's testimony, appears from the notorious fact that Κρητίζειν was but another expression for "to lie."

* See Note γ′.

† Epimenides; but he was certainly no *obscure* versifier. See Note ι′.

‡ Menander. See Note δ′.

Some other passages from classic sources, which have been supposed, (for the most part, without the shadow of a probability,) to be alluded to in the N.T., may be disposed of in a note; in which I also mention a few remarkable coincidences of expression. To regard the passages here collected as *quoted* by the inspired writers, would generally involve absurdity—in some cases it would argue wickedness of heart. There are one or two instances in which the theory of quotation or reference is, perhaps, not absolutely inadmissible.

Matt. 5:43, Ἀγαπήσεις τὸν πλησίον σου, κ.τ.λ. See Note 129. Hesiod.

—— 13:13, & al. See Note 377. Sophocles.

—— 19:24. Celsus foolishly asserted our Lord's words to be borrowed from Plato (De Legibus, lib. v.); so we are told by Origen, Contra Celsum, lib. vi. (ed. Spencer, Cantab. 1677, p. 286).

Jo. 3:3, ἐὰν μή τις γεννηθῇ ἄνωθεν.

Comp. Plautus, Captivi.

Di immortales, iterum gnatus videor, si vera autumas.

Acts 17:24, 25, Ὁ Θεὸς...οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ, κ.τ.λ.

Comp. a fragment of Euripides:—

Ποῖος δ' ἂν οἶκος τεκτόνων πλασθεὶς ὕπο
Δέμας τὸ θεῖον περιβάλοι τοίχων πτυχαῖς;

Likewise Heraclitus:—

Ὦ ἀμαθεῖς ἀνθρώποι, διδάξατε ἡμᾶς τί ἐστὶν
ὁ Θεὸς ἐν τυῖς ναοῖς ἀποκεκλεισμένος;
...ἀπαίδευτοι, οὐκ ἴστε ὅτι οὐκ ἐστὶ Θεὸς
χειρότμητος;

These passages are cited by Dr. Hales, Chron. ii. 393, 394. St. Paul's address to the Athenians contains a greater number of probable references to Greek poets than any other part of the N.T. Addressing a Gentile audience, he appeals, not to the Scriptures, but to prophets of their own. At ver. 29, he employs the term, τὸ θεῖον, found in the above passage from Euripides, but not elsewhere in the N.T.

1 Cor. 15. A late writer* calls attention to the similarity existing between a portion of this sublime chapter and the Phædo of Plato. Socrates is there represented as arguing from the analogy of animal and vegetable life, and as arriving at the conclusion, ἐκ τῶν τεθνεώτων, τὰ ζωντά τε καὶ οἱ ζῶντες γιγνόνται, from which he proceeds to demonstrate the probability that the soul will not only survive the body, but reach a higher and purer condition after its dissolution. Although the apostle's argument is not in support of the soul's immortality, but of the resurrection of the body, there is a striking resemblance between some parts of his reasoning, and that of Plato. Compare especially 1 Cor. 15:36, *that which thou sowest is not quickened except it die.*

2 Cor. 5:1, ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους.

Plato has the phrase, γηΐκον σκῆνος Compare Job 4:19, οἰκίας πηλίνας. See sect. xiv. p. 281.

Phil. 2:7, μορφὴν δούλου λαβών. And see Acts 14:11. Comp. Plautus, Amphit. prol. 124, where Mercury says,—

Ego servi sumpsi Sosiæ mihi imaginem.

—— 3:19, ὧν ὁ θεὸς ἡ κοιλία. Comp. Euripides, Cyclops, 333—335, etc.

. . . . . βοτὰ,
ἃ γὼ οὔτινι θύω πλὴν ἐμοὶ, θεοῖσι δ' οὔ,
καὶ τῇ μεγίστῃ γαστρὶ τῇδε δαιμόνων.

Rev. 7:17, πᾶν δάκρυον, κ.τ.λ. See Note 404. Pindar.

——17:9, ἑπτὰ ὄρη.

The following references are sufficient to shew that Rome was well known as the city upon seven hills. Virgil, who died B.C. 19, says (Georg. ii. 535),

Septemque una sibi muro circumdedit arces.

Similar expressions are used by Propertius (who died about 19 B.C.), Horace (B.C. 8.), Ovid (A.D. 17), Plutarch (A.D. 140).

* Mr. J. G. Fitch, in Notes and Queries, v. 278.

INDEX.

Matthew	Page
1: 2	19
3—6	95
21—23	171
2: 2	69
4	96
5, 6	260
15	253
17, 18	218
20	93
23	94, 273
3: 2	236, 285
3	187
4	104
4: 2	52
3	237
4	74
6	142
7	74
10	73
12—16	173
17	236
5: 3	236
4	209
5	129
12	11
18	65
21	47, 274
22	91, 285
27	47
31	82
33	274
34	213, 285
35	132, 213, 285, 286
36	286
38	50
43	62, 274
44	8
48	286
6: 6	181
7	282
9	107, 286
10	107
13	65, 107, 125, 283
14, 19	282, etc.
34	287
7; 2	287
5, 12	288
23	114
8: 4	59
17	201
20	115
28	289
29	101
9:13	252
14	2
27	156
36	70
10:15	186
25	104

Matthew	Page
10:35, 36	261
11: 3	155
5	208
10	272
15	226
29	215
12: 4	99
7	252
17—21	191
24	104
25	289
40	260
13: 9	227
13—15	169
32	229, 238
35	137
43	227, 249
15: 4	46, 49
5	46, 289
6	46
7—9	183
22	114
16:16	96
17	290
21	251
27	133, 271
28	242, 290
17:11	273
17	87
23	251
18:16	80
22	6
19: 4	2
5, 6	4
7	82
18	47, 48, 49
19	46, 62
24	290
26	15
20:19	251
30, 31	156
21: 4, 5	268
9	155
13	205, 215
16	115
33	165, 167
42	154
44	172
22:16	61
24	22
31, 32	30
37, 38	72
39	62
43—45	148
23: 7, 16	291
22	213
34	276
35	63, 264
36, 37	276

Matthew	Page
23:38	136, 217, 276
39	155
24: 7	178
15	245
21	248
28	111
29	177, 185
30	242, 270
31	85, 265
25:31	271
41	114
46	249
26:15	269
24	274
28	51
31	270
64	148, 242
27:3, 5—7, 9, 10	269
25	63
34	135
35	124
39	123
43	123, 278
44, 45	278
46	123, 278
47	278
48	135, 278
49—54	278
28: 3	241, 246
10	124

Mark	Page
1: 1	237
2	187, 272
3	187
6	104
13	52
15	236
44	59
2:26	99
3:22	104
24, 25	289, 291
4: 9	227
12	169
23	227
24	287
29	257
30	190
32	229
5: 7	101
6:22, 23	109
34	70
7: 6, 7	183
10	46, 50
11	290
16	227
8:18	214
38	271
9: 3	241

MARK — Page

9:12 . . . 273
19 . . . 87
31 . . . 251
43—48 . . 214
49, 50 . . . 56
10: 4 . . . 82
6 . . . 2
7, 8 . . . 5
19 . 46, 47, 48, 49
25 . . . 290
27 . . . 15
30 . . . 13
34 . . . 251
47, 48 . . . 130
11: 9, 10 . . . 155
17 . . 205, 215
25 . . . 282
12: 1 . . 165, 167
10, 11 . . . 154
14 . . . 61
19 . . . 22
26 . . . 30
29, 30 . . . 72
31 . . 62, 72
32, 33 . . . 72
36, 37 . . . 149
13: 8 . . . 178
12 . . . 261
14 . . . 245
19 . . . 248
24 . . . 177
25 . . . 185
26 . . . 242
27 . . 85, 265
14:21 . . . 274
24 . . . 51
27 . . . 270
36 . . 15, 291
61 . . . 96
62 . . 149, 243
15:23 . . . 135
24 . . . 124
28 . . . 202
29, 34 . . . 123
36 . . . 135
39 . . . 279
16:19 . . 105, 149

LUKE

1:15 . . 66, 196
16, 17 . . . 273
25 . . . 21
28 . . . 93
30 . . . 13
31 . . 13, 171
32, 33 . . . 174
35 . . . 237
37 . . . 15
42 . . . 93
46 . . . 96
47 . . 96, 263
48 . . . 95
49 . . . 152
53 . . . 148
54 . . 146, 192
55 . . . 10
68 . . 26, 99, 152
69, 71 . . 121
72, 73 . . 261
74 . . . 121

LUKE — Page

1:76 . . 187, 272
78 . . . 218
79 . . 174, 206
2: 9 . . . 56
11 . . . 174
22 . . . 58
23 . . 11, 37
24 . . . 58
26 . . 96, 141
30 . . . 146
32 . . . 196
52 . . . 97
3: 1, 2 . . . 265
4 . . 165, 187
5, 6 . . . 187
4: 2 . . . 52
4 . . . 74
8 . . . 73
10, 11 . . . 142
12 . . . 74
17 . . 165, 208
18, 19 . . . 208
23 . . . 292
26 . . . 102
5:14 . . . 59
6: 4 . . . 99
20 . . . 236
23 . . . 11
28 . . . 9
31 . . 288, 292
35 . . 11, 140
36 . . . 286
38 . . . 288
42 . . . 388
7:16 . . . 26
19 . . . 155
22 . . . 209
27 . . . 272
50 . . . 95
8: 8 . . . 227
10 . . . 169
27 . . . 292
28 . . . 101
29 . . . 292
48 . . . 95
9:22 . . . 251
27 . . . 292
41 . . . 87
54 . . . 105
10:16 . . . 184
27 . . 62, 73
28 . . . 61
11: 2 . . 107, 286
15 . . . 104
17 . . . 289
20 . . . 34
27 . . . 292
49, 50 . . . 276
12:19 . . . 282
53 . . . 261
13:14 . . . 45
19 . . 230, 238
27 . . . 114
34 . . . 277
35 136, 155, 217, 277
14:10 . . . 163
35 . . . 227
16:22 . . . 292
24 . . . 130
17:18 . . 130, 156

LUKE — Page

17:14 . . . 59
29 . . . 15
31, 32 . . . 16
37 . . . 111
18:13 . . . 125
20 . 46, 47, 48, 49
25 . . . 291
27 . . . 15
33 . . . 252
38, 39 . . . 130
19:38 . . . 155
40 . . . 263
46 . . 205, 215
20: 9 . . 165, 167
17 . . . 154
18 . . . 172
21 . . . 62
28 . . . 22
37 . . . 30
42 . . 111, 149
43, 44 . . . 149
46 . . . 205
21:10 . . . 178
18 . . . 98
22 . . . 253
24 . . 270, 283
26 . . . 185
27 . . . 243
28 . . . 239
35 . . . 189
22:20 . . . 51
22 . . . 274
37 . . . 202
69 . . . 149
23:30 . . . 253
34 . . . 124
35 . . . 123
36 . . . 135
46 . . . 126
47 . . . 279
56 . . . 45
24: 5 . . . 173
7 . . . 252
36 . . . 93
44 . . . 111
46 . . . 252
50 . . . 57

JOHN

1: 1 . 1, 127, 280, 293
2 . . . 280
3 . . 127, 280
9 . . . 293
14 . . 64, 282
20 . . . 96
21 . . . 79
23 . . . 188
25 . . . 79
29 . . . 203
34 . . . 237
41 . . . 96
47 . . . 126
51 . . 20, 65
2: 4 . . . 101
17 . . . 134
3: 3, 5 . . . 236
13 . . 32, 164
36 . . . 138
4: 5 . . . 91
25 . . . 97

JOHN

	Page
4:26	32
37	111, 293
6:14	79
20	32
31	38, 281
32, 33, 41	38
45	204
50, 51, 58	38
7:24	175
26	97
38	274
40	79
42	260
8: 5	81
17	80
24, 28	193
29	38
51	141
52	293
58	32
10:16	230
22	283
34, 35	139
38	193
11:48	247
12:13	155
14, 15	268
34	140, 274
38	200
39—41	169
13:18	130
19	193
14:15, 21	44
15:10	44
25	128
16:22	213
17:17	100
19:24	124
28—30	135
36	36
37	270
20: 9	275
17	124
19	93
28	128
31	97

ACTS

	Page
1: 3	236
16	136
20	111, 136, 148
25	293
2:16—21	256
25—28	120
30	157
31	120
34, 35	149
36	97
39	205, 257
40	87, 138
3:13	30
22, 23	79
25	9
4:11	154
24	45
25—27	112
5:28	63
30	81
7: 3	8

ACTS

	Page
7: 5	14, 71
6	13
7	13, 31
8	16, 19
9	23, 24
10, 12, 13	23
14	24
16	92
17, 18	26
19, 20	27
21, 23, 24, 27, 28	28
29, 30	29
31, 32	30
33	29
34	31
35	28, 29
36	68
37	79
39	67
40	54
42, 43	258
44	52
46	157
47	106
48—50	213
55, 56	149
8:21	138
28	165
32, 33	202
37	237
9:22	97
10:14	227
34	76
38	209
39	81
13:11	92
17	34
18	76
22	98, 146
33	113
34	121, 204
35—37	121
40, 41	262
47	196
14:15	45
17	297
15:10	39
15—17	259
17:24	45
25	192
28, 29	297
31	116
18: 6	63
9, 10	192
21:26	66
23: 5	50
24: 5	78
26:18	192
27:34	98
28:25—27	170
28	146

ROMANS

	Page
1: 1	259
4	237
17	263
21—23	281
25	141
2: 5	110

ROMANS

	Page
2: 6	133
11	76, 280
21, 22	48
24	199
3: 4	132, 153
10	119
20	159
4: 3, 5	12
6—8	126
9—11	12
17	14
18	11
22—24	12
25	203
5:14	252
7: 7	49
8:15	291
33	198
34	149, 198
36	131
9: 5	32, 141
7	17
9	14
12	19
13	272
15, 16	55
18	33, 55
20	185
21	281
25	250, 251
26	250
27, 28	175
29	165
32, 33	172, 182
10: 5	61
6	74, 85
7, 8	85
11	182
13	256
15	199
16	201
18	122
19	88
20, 21	211
11: 1	98
2	98, 102
3	102
4	103
8	83, 182
9, 10	136
17, 19, 24	216
25	160
26	206
27	181, 206
34	189, 280
35	189
12:14	9
16, 17	160
19	89
20	163
13: 1, 4	279
9	47, 48, 49, 62
14:11	67, 194
17	236
15: 3	135
9	122
10	90
11	153
12	176
21	200

1 Corinthians

	Page
1:19	184
20	185, 194
31	215
2: 8	125
9	210
16	189
3: 8	133
19	109
20	143
4:13	223
5: 2	228
6	294
7	35
11	146
13	81
6: 2	279
16	5
9: 7	80
9	83
10: 5	67
7	54
9, 10	278
20	88
21	211, 272
22	88
26, 28	125
11: 7	2
25	51
13:12	21
14:16	65
21	181
25	267
34	275
15: 4	252
8	109
25	115, 150
27, 28	115
32	179
33	298
45	3
50	294
53	281
54	180
55, 56	254
16:22	294

2 Corinthians

	Page
1:20	65
3: 3	53, 160
13	55
18	56
4: 4	2
13	152
5: 1	281
17	193
6: 2	197
9	153
10	162
11	156
15	78
16	64
17	200
18	100
7: 5	88
8:15	39
21	160
9: 7	162
9	152
10	134, 204
10:17	216
11: 3	5
11:24	82
31	32, 141
13: 1	80

Galatians

	Page
1:15	196
16	294
2: 6	76
16	159
3: 6	12
8	9
10	83
11	263
12	61
13	81
16	10
17	35
19	10
4: 6	291
14	101
27	203
30	17
5: 9	294
14	62
23	298
6:16	157

Ephesians

	Page
1:20	150
22	115
2:13, 14, 17	205
20	154
4: 8	134
9, 10	164
24	2
25	267
26	82, 114
5: 2	8
6	138
14	275, 298
16	24, 235
18	163
30	4
31	5
6: 2, 3	47
9	76
12	294
14, 17	206

Philippians

	Page
1:19	110
2:10	43, 194
11	194
15	87
16	212
4: 3	137
5	159
18	8

Colossians

	Page
2:16	166
22	183
3: 1	150
6	138
10	2
25	77
4: 5	235
6	56

1 Thessalonians

	Page
2: 4	216
5	21
3:13	271
4: 5	139
8	184, 230
5: 2	176
8	206

2 Thessalonians

	Page
1: 7, 8	213
9	166
10	166, 271
2: 4	248
8	176, 244

1 Timothy

	Page
5:18	83, 275
19	80
6:12	298
13	108
15	76, 299
16	299

2 Timothy

	Page
2:19	68
24	260
3: 1	25
8	294
4: 7	298
14	133

Titus

	Page
1:12	299
2:14	40
3: 5	246

Hebrews

	Page
1: 2	25
3	150, 280
5	100, 113
6	90
7	147
8, 9	131
10—12	147
13	150
2: 5	113, 115
6—8	115
9	115, 295
11, 12	124
13	173
3: 1, 2, 5, 6	66
7—13, 15	144
17	68, 144
18	144
4: 1, 3	144
4	3, 144
5, 7, 10, 11	144
5: 5	113
6, 10	150
6: 8	5
13, 14	18
20	151
7: 1, 2	11
3	237
4, 10	11
11, 15, 17, 21, 24, 28	151
8: 1	150
2	69
5	52
8—13	220

HEBREWS Page
9: 2, 3 . . . 53
4 . . . 39, 68
7 . . . 53
12 . . . 60
13 . . . 60, 69
19, 20 . . . 51
28 . . . 203
10: 4 . . . 60
5—10 . . 129
12, 13 . . . 150
15—17 . . 220
22 . . . 59
27 . . . 180
28 . . . 78
29 . . . 51
30 . . . 89
37 . . 181, 262
38, 39 . . . 263
11: 4 . . . 6
5 . 6, 141, 279
6 . . . 6
8 . . . 17
12 . . . 18
13 . . . 19
18 . . . 17
21 . . . 25
23 . . . 27
24 . . . 28
33 . . . 239
35 . . . 284
12: 2 . . . 150
5, 6 . . . 161
12 . . . 186
13 . . . 161
14 . . . 128
15 . . . 84
16 . . . 20
18 . . . 41, 71
19 . . . 42, 71
20 . . . 41
21 . . . 275
22 . . . 132
26—28 . . 264
29 . . . 71
13: 5 . . . 86
6 . . . 153
8 . . . 147
11—13 . . 60
15 . . 57, 205
20 . . . 268

JAMES
1: 10, 11 . . . 188
12 . . . 111
17 . . . 299
26 . . . 129
2: 1 . . 62, 125
8 . . . 63
11 . . . 47, 48
21 . . . 17
23 . 12, 108, 278
3: 5 . . . 117
6 . . . 91
9 . . . 2
4: 5 . . . 275
6 . . . 161
5: 2 . . . 110
3 . . . 25
4 . . . 167
7 . . . 77

JAMES Page
5: 12 . . 285, 295
20 . . . 161

1 PETER
1: 2 . . . 238
16 . . . 58
17 . . . 77
18 . . . 199
19 . . . 66
23 . . . 156
24 . . 188, 282
25 . . . 188
2: 3 . . . 127
4 . . 154, 182
5 . . 40, 182
6 . . . 182
7 . . . 154
8 . . . 172
9 . . 40, 193
10 . . . 251
11 . . . 19
12 . . . 174
17 . . . 163
22 . . . 202
24 . 81, 201, 203
25 . . . 201
3: 6 . . . 15
10—12 . . 128
14, 15 . . . 171
22 . . . 150
4: 8 . . . 162
17 . . . 228
18 . . . 162
5: 5 . . . 161
7 . . . 133
8 . . . 109
14 . . . 93

2 PETER
1: 2 . . . 238
2: 6 . . . 16
15 . . . 69
22 . . 164, 295
3: 3 . . . 25
8 . . . 142
10 . . . 176
13 . . . 212

1 JOHN
1: 1 . . . 295
3: 1 . . . 251
5 . . . 203
8 . . . 237
22 . . . 38
5: 2, 3 . . . 44

3 JOHN
14 . . . 93

JUDE
2 . . . 238
9 . 247, 266, 295
14, 15 . . . 284
16 . . . 62
19 . . . 195

REVELATION
1: 4 . . 32, 295
5 . . 76, 141
6 . . 40, 296

REVELATION Page
1: 7 . . 243, 270
8 . 32, 190, 295
10 . . . 42
11 . . . 190
12 . . . 267
13 . . 243, 246
14 . . 241, 246
15 . . 143, 246
16 . . . 196
17 . . . 190
18 . . . 67
2: 1 . . . 296
5 . . . 177
7 . . . 3, 227
8 . . . 190
10 . . . 235
11 . . . 296
12 . . . 196
16 . . . 177
17 . . . 209
18 . . 238, 247
23 . 126, 133, 217
26, 27 . . . 113
3: 5 . . 55, 137
7, 8 . . . 179
11 . . 177, 266
12 . 132, 209, 235
14 . . 141, 211
17 . . . 254
19 . . . 161
20 . . . 164
4: 1 . . . 42
2 . 103, 168, 225
3 . . . 225
5 . . . 42
6 . . 168, 224
7 . . . 224
8 32, 168, 224, 258, 296
11 . . . 107
5: 1 . . . 226
3 . . . 43
6 . . . 266
8 . . . 158
9 . . 159, 237
10 . . 41, 296
11 . . . 242
12 . . . 107
13 . . 43, 45, 107
6: 2, 4, 5 . . . 265
8 . . 228, 265
10 . . . 170
12 . . . 256
13 . . . 186
14 . . . 185
15 . . . 166
16 . . . 253
17 . . 110, 255
7: 3 . . . 228
9 . . . 237
10 . . . 103
12 . . . 107
14 . . . 248
15 . . . 64
16 . . . 197
17 . . 180, 197
8: 3, 4 . . . 158
5 . . . 42
7 . . . 35
9: 4 . . . 228
7—9 . . . 254

Revelation	Page
9:20	239
10: 4	245
5	250
6	45, 250
7	257
8—10	226
11	237
11: 1	232
3	80
4	267
7	240
9	237
11	230
13	231
14	178
15	117, 236
17	33
18	105
19	35, 42
12: 4	244
5	113
7	247
8	235
9	106
10	236
14	244
13: 1, 2, 5	240
7	237, 240
8	137, 249
9	227
14: 1	112, 228
2	143
3	159
5	202
6	237
7	46
8	178, 221, 238
10	198
11	186
14	243
15, 18	257

Revelation	Page
14:19	210
20	210, 257
15: 1	65
3	37, 86, 151, 216, 282
4	86, 140, 216
8	168
16: 1	264
2	34
5	33, 156
7	87, 156, 283
14	112
16	92
18	42, 248
19	198, 238
21	35
17: 1	222
2	221
3	241
4	221
5	238
8	137, 249
12	241
14	76
15	237
18: 1	233
2	178, 238
3	221
4	222
5	221
6	158
7, 8	195
19	91
20	89, 90
21	222
22	218, 229
23	179, 195, 218
19: 1	147
2	87, 90, 105, 283
3	186
4	104
6	143, 258

Revelation	Page
19: 9	100
11	117
12	247
13	127, 210, 293
15	114, 196, 210
16	76
17, 18	232
20: 2	105
4	241, 243
6	41
8	231
9	57
11	145, 235
12	133, 137, 242
13	133
15	137, 249
21: 1	212
3	64, 139
4	180
5	100, 104, 193
6	190
7	100
10	233
12, 13	234
15, 16	233
18	278
23	208
24—26	207
27	137, 249
22: 1, 2	3, 234
3	271
5	208
6	100
7	178, 266
10	245
12	133, 178, 189, 266
13	190
14	3
18	84
19	3, 137
20	178

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