

T H E

P R O P H E C I E S,

A N D O T H E R T E X T S,

C I T E D I N T H E

N E W T E S T A M E N T,

C O M P A R E D W I T H T H E

H E B R E W O R I G I N A L,

A N D W I T H T H E

S E P T U A G I N T V E R S I O N.

T O W H I C H A R E A D D E D

N O T E S

B Y T H O M A S R A N D O L P H, D. D.

P R E S I D E N T O F C. C. C. O X F O R D,

A N D L A D Y M A R G A R E T ' S P R O F E S S O R O F D I V I N I T Y.

O X F O R D:P R I N T E D F O R J. A N D J. F L E T C H E R; A N D S O L D B Y J. F. A N D
C. R I V I N G T O N, S T. P A U L ' S C H U R C H - Y A R D, L O N D O N.

THE

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AND OTHER TEXTS

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NOTES

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INTRODUCTION.

THERE were some Years ago great Objections made to the Citations in the *New Testament* from the Prophecies of the *Old*: These were said often not to agree with each other. One thing said in order to account for this Disagreement was, that the Writers of the *New Testament* took their Citations from the *Septuagint* Translation: But I found that, though this might be sometimes the Case, yet it was not generally true: I found them in some instances to differ from both. In order to obtain fuller Satisfaction on this Head, I drew out the following Tables, where the Citations in the *New Testament* are placed in the middle, between the original *Hebrew* on the one side, and the *Septuagint* Translation on the other. I had some thoughts of publishing it; but as Dr. *Kennicot* was then engaged in the Collocation of the *Hebrew* MSS. I thought it better to stay till that was finished. That valuable Work being now compleated, and I having received great Light therefrom, now publish it, as it was then drawn out, only adding some short Notes on such passages as seemed to require any Explanation; hoping that others as well as myself, may receive some Satisfaction from it. I made use of the *Vatican* Edition of the *Septuagint*: Where there are
any

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any material Variations in the *Alexandrine*, they shall be taken notice of in the Notes. In these Notes I have found myself obliged to enter on some Points, about which learned and able Men have always differed: I have used my own Judgment, and leave others to judge for themselves: I have no reason to be surpris'd, or angry, if learned and good Men differ from me in such Points: If I have succeeded in solving any Objections, or clearing up any Difficulties to the Satisfaction of any good *Christian*, I shall think my Time and Pains well bestowed.

T A B L E S.

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<p>1 Is. vii. 14. הנה העלמה הרה וילדת בן וקראת שמו עמנואל</p>	<p>Matt. i. 23. Ἴδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει, καὶ τέξεται υἱόν, καὶ καλέσῃσι τὸ ὄνομα αὐτῆς Ἐμμανὴλ. <i>V. Annot.</i></p>	<p>Is. vii. 14. Ἴδοὺ ἡ παρθένος ἐν γαστρὶ λήψεται, καὶ τέξεται υἱόν, καὶ καλέσῃσι τὸ ὄνομα αὐτῆς Ἐμμανὴλ.</p>
<p>2 Micah v. 2. ואתה בית-לחם אפרתה צעיר להיות באלפי יהודה ממך לי יצא להיות מושל בישראל</p>	<p>ii. 6. Καὶ σὺ Βηθλὲεμ, γῆ Ἰούδα, ἐλαχίστη εἶ ἐν τοῖς ἡγε- μόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύ- σεται ἡγούμενος, ὅσιν ποιμανεῖ τὸ λαὸν μὲς τὸν Ἰσραὴλ. <i>V. Annot.</i></p>	<p>Micah v. 2. Καὶ σὺ Βηθλὲεμ οἶκος Ἐφρα- θαί, ὀλιγοσὸς εἶ ὅτι εἶναι ἐν χιλιά- σιν Ἰούδα· ἐκ σοῦ μοι ἐξελεύσε- ται, τῶς εἶναι εἰς ἄρχοντα τοῦ Ἰσ- ραὴλ.</p>
<p>3 Hof. xi. 1. וממצרים קראתי לבני</p>	<p>ii. 15. Ἐξ Ἀιγύπτου ἐκάλεσα τὸν υἱόν μου.</p>	<p>Hof. xi. 1. Ἐξ Ἀιγύπτου μετεκάλεσα τὰ τέκνα αὐτῆς.</p>
<p>4 Jer. xxxi. 15. קול ברמה נשמע נהי בכי תמרורים רחל מבכה על-בניה מאנה להנחם על-בניה כי איננו</p>	<p>ii. 18. Φωνὴ ἐν Ῥαμᾷ ἠκᾶσθη, θρήνος καὶ κλαυθμὸς, καὶ ὀδυρμὸς πολὺς, Ῥαχήλ κλαίῃσα τὰ τέκνα αὐτῆς, καὶ ἐκ ἧθελε παρακληθῆναι, ὅτι ἐκ εἰσὶ. <i>Vid. Annot.</i></p>	<p>Jer. xxxi. 15. Φωνὴ ἐν Ῥαμᾷ ἠκᾶσθη θρήνος, καὶ κλαυθμὸς, καὶ ὀδυρμοῦ· Ῥαχήλ ἀποκλαιομένη ἐκ ἧθελε παύσα- σθαι ὅτι τοῖς υἱοῖς αὐτῆς, ὅτι οὐκ εἰσίν.</p>
<p>5 Is. xl. 3. &c. קול קורא במדבר פנו דרך יהוה ישרו בערבה מסלה לאלהינו: כל-גיא ינשא וכל-הר וגבעה ישפלו והיה העקב למישור והרכסים לבקעה: ונגלה כבוד יהוה וראו כל-בשר יחדו כי פי יהוה דבר</p>	<p>iii. 3. Mar. i. 3. Luk. iii. 4. &c. Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· Ἐτοιμάσατε τὴν ὁδὸν Κυρίου, εὐ- θείας ποιεῖτε τὰς τρίβους αὐτοῦ. Πᾶσα φάραγξ πληρωθήσεται, καὶ πάν ὄρος ἕβανός ταπεινωθήσε- ται ἕως εἰς τὰ σκολιά εἰς εὐθεί- αν, ἕως αἱ τραχεῖαι εἰς ὁδὸς λείας. Καὶ ὄψεται πᾶσα σὰρξ τὸ σω- τήριον ἑαυτοῦ. <i>Vid. Annot.</i></p>	<p>Is. xl. 3. &c. Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· Ἐτοιμάσατε τὴν ὁδὸν Κυρίου, εὐ- θείας ποιεῖτε τὰς τρίβους τοῦ Θεοῦ ἡμῶν. Πᾶσα φάραγξ πληρωθή- σεται, καὶ πάν ὄρος ἕβανός τα- πεινωθήσεται· καὶ ἔσται πάντα τὰ σκολιά εἰς εὐθείαν, καὶ ἡ τρα- χεῖα εἰς πέδιλα.^a Καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον ἑαυτοῦ, ὅτι Κύριος ἐλάλησε.</p>

^a ὁδὸς λείας. Alex;

6 Deut. viii. 3.
לא על-הלחם לבדו
יחיה האדם כי על-כל-
מוצא פי-יהוה

Matt. iv. 4. Luk. iv. 4.
'Ουκ ἐπ' ἄρτω μόνῳ ζήσεται
ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥή-
ματι ἐκπορευομένῳ διὰ στόματος
Θεοῦ.

Deut. viii. 3.
Οὐκ ἐπ' ἄρτω μόνῳ ζήσεται ὁ
ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι
τῷ ἐκπορευομένῳ διὰ στόματος
Θεοῦ.

7 Pſal. xci. 11, 12.
כי מלאכיו יצוה-לך
לשמרך בכל-דרכיך:
על-כפים ישאונך פן-תגוף
באבן רגלך

iv. 6.
'Οτι τοῖς ἀγγέλοις αὐτοῦ ἐντε-
λεύεται περὶ σοῦ, καὶ ἐπὶ χειρῶν
ἀρᾶσί σε, μήποτε προσκόψῃς πρὸς
λίθον τὸν πόδα σου.

Pſal. xci. 11, 12.
'Οτι τοῖς ἀγγέλοις αὐτοῦ ἐντε-
λεύεται περὶ σοῦ, τᾶ διαφυλά-
ξαι σε ἐν πάσαις ταῖς ὁδοῖς σε.
Ἐπὶ χειρῶν ἀρᾶσί σε, μή ποτε
προσκόψῃς πρὸς λίθον τὸν πόδα
σου.

8 Deut. vi. 16.
לא תנסו את-יהוה
אלהיכם

iv. 7.
Οὐκ ἐκπειράσεις Κύριον τὸν
Θεόν σε.

Deut. vi. 16.
Οὐκ ἐκπειράσεις Κύριον τὸν
Θεόν σε.

9 Deut. vi. 13.
את-יהוה אלהיך תירא
ואתו תעבד

iv. 10.
Κύριον τὸν Θεόν σε προσκυνή-
σεις, καὶ αὐτῷ μόνῳ λατρεύσεις.
Vid. Annot.

Deut. vi. 13.
Κύριον τὸν Θεόν σε φοβηθήσῃ,
καὶ αὐτῷ μόνῳ λατρεύσεις.

10 If. ix. 1, 2.
כעת הראשון הקל ארצה
זבלון וארצה נפתלי
והאחרון הכביד דרך הים
עבר הירדן גליל הגוים:
העם ההלכים בחשך ראו
אור גדול ישבי בארץ
צלמות אור נגה עליהם

iv. 15, 16.
Γῆ Ζαβουλὸν, καὶ γῆ Νεφθα-
λαίμ, ὁδὸν θαλάσσης, πέραν τοῦ
Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν.
Ὁ λαὸς ὁ καθήμενος ἐν σκότει
εἶδε φῶς μέγα, καὶ τοῖς καθη-
μένοις ἐν χῶρᾳ καὶ σκιά θανάτου
φῶς ἀνέτειλεν αὐτοῖς. *V. Annot.*

If. ix. 1, 2.
Ταχὺ ποίει χώρα Ζαβουλὸν
ἢ γῆ Νεφθαλαίμ, καὶ οἱ λοιποὶ
οἱ τὴν παραλίαν, καὶ πέραν τοῦ
Ἰορδάνου Γαλιλαία τῶν ἐθνῶν. Ὁ
λαὸς ὁ πορευόμενος ἐν σκότει ἴδε-
τε φῶς μέγα· οἱ κατοικοῦντες ἐν
χῶρᾳ σκιά θανάτου, φῶς λάμπει
ἐφ' ὑμᾶς.

11 If. liii. 4.
אכן חלינו הוא נשא
ומכאבינו סבלם

viii. 17.
Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλα-
βε, καὶ τὰς νόσους ἐβάστασεν.

If. liii. 4.
Οὗτος τὰς ἀμαρτίας ἡμῶν
φέρει, καὶ περὶ ἡμῶν ὀδυνᾷται.

12 Hof. vi. 6.
כי חסד חפצתי ולא-
זבח

ix. 13. xii. 7.
Ἐλεον θέλω, καὶ ἢ θυσίαν.

Hof. vi. 6.
Ἐλεος θέλω ἢ θυσίαν.

13 Mal. iii. 1.
הנני שלח מלאכיו ופנה-
דרך לפני

xi. 10. Mar. i. 2.
Luk. vii. 27.
Ἴδὲ, ἐγὼ ἀποστέλλω τὸν ἄγγε-
λόν μου πρὸ προσώπου σε, ὃς κα-
τασκευάσει τὴν ὁδὸν σε ἔμπρο-
σθέν σου. *Vid. Annot.*

Mal. iii. 1.
Ἴδὲ ἐξαποστέλλω τὸν ἄγγελον
μου, καὶ ἐπιβλέψεται ὁδὸν πρὸ
προσώπου μου.

14 If. xlii. i. &c.

הן עבדי אהמך - בו
בחירי רצתה נפשי נתתי
רוחי עליו משפט לגוים
יוציא : לא יצעק ולא ישא
ולא ישמיע בחוץ קולו :
קנה רצון לא ישבור
ופשתה כהה לא יכבנה
לאמת יוציא משפט :
ולתורתו אים יחלו

Matt. xii. 18. &c.

Ἰδὲ, ὁ παῖς μου, ὃν ἠρέτισα· ὁ ἀγαπητός μου, εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου· θήσω τὸ πνεῦμά μου ἐπ' αὐτὸν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ. Οὐκ ἐρίσῃ, ἔδὲ κραυγᾶσῃ, ἔδὲ ἀκῶσῃ τις ἐν ταῖς πλατείαις τὴν Φωνὴν αὐτοῦ. Κάλυμνον σωτηρευμένον ἔκατεάζει, καὶ λίνον τυφόμενον ἔσβέσῃ· ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν. Καὶ ἐν τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσιν. *Vid. Annot.*

If. xlii. i. &c.

Ἰακώβ ὁ παῖς μου, ἀντιλήψομαι αὐτοῦ· Ἰσραὴλ ὁ ἐκλεκτός μου, προσεδέξατο αὐτὸν ἡ ψυχὴ μου, ἔδωκα τὸ πνεῦμά μου ἐπ' αὐτὸν, κρίσιν τοῖς ἔθνεσιν ἐξοίσει. Οὐ κεκραῖζεται, ἔδὲ ἀνήσῃ, ἔδὲ ἀκωθήσεται ἔξω ἡ Φωνὴ αὐτοῦ. Κάλυμνον τεθλασμένον ἔσυντρίψει, καὶ λίνον καπνίζόμενον ἔσβέσῃ, ἀλλὰ εἰς ἀλήθειαν ἐξοίσει κρίσιν— Καὶ ἐπὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσιν.

xiii. 14. &c. Acts xxviii.

26. Mar. iv. 12. Luk.

viii. 10.

Ἀκοῇ ἀκῶσετε, καὶ ἔμὴ συνῆτε· καὶ βλέποντες βλέψετε, καὶ ἔμὴ ἴδητε. Ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὡσὶ βαρέως ἤκασαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν, μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὡσὶν ἀκῶσωσι, καὶ τῇ καρδίᾳ σωῶσι, καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς. *V. Annot.*

If. vi. 9. &c.

Ἀκοῇ ἀκῶσετε, καὶ ἔμὴ συνῆτε, καὶ βλέποντες βλέψετε, καὶ ἔμὴ ἴδητε. Ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὡσὶν αὐτῶν βαρέως ἤκασαν, καὶ τοὺς ὀφθαλμοὺς ἐκάμμυσαν, μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὡσὶν ἀκῶσωσι, καὶ τῇ καρδίᾳ σωῶσι, καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς.

15 If. vi. 9. &c.

שמעו שמוע ואל-תבינו
וראו ראו ואל-תדעו :
השמן לב-העם הזה ואזניו
הכבד ועיניו השע פן-יראה
בעיניו ובאזניו ישמע ולבבו
יבין ושב ורפא לו

xiii. 35.

Ἀνοίξω ἐν παραβολαῖς τὸ σῶμα μου, ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου.

Psal. lxxviii. 2.

Ἀνοίξω ἐν παραβολαῖς τὸ σῶμα μου, φθέγξομαι προβλήματα ἀπ' ἀρχῆς.

16 Psal. lxxviii. 2.

אפתחה במשל פי אביעה
חידות מני-קדם

xv. 8, 9.

Ἐγγίξει μοι ὁ λαὸς ἕτος τῷ σῶματι αὐτῶν, καὶ τοῖς χεῖλεσί με τιμᾷ· ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ· μάτην δὲ σέβοντάί με, διδάσκοντες διδασκαλίας, ἐντάλματα ἀνθρώπων. *Vid. Annot.*

If. xxix. 13.

Ἐγγίξει μοι ὁ λαὸς ἕτος ἐν τῷ σῶματι αὐτοῦ, καὶ ἐν τοῖς χεῖλεσιν αὐτῶν τιμῶσί με, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ· μάτην δὲ σέβοντάί με, διδάσκοντες ἐντάλματα ἀνθρώπων καὶ διδασκαλίας.

17 If. xxix. 13.

כי נגש העם הזה בפיו
ובשפתיו כבודוני ולבו רחק
ממני ותהי יראתם אתי
מצות אנשים מלמדה

xix. 5.

Ἐνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα, καὶ προσκολληθήσεται τῇ γυναικὶ αὐτοῦ· καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. *V. Annot.*

Gen. ii. 24.

Ἐνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ· ἔσονται οἱ δύο εἰς σάρκα μίαν.

18 Gen. ii. 24.

על-כן יעזב-איש את-
אביו ואת-אמו ודבק
באשתו והיו לבשר אחד

19 Exod. xx. 12. &c.

כבד ארת-אביך ואת-
אמך לא תרצח לא תנאף
לא תגנב לא תענה ברעך
עד שקר

Matt. xix. 18, 19.

Οὐ φονεύσεις· οὐ μοιχεύσεις·
οὐ κλέψεις· οὐ ψευδομαρτυρήσεις·
Τίμα τὸν πατέρα σου, καὶ τὴν
μητέρα.

Exod. xx. 12. &c.

Τίμα τὸν πατέρα σου, καὶ τὴν
μητέρα σου — οὐ μοιχεύσεις· οὐ
κλέψεις· οὐ φονεύσεις· οὐ ψευ-
δομαρτυρήσεις.

20 Lev. xix. 18.

ואהבת לרעך כמוך

xix. 19. xxii. 39.

Ἀγαπήσεις τὸν πλησίον σου ὡς
σεαυτόν.

Lev. xix. 18.

Καὶ ἀγαπήσεις τὸν πλησίον σου
ὡς σεαυτόν.

21 Zech. ix. 9. v. If.

Ixii. 11.

גילי מאד בת-ציון
הריעי בת-ירושלם הנה
מלכך יבוא לך צדיק ונושע
הוא עני ורכב על-חמור
ועל-עיר בן-אתנות

xxi. 5.

Εἶπατε τῇ θυγατρὶ Σιών· Ἴδὲ,
ὁ βασιλεὺς σου ἔρχεται σοι πρῶτος,
καὶ ἐπιβηκὼς ἐπὶ ὄνον, καὶ πῶλον
ἕνον ὑποζυγίου. V. Annot.

Zech. ix. 9.

Χαῖρε σφόδρα θυγατερ Σιών,
κήρυσε θυγατερ Ἱερουσαλήμ· ἰδοὺ,
ὁ βασιλεὺς σου ἔρχεται σοι δίκαιος
καὶ σώζων, αὐτὸς πρῶτος, καὶ ἐπιβε-
θηκὼς ἐπὶ ὑποζύγιον, καὶ πῶ-
λον νέον.

22 Pfal. viii. 3.

מפי עוללים וינקים
יסדת עז

xxi. 16.

Ἐκ σώματος νηπίων καὶ θηλα-
ζόντων κατηρτίσω αἶνον.

Pfal. viii. 2.

Ἐκ σώματος νηπίων καὶ θηλα-
ζόντων κατηρτίσω αἶνον.

23 Pfal. cxviii. 22, 23.

אבן מאסו הבונים היתה
לראש פנה: מאת יהוה
היתה זאת היא נפלאת
בעינינו

xxi. 42 Mar. xii. 10.

Luk. xx. 17. Acts iv. 11.

Λίθον ὃν ἀπεδοκίμασαν οἱ οἰ-
κοδομῶντες, ἔστος ἐγερθεὶς εἰς κεφα-
λήν γωνίας· ὧσα Κύριος ἐγέ-
νετο αὐτῇ, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλ-
μοῖς ἡμῶν.

Pfal. cxviii. 22, 23.

Λίθον ὃν ἀπεδοκίμασαν οἱ οἰ-
κοδομῶντες, ἔστος ἐγερθεὶς εἰς κε-
φαλὴν γωνίας· παρὰ Κυρίου ἐγέ-
νετο αὐτῇ, καὶ ἔστι θαυμαστὴ ἐν
ὀφθαλμοῖς ἡμῶν.

24 Exod. iii. 6.

אנכי אלהי אביך אלהי
אברהם אלהי יצחק
ואלהי יעקב

xxii. 32. Mar. xii. 26.

Luk. xx. 37.

Ἐγὼ εἰμι ὁ Θεὸς Ἀβραάμ,
καὶ ὁ Θεὸς Ἰσαὰκ καὶ ὁ Θεὸς
Ἰακώβ. V. Annot.

Exod. iii. 6.

Ἐγὼ εἰμι ὁ Θεὸς τῷ πατρός
σου, Θεὸς Ἀβραάμ, καὶ Θεὸς
Ἰσαὰκ, καὶ Θεὸς Ἰακώβ.

25 Deut. vi. 5.

ואהבת את יהוה
אלהיך בכל-לבבך ובכל-
נפשך ובכל-מאדך

Matt. xxii. 37. Mar.

xii. 30. Luk. x. 27.

Ἀγαπήσεις Κύριον τὸν Θεόν
σου ὅλη τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ
τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ
σου. V. Annot.

Deut. vi. 5.

Καὶ ἀγαπήσεις Κύριον τὸν Θε-
όν σου ἐξ ὅλης τῆς Διανοίας σου,
καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ
ὅλης τῆς δυνάμεώς σου.

26 Pfal. cx. 1.

נאם יהוה לאדני שב
לימיני עד-אשית איביך
הדם לרגליך

xxii. 44. Mar. xii. 36.

Luk. xx. 42.

Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου,
κάθισ ἐκ δεξιῶν μου, ἕως
ἂν θῶ τὰς ἐχθρὰς σου ὑποπόδιον
τῶν ποδῶν σου.

Pfal. cx. 1.

Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου,
κάθισ ἐκ δεξιῶν μου, ἕως ἂν θῶ
τὰς ἐχθρὰς σου ὑποπόδιον τῶν
ποδῶν σου.

27 Zech. xiii. 7.

הך אתהרעה ותפוצין
הצאן

Matt. xxvi. 31.

Πατάξω τὸν ποιμένα, καὶ δια-
σκορπισθήσεται τὰ πρόβατα τῆς
ποιμνῆς. *Vid. Annot.*

Zech. xiii. 7.

Πατάξατε τὰς ποιμένας, καὶ
ἐκσπάσατε τὰ πρόβατα.

28 Zech. xi. 13.

השליכהו אל-היוצר אדר
היקר אשר יקרתי מעליהם
ואקחה שלשים הנסף
ואשליך אתו בית יהוה
אל-היוצר

xxvii. 9.

Καὶ ἔλαβον τὰ τριάκοντα ἀρ-
γύρια, τὴν τιμὴν τῶν τετιμημένων,
ὃν ἐτιμήσαντο ἀπὸ τῶν Ἰσραήλ.
Καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τῶν
κεραμέως, κατὰ συνέταξέ μοι
Κυρίου. *V. Annot.*

Zech. xi. 13.

Κάθεσ αὐτοὺς εἰς τὸ χωνευτή-
ριον, καὶ σκέψομαι εἰ δοκιμὸν
ἐστίν, ὃν τρέπον ἐδοκιμάσθην ὑπὲρ
αὐτῶν· καὶ ἔλαβον τὰς τριάκοντα
ἀργυρῆς, καὶ ἐνέβαλον αὐτοὺς εἰς
τὸν οἶκον Κυρίου, εἰς τὸ χωνευτή-
ριον.

29 Psal. xxii. 19.

יחלקו בגדי להם ועל-
לבושי יפילו גורל

xxvii. 35.

Διμερίσαντο τὰ ἱμάτιά μου
ἐαυτοῖς, καὶ ἐπὶ τὸν ἱματισμὸν μου
ἔβαλον κλῆρον. *V. Annot.*

Psal. xxii. 18.

Διμερίσαντο τὰ ἱμάτιά μου
ἐαυτοῖς, καὶ ἐπὶ τὸν ἱματισμὸν
μου ἔβαλον κλῆρον.

30 Psal. xxii. 2.

אלי אלי למה עזבתני

xxvii. 46.

Ἦλι, Ἦλι, λαμὰ σαβαχθανί;
τὸ ἔστι, Θεέ μου, Θεέ μου, ἵνατί
με ἐγκατέλιπες; *Vid. Annot.*

Psal. xxii. 1.

Ὁ Θεός, ὁ Θεός μου, πρόσθε
μοι, ἵνατί ἐγκατέλιπές με;

31 If. liii. 12.

ואת-פשעים נמנה

Mar. xv. 28. Luk.

xxii. 37.

Καὶ μετὰ ἀνόμων ἐλογιάθη.

If. liii. 12.

Καὶ ἐν τοῖς ἀνόμοις ἐλογιάθη.

32 Exod. xiii. 2.

קדש-לי כל-בכור פטר
כל-רחם

Luk. ii. 23.

Πᾶν ἄρσεν διανοῖζον μήτραν
ἅγιον τῷ Κυρίῳ κληθήσεται.

Exod. xiii. 2.

Ἅγιάσον μοι πᾶν πρωτότοκον
πρωτογενῆς διανοῖζον πᾶσαν μήτραν.

33 Lev. xii. 8.

שתי-תרים או שני בני
יונה

ii. 24.

Ζεύγος τρυγόνων ἢ δύο νεοσσούς
περιστερῶν.

Lev. xii. 8.

Δύο τρυγόνων ἢ δύο νεοσσὸς πε-
ριστερῶν.

34 If. lxi. 1, 2.

רוח אדני יהוה עלי
יען משח יהוה אתי
לבשר ענוים שלחני
לחבש לנשברי-לב לקרא
לשבויים דרור ולאסורים
פקח-קוח; לקרא שנת-רצון
ליהוה

iv. 18, 19.

Πνεῦμα Κυρίου ἐπ' ἐμὲ, καὶ εἶνε-
κεν ἔχρισέ με· εὐαγγελίζεσθαι
πτωχοῖς ἀπέσταλκέ με, ἰάσασθαι
τὰς συντετριμμένους τὴν καρδίαν,
κηρύξαι αἰχμαλώτοις ἄφεσιν, καὶ
τυφλοῖς ἀνάβλεψιν, ἀποσῆλαι
τεθρασμένους ἐν ἀφέσει· Κηρύξαι
ἐνιαυτὸν Κυρίου δεκτὸν. *V. Annot.*

If. lxi. 1, 2.

Πνεῦμα Κυρίου ἐπ' ἐμὲ, καὶ εἶνε-
κεν ἔχρισέ με, εὐαγγελίζεσθαι
πτωχοῖς ἀπέσταλκέ με, ἰάσασθαι
τὰς συντετριμμένους τὴν καρδί-
αν, κηρύξαι αἰχμαλώτοις ἄφεσιν,
καὶ τυφλοῖς ἀνάβλεψιν· Καλέσθαι
ἐνιαυτὸν Κυρίου δεκτὸν.

35 Pſal. lxi. 10.
כִּי־קִנְיַת בֵּיתְךָ אֲכַלְתִּנִּי

Joh. ii. 17.

Ὁ ζῆλος τοῦ οἴκου σου κατέφα-
γέ με.

Pſal. lxi. 9.

Ὁ ζῆλος τοῦ οἴκου σου κατέ-
φαγέ με.

36 Pſal. lxxviii. 24.
וּדְגַן־שָׂמַיִם נָתַן לִמּוֹ

vi. 31.

Ἄρτον ἐκ τῆς οὐρανοῦ ἔδωκεν αὐ-
τοῖς φαγεῖν.

Pſal. lxxviii. 24.

Καὶ ἄρτον οὐρανοῦ ἔδωκεν αὐ-
τοῖς.

37 If. liv. 13.
וּכְלִי־בְנִיךָ לְמוֹרֵי יְהוָה

vi. 45.

Καὶ ἔσονται πάντες διδακτοὶ τῆς
Θεοῦ. *Vid. Annot.*

If. liv. 13.

Καὶ πάντας τοὺς ὕψους σου δι-
δακτοὺς Θεοῦ.

38

vii. 38.

Ὁ πισεύων εἰς ἐμὲ, καθὼς
εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς
κοιλίας αὐτοῦ ρέουσιν ὕδατος
ζῶντος. *Vid. Annot.*

39 Pſal. lxxxii. 6.
אֲנִי אִמַּרְתִּי אֱלֹהִים אַתָּם

x. 34.

Ἐγὼ εἶπα, Θεοὶ ἔστε.

Pſal. lxxxii. 6.

Ἐγὼ εἶπα, Θεοὶ ἔστε.

40

xii. 15. vid. Matt. xxi. 5.

Μὴ φοβοῦ θύρατερ Σιών, ὁ
Βασιλεὺς σου ἔρχεται, καθήμενος
ἐπὶ πῶλον ὄνου. *Vid. Annot.*

41 If. liii. 1.
מִי הָאֲמִין לְשִׁמְעַתְנוּ
וּזְרוּעַ יְהוָה עַל־יָמַי נִגְלַתְהָ

xii. 38. vid. Rom. x. 16.

Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡ-
μῶν; καὶ ὁ βραχίων Κυρίου τίς
ἀπεκαλύφθη;

If. liii. 1.

Κύριε τίς ἐπίστευσε τῇ ἀκοῇ
ἡμῶν; καὶ ὁ βραχίων Κυρίου τί-
ς ἀπεκαλύφθη;

42

xii. 40. v. Matt. xiii. 14.

Τετύφλωκεν αὐτῶν τοὺς ὀφ-
θαλμοὺς, καὶ πεπώρωκεν αὐτῶν
τὴν καρδίαν, ἵνα μὴ ἴδωσι τοῖς
ὀφθαλμοῖς, ἕνοήσωσι τῇ καρδίᾳ,
καὶ ἐπιστραφῶσι, καὶ ἰάσωμαι αὐ-
τούς. *Vid. Annot.*

43 Pſal. xli. 9.
אוֹכַל לְחֶמֶי הַגְּדִיל עָלַי
עֲרַב

xiii. 18.

Ὁ τρώγων μετ' ἐμοῦ τὸν ἄρ-
τον, ἐπήρην ἐπ' ἐμὲ τὴν πτέρναν
αὐτοῦ.

Pſal. xli. 9.

Ὁ ἐσθίων ἄρτους μου ἐμεγά-
λυνεν ἐπ' ἐμὲ πτερνισμόν.

44 Pſal. cix. 3.
vid. Pſal. xxxv. 19.
וְיִלְחַמּוּנִי חַנּוּם

xv. 25.

Ἐμίσησάν με δωρεάν. *V. Annot.*

Pſal. cix. 3.

Καὶ ἐπολέμησάν με δωρεάν.

45 Pſal. xxii. 19.
יחלקו בגדי להם ועל-
לבושי יפילו גורל

46 Exod. xii. 46.
ועצם לא-חשברו-בו

47 Zech. xii. 10.
והביטו אלי את אשר-
דקרו

48 Pſal. lxxix. 26.
תהי-טירתם נשמה
באהליהם אליהי ישב

49 Pſal. cix. 8.
פקרתו יקח אחר

50 Joel iii. 1. &c.
והיה אחרי-כן אשפוך
את-רוחי על-כל-בשר
ונבאו בניכם ובנותיכם
זקניכם חלמות יחלמו
בחוריכם חזינות יראו:
וגם על-העבדים ועל-
השפחות בימים ההמה
אשפוך את-רוחי: ונתתי
מופתים בשמים ובארץ:
דם ואש ותמרות עשן:
השמש יהפך לחשך והירח
לדם לפני בוא יום
יהוה הגדול והנורא:
והיהכל אשר-יקרא בשם
יהוה ימלט

xix. 24.
Διμερίσαντο τὰ ἱμάτιά μου
ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμὸν
μου ἔβαλον κλῆρον.

xix. 36.
Ὅσῳ ἔ συντριβήσεται αὐτῷ.
Vid. Annot.

xix. 37.
Ὁφονταί εἰς ὃν ἐξεκέντησαν.
Vid. Annot.

Act. i. 20.
Γενηθήτω ἡ ἔπαυλις αὐτοῦ ἔρη-
μος, ἕ μὴ ἔσω ὁ κατοικῶν ἐν
αὐτῇ. *Vid. Annot.*

i. 20.
Τὴν ἐπισκοπὴν αὐτῷ λάβοι ἕτε-
ρος.

ii. 17. &c. v. Rom. x. 11.
Καὶ ἔσαι ἐν ταῖς ἐσχάταις ἡμέ-
ραις (λέγει ὁ Θεὸς) ἐκχεῶ διὰ τὸ πνεύματός μου ἐπὶ πᾶσαν σάρκα· ἕ προφητεύουσιν οἱ υἱοὶ ὑμῶν, καὶ αἱ θυγατέρες ὑμῶν, καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται, ἕ οἱ πρεσβύτεροι ὑμῶν ἐνύπνια ἐνυπνιαοῦνται. Καὶ γὰρ ἐπὶ τὰς θάλασσας μου καὶ ἐπὶ τὰς θάλασσας μου ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύματός μου, καὶ προφητεύουσι. Καὶ δώσω τέρατα ἐν τῷ ἔρανω ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, αἶμα καὶ πῦρ ἕ ἀτμί-
δα καπνοῦ. Ὁ ἥλιος μετασρα-
φήσεται εἰς σκότος, καὶ ἡ σελήνη
εἰς αἶμα, πρὶν ἢ ελθεῖν τὴν ἡμέ-
ραν Κυρίου τὴν μεγάλην καὶ ἐπι-
φανῆ. Καὶ ἔσαι, πᾶς ὃς ἂν
ἐπικαλέσῃται τὸ ὄνομα Κυρίου,
σωθήσεται. *Vid. Annot.*

Pſal. xxii. 18.
Διμερίσαντο τὰ ἱμάτιά μου
ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμὸν
μου ἔβαλον κλῆρον.

Exod. xii. 46.
Καὶ ὅσῳ ἔ συντριβήσεται ἀπ'
αὐτοῦ.

Zech. xii. 10.
Καὶ ἐπιβλέψονται πρὸς με,
ἀνθ' ὧν κατωρχήσαντο.

Pſal. lxxix. 25.
Γενηθήτω ἡ ἔπαυλις αὐτῶν
ἠρημωμένη, καὶ ἐν τοῖς σκηνώμασιν
αὐτῶν μὴ ἔσω ὁ κατοικῶν.

Pſal. cix. 8.
Καὶ τὴν ἐπισκοπὴν αὐτῷ λά-
βοι ἕτερος.

Joel ii. 28. &c.
Καὶ ἔσαι μετὰ ταῦτα, καὶ
ἐκχεῶ διὰ τὸ πνεύματός μου ἐπὶ
πᾶσαν σάρκα, καὶ προφητεύου-
σιν οἱ υἱοὶ ὑμῶν, καὶ αἱ θυγατέρες
ὑμῶν, καὶ οἱ πρεσβύτεροι ὑμῶν
ἐνύπνια ἐνυπνιαοῦνται, καὶ οἱ
νεανίσκοι ὑμῶν ὁράσεις ὄψονται.
Καὶ ἐπὶ τὰς θάλασσας μου καὶ ἐπὶ τὰς
θάλασσας ἐν ταῖς ἡμέραις ἐκείναις
ἐκχεῶ ἀπὸ τοῦ πνεύματός μου.
Καὶ δώσω τέρατα ἐν ἔρανω, καὶ
ἐπὶ τῆς γῆς αἶμα καὶ πῦρ καὶ ἀτ-
μίδα καπνῶ. Ὁ ἥλιος μετασρα-
φήσεται εἰς σκότος, ἕ ἡ σελήνη
εἰς αἶμα, πρὶν ελθεῖν τὴν ἡμέ-
ραν Κυρίου τὴν μεγάλην, καὶ ἐπι-
φανῆ. Καὶ ἔσαι, πᾶς ὃς ἂν
ἐπικαλέσῃται τὸ ὄνομα Κυρίου
σωθήσεται.

51 Pſal. xvi. 8. &c.

שויתי יהוה לנגדי תמיד
כי מימיני בל-אמוט : לכן
שמח לבי ויגל כבודי אף-
בשרי ישכן לבטח : כי
לא-תעזב נפשי לשאול
לא-תתן חסידך לראות
שחת : תודיעני ארח חיים
שבע שמחות את-פניך

Act. ii. 25.

Προωρώμην τὸν Κύριον ἐνώπιόν
μα διὰ παντός, ὅτι ἐκ δεξιῶν
μα εἶναι, ἵνα μὴ σαλευθῶ. Διὰ
τῆτο εὐφράνθη ἡ καρδία μου, καὶ
ἠγαλλιάσατο ἡ γλῶσσά μου· ἐτι
δὲ καὶ ἡ σὰρξ μου κατασκηνώσῃ
ἐπ' ἐλπίδι· ὅτι ἐκ ἐγκαταλεί-
ψεις τὴν ψυχὴν μου εἰς ἄδην, εἰδὲ
δώσῃς τὸν ὅσιόν σου ἰδεῖν διαφθο-
ράν. Ἐγνώρισάς μοι ὁδὸς ζωῆς·
πληρώσῃς με εὐφροσύνης μετὰ τῆ
προσώπῃ σου. *Vid. Annot.*

Pſal. xvi. 8. &c.

Προωρώμην τὸν Κύριον ἐνώπιόν
μα διὰ παντός, ὅτι ἐκ δεξιῶν μου
εἶναι, ἵνα μὴ σαλευθῶ. Διὰ τῆ-
το ἠυφράνθη ἡ καρδία μου, καὶ
ἠγαλλιάσατο ἡ γλῶσσά μου, ἐτι
δὲ ἔη ἡ σὰρξ μου κατασκηνώσῃ ἐπ'
ἐλπίδι· ὅτι ἐκ ἐγκαταλείψεις
τὴν ψυχὴν μου εἰς ἄδην, εἰδὲ δώ-
σῃς τὸν ὅσιόν σου ἰδεῖν διαφθοράν.
Ἐγνώρισάς μοι ὁδὸς ζωῆς· πλη-
ρώσῃς με εὐφροσύνης μετὰ τοῦ
προσώπῃ σου.

52 Deut. xviii. 15, 19.

נביא מקרבך מאחיד
כמני יקים לך יהוה אלהיך
אליו תשמעון—
והיה האיש אשר לא-ישמע
אל-דברי אשר ידבר בשמי
אנכי אדרש מעמו

iii. 22, 23.

Προφήτην ὑμῖν ἀναστήσῃ Κύριος
ὁ Θεὸς ὑμῶν ἐκ τῶ ἀδελφῶν ὑμῶν,
ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ
πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς.
Ἔσται δὲ, πᾶσαι ψυχῆ, ἧτις ἂν
μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου
ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ.
Vid. Annot.

Deut. xviii. 15, 19.

Προφήτῃ ἐκ τῶν ἀδελφῶν σου,
ὡς ἐμέ, ἀναστήσῃ σοι Κύριος ὁ Θεὸς
σου· αὐτοῦ ἀκούσεσθε.—Καὶ ὁ
ἄνθρωπος ὃς εἴαν μὴ ἀκούσῃ ὅσα
ἂν λαλήσῃ ὁ προφήτης ἐκεῖνος
ἵπτι τῷ ὀνόματί μου, ἐγὼ ἐκδική-
σω ἐξ αὐτοῦ.

53 Gen. xxii. 18.

והתברכו בזרעך כל גוים
הארץ

iii. 25.

Καὶ τῷ σπέρματί σου ἐνευλο-
γηθήσονται πᾶσαι αἱ πατριαὶ
τῆς γῆς.

Gen. xxii. 18.

Καὶ ἐνευλογηθήσονται ἐν τῷ
σπέρματί σου πάντα τὰ ἔθνη τῆς
γῆς.

54 Pſal. ii. 1, 2.

למה רגשו גוים
ולאמים יהגוריק : יתיצבו
מלכי-ארץ ורוזנים נוסדו-
יחד על-יהוה ועל-משיחו

iv. 25, 26.

Ἴνατί ἐφρούαζαν ἔθνη, ἔη λαοὶ
ἐμελέτησαν κενά ; Παρέστησαν οἱ
βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες
συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ
τῆ Κυρίου, καὶ κατὰ τοῦ Χριστοῦ
αὐτοῦ.

Pſal. ii. 1, 2.

Ἴνατί ἐφρούαζαν ἔθνη, ἔη λαοὶ
ἐμελέτησαν κενά ; Παρέστησαν οἱ
βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες
συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ
Κυρίου, καὶ κατὰ τοῦ Χριστοῦ αὐτῆ.

55 Gen. xii. 1.

לך - לך מארצך
וממולדתך ומבית אביך
אל-הארץ אשר אראך

Act. vii. 3.

Ἐξέλθε ἐκ τῆς γῆς σου, καὶ ἐκ
τῆς συγγενείας σου, καὶ δεῦρο εἰς
γῆν, ἣν ἂν σοι δείξω.

Gen. xii. 1.

Ἐξέλθε ἐκ τῆς γῆς σου, καὶ
ἐκ τῆς συγγενείας σου, καὶ ἐκ τοῦ
οἴκου τῆ πατρὸς σου· καὶ δεῦρο εἰς
τὴν γῆν, ἣν ἂν σοι δείξω.

56 Gen. xv. 13, 14.

כי-גר יהיה זרעך בארץ
לא להם ועבדום וענו
אנא

vii. 6, 7.

Ἵτι ἔσται τὸ σπέρμα αὐτῶν πά-
ροικον ἐν γῆ ἀλλοτρίᾳ, καὶ δουλῶ-
σασιν αὐτὸ καὶ κακώσασιν ἔτη τε-

Gen. xv. 13, 14.

Πάροικον ἔσται τὸ σπέρμα σου
ἐν γῆ ἐκ ἰδία, ἔη δουλῶσυσιν
αὐτῆς, καὶ κακώσυσιν αὐτῆς, καὶ

ארבע מאות שנה : וגם
את-הגוי אשר יעבדו דן
אנכי ואחר-יכן יצאו ברכש
גדול

τρεκόςια. Καὶ τὸ ἔθνος, ὡς ἂν
δεδούσωσι, κρινῶ ἐγώ, εἶπεν ὁ
θεός· καὶ μετὰ ταῦτα ἐξελεύσον-
ται, καὶ λατρεύσασί μοι ἐν τῷ
τόπῳ τούτῳ. *Vid. Annot.*

ταπεινώσασιν αὐτὰς τετρακόςια
ἔτη. Τὸ ἔθνος ὡς ἂν δαλεύ-
σασι, κρινῶ ἐγώ· μετὰ ἧ ταῦτα,
ἐξελεύσονται ὡς μετὰ δόπουκευῆς
πολλῆς.

57 Gen. xlvi. 27.
כל-הנפש לבית-יעקב
הבאה מצרימה שבעים

Act. vii. 14.

Ἀποστείλας δὲ Ἰωσήφ μετεκα-
λέσατο τὸν πατέρα αὐτῶν Ἰακώβ,
καὶ πᾶσαν τὴν συγγένειαν αὐτῶν
ἐν ψυχαῖς ἐβδόμηκονταπέντε.

Gen. xlvi. 27.

Πᾶσαν ψυχὰν οἴκου Ἰακώβ αἱ
εἰσελθούσαι μετὰ Ἰακώβ εἰς Αἴ-
γυπτον, ψυχὰν ἐβδόμηκονταπέντε.

58 vid. Josh. xxiv. 32.

vii. 16. *V. Annot.*

Ὁ ἀνήσατο Ἀβραὰμ τμηῆς δὲ-
γυρεῖς παρὰ τῶν υἱῶν Ἐμμὸρ
τῶν Συχέμ. *Vid. Annot.*

vid. Josh. xxiv. 32.

59 Amos v. 25.

הזבחים ומנחה הגשתם-
לי במדבר ארבעים שנה
בית ישראל : ונשאתם
את סכות מלככם ואת
כיון צלמיכם כוכב
אלהיכם אשר עשיתם
לכם : והגלתי אתכם
מהלאה לדמשק

vii. 42, 43.

Μὴ σφάγια καὶ θυσίας προση-
νέγκατέ μοι ἔτη τεσσαράκοντα ἐν
τῇ ἐρήμῳ, οἶκος Ἰσραὴλ; Καὶ
ἀνελάβετε τὴν σκηνὴν τῶν Μολοχ,
καὶ τὸ ἄστρον τῶν θεῶν ὑμῶν Ῥεμ-
φάν, τὰς τύπας ἧς ἐποιήσατε
προσκυνεῖν αὐτοῖς· καὶ μετοικιῶ
ὑμᾶς ἐπέκεινα Βαβυλῶνος.

Amos v. 25, &c.

Μὴ σφάγια καὶ θυσίας προση-
νέγκατέ μοι, οἶκος Ἰσραὴλ, τεσσα-
ράκοντα ἔτη ἐν τῇ ἐρήμῳ; Καὶ
ἀνελάβετε τὴν σκηνὴν τῶν Μολοχ,
καὶ τὸ ἄστρον τῶν θεῶν ὑμῶν Ῥαι-
φάν, τὰς τύπας αὐτῶν ἧς ἐποιή-
σατε ἑαυτοῖς· καὶ μετοικιῶ ὑμᾶς
ἐπέκεινα Δαμασκού.

Vid. Annot.

60 If. lxvi. 1, 2.

כה אמר יהוה השמים
כסאי והארץ הדם רגלי
אי-זה בית אשר תבנו-לי
ואי-זה מקום מנוחתי :
ואת-כל-אלה ידי עשתה

vii. 49, 50.

Ὁ ἔρανος μοι θρόνος, ἡ δὲ γῆ
ὑποπόδιον τῶν ποδῶν μου· ποῖον
οἶκον οἰκοδομήσετε μοι; λέγει Κύ-
ριος· ἢ τίς τόπος τῆς καταπαύσεώς
μου; Οὐχὶ ἡ χεὶρ μου ἐποίησε ταῦ-
τα πάντα; *Vid. Annot.*

If. lxvi. 1, 2.

Ὅπως λέγει Κύριος, Ὁ ἔρα-
νός μου θρόνος, καὶ ἡ γῆ ὑποποδι-
ον τῶν ποδῶν μου· ποῖον οἶκον οἰκο-
δομήσετε μοι; Ἐ ποῖος τόπος τῆς
καταπαύσεώς μου; Πάντα γὰρ
ταῦτα ἐποίησεν ἡ χεὶρ μου.

61 If. liii. 7, 8.

כשה לטבח יובר
וכרחל לפני גוזיה נאלמה
ולא יפתח פיו : מעצר
וממשפט לקח ואת-דורו
מי ישוחח כי נגזר מארץ
חיים

viii. 32, 33.

Ὡς πρόβατον ἐπὶ σφαγὴν ἤχ-
θη, καὶ ὡς ἀμνὸς ἐναντίον τῶν
κείροντος αὐτὸν ἄφωνος, ἕτως ἔκ
ἀνοίγη τὸ σῶμα αὐτῶν. Ἐν τῇ τα-
πεινώσει αὐτῶν ἡ κρίσις αὐτῶν ἤρθη·
τὴν δὲ γενεὰν αὐτῶν τίς διηγῆσεται;
ὅτι αἵρεται διὰ τῆς γῆς ἡ ζωὴ
αὐτῶν. *Vid. Annot.*

liii. 7.

Ὡς πρόβατον ἐπὶ σφαγὴν ἤχ-
θη, καὶ ὡς ἀμνὸς ἐναντίον τοῦ
κείροντος ἄφωνος, ἕτως ἔκ ἀνοί-
γει τὸ σῶμα. Ἐν τῇ ταπεινώσει
ἡ κρίσις αὐτῶν ἤρθη· τὴν γενεὰν
αὐτῶν τίς διηγῆσεται; ὅτι αἵρε-
ται διὰ τῆς γῆς ἡ ζωὴ αὐτῶν.

62 vid. Pſal. lxxxix. 20.
I Sam. xiii. 14.

Act. xiii. 22.

Εὖρον Δαβὶδ τὸν τῷ Ἰεσοῦ,
ἄνδρα κατὰ τὴν καρδίαν μου, ὃς
ποίησεν πάντα τὰ θελήματα μου.
Vid. Annot.

vid. Pſal. lxxx. 20.
I Sam. xiii. 14.

63 Pſal. ii. 7.
בני אתה אני היום
ילדתיך

xiii. 33.

Ἰός μου εἶ σύ, ἐγὼ σήμερον
γεγέννηκά σε.

Pſal. ii. 7.

Ἰός μου εἶ σύ, ἐγὼ σήμερον
γεγέννηκά σε.

64 If. lv. 3.
ואכרתה לכם בריח
עולם חסדי דוד הנאמנים

xiii. 34.

Δώσω ὑμῖν τὰ ὅσα Δαβὶδ τὰ
πίστει. *V. Annot.*

If. lv. 3.

Καὶ διαθήσομαι ὑμῖν διαθή-
κην αἰώνιον τὰ ὅσα Δαβὶδ τὰ
πίστει.

65 Hab. i. 5.
ראו בגוים והביטו
והתמהו תמהו כי פעל
פעל בימיכם לא תאמינו
כי יספר

xiii. 41.

Ἴδετε οἱ καταφρονηταί, καὶ
θαυμάσατε, καὶ ἀφανίσθητε· ὅτι
ἔργον ἐγὼ ἐργάζομαι ἐν ταῖς ἡμέ-
ραις ὑμῶν, ἔργον ᾧ ἔ μὴ πιστεύ-
σητε, εἰάν τις ἐκδηγήται ὑμῖν.
V. Annot.

Hab. i. 5.

Ἴδετε οἱ καταφρονηταί, καὶ
ἐπιβλέψατε, καὶ θαυμάσατε
θαυμάσια, καὶ ἀφανίσθητε· διό-
τι ἔργον ἐγὼ ἐργάζομαι ἐν ταῖς
ἡμέραις ὑμῶν, ὃ ἔ μὴ πιστεύσητε,
εἰάν τις ἐκδηγήται.

66 If. xlix. 6.
ונתתיך לאור גוים
להיות ישועתי עד-קצה
הארץ

xiii. 47.

Τέθεικά σε εἰς Φῶς ἐθνῶν,
τοῦ εἶναί σε εἰς σωτηρίαν ἕως
ἐσχάτου τῆς γῆς. *Vid. Annot.*

If. xlix. 6.

Δέδωκά σε εἰς διαθήκην γέ-
νουσ, εἰς Φῶς ἐθνῶν, τοῦ εἶναί
σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς
γῆς.

67 Amos ix. 11, 12.
ביום ההוא אקים
את-סכת דוד הנפלת
וגדרתי את-פרציהן
והרסתיו אקים ובניתיה
כימי עולם: למען ירשן
את-שארית אדום וכל-
הגוים אשר-נקרא שמי
עליהם נאם-יהוה עשה
זאת

xv. 16, 17.

Μετὰ ταῦτα ἀνασρέψω, καὶ
ἀνοικοδομήσω τὴν σκηνὴν Δαβὶδ
τὴν πεπτωκυῖαν, καὶ τὰ κατε-
σκαμμένα αὐτῆς ἀνοικοδομήσω,
καὶ ἀνορθώσω αὐτήν· Ὅπως ἂν
ἐκζητήσωσιν οἱ κατάλοιποι τῶν
ἀνθρώπων τὸν Κύριον, καὶ πάντα
τὰ ἔθνη ἐφ' οὓς ἐπικέκληται τὸ ὄνο-
μά μου ἐπ' αὐτοὺς, λέγει Κύριος ὁ
ποιῶν ταῦτα πάντα. *V. Annot.*

Amos ix. 11, 12.

Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀναστήσω
τὴν σκηνὴν Δαβὶδ, τὴν πεπτωκυῖ-
αν, καὶ ἀνοικοδομήσω τὰ πεπλω-
κότα αὐτῆς, καὶ τὰ κατεσκαμ-
μένα αὐτῆς ἀναστήσω, καὶ ἀνοικο-
δομήσω αὐτήν, καθὼς αἱ ἡμέραι
τοῦ αἰῶνος· Ὅπως ἐκζητήσωσιν
οἱ κατάλοιποι τῶν ἀνθρώπων, καὶ
πάντα τὰ ἔθνη, ἐφ' οὓς ἐπικέκλη-
ται τὸ ὄνομά μου ἐπ' αὐτοὺς, λέγει
Κύριος ὁ ποιῶν πάντα ταῦτα.

68 Exod. xxii. 27.
ונשיא בעמך לא תאר

xxiii. 5.

Ἄρχοντα τῷ λαοῦ σου ἔκ ἐρεῖς
κακῶς.

Exod. xxii. 28.

Ἄρχοντα τοῦ λαοῦ σου ἔκ κα-
κῶς ἐρεῖς.

69 Hab. ii. 4.
וצדיק באמונתו יחיה

Rom. i. 17.

Ὁ δὲ δίκαιος ἐκ πίστεως ζή-
σεται.

Hab. ii. 4.

Ὁ δὲ δίκαιος ἐκ πίστεώς μου
ζήσεται.

70 If. lii. 5.
וחמיד כל־היום שמי
מנאץ

Rom. ii. 24.
Τὸ γὰρ ὄνομα τῆ Θεῶ δι' ὑμᾶς
βλασφημεῖται ἐν τοῖς ἔθνεσι.
V. Annot.

If. lii. 5.
Δι' ὑμᾶς διὰ παντὸς τὸ ὄνομά
με βλασφημεῖται ἐν τοῖς ἔθνεσι.

71 Pſal. li. 6.
למען תצדק בדברך
תזכה בשפטך

iii. 4.
Ὅπως ἂν δικαιωθῆς ἐν τοῖς
λόγοις σου, καὶ νικήσῃς ἐν τῷ
κρίνεσθαι σε. V. Annot.

Pſal. li. 4.
Ὅπως ἂν δικαιωθῆς ἐν τοῖς
λόγοις σε, καὶ νικήσῃς ἐν τῷ κρι-
νεσθαι σε.

72 Pſal. xiv. 1, &c.
אין עשה־טוב; יהוה
משמים השקיף על־בני־
אדם לראות היש משכיל
דרש את־אלהים; הכל
סר יחדו נאלחו אין עשה־
טוב אין גם־אחד

iii. 10, &c.
Οὐκ ἔστι δίκαιος ἕδε εἷς· Οὐκ
ἔστιν ὁ συνιῶν, ἕκ ἔστιν ὁ ἐκζητῶν
τὸν Θεόν. Πάντες ἐξέκλιναν, ἅμα
ἠχρειώθησαν· ἕκ ἔστι ποιῶν χρη-
σότητα, ἕκ ἔστιν ἕως ἐνός.
Vid. Annot.

Pſal. xiv. 1, &c.
Οὐκ ἔστι ποσίων χρησότητα, ἕκ
ἔστιν ἕως ἐνός. Κύριος ἐκ τοῦ ἕρα-
νοῦ διέκυψεν Ἰπὶ τῆς ἕως τῶν ἀν-
θρώπων, τοῦ ἰδεῖν εἰ ἔστι σινιῶν,
ἢ ἐκζητῶν τὸν Θεόν. Πάντες ἐξέ-
κλιναν, ἅμα ἠχρειώθησαν· ἕκ ἔστι
ποιῶν χρησότητα, ἕκ ἔστιν ἕως ἐνός.

73 Pſal. v. 10.
קבר־פתוח גרנם לשונם
יחליקון

iii. 13.
Τάφος ἀνεωγμένος ὁ λάρυγξ
αὐτῶν· ταῖς γλώσσαις αὐτῶν ἐδο-
λιῶσαν.

Pſal. v. 9.
Τάφος ἀνεωγμένος ὁ λάρυγξ
αὐτῶν· ταῖς γλώσσαις αὐτῶν ἐδο-
λιῶσαν.

74 Pſal. cxl. 4.
חמת עכשוב תחת
שפתימו

iii. 13.
Ἴος ἀσπίδων ὑπὸ τὰ χεῖλη
αὐτῶν.

Pſal. cxl. 3.
Ἴος ἀσπίδων ὑπὸ τὰ χεῖλη
αὐτῶν.

75 Pſal. x. 7.
אלה פיהו מלא ומרמות

iii. 14.
Ὅν τὸ σῶμα δρᾶς καὶ πικρίας
γέμει. Vid. Annot.

Pſal. x. 7.
Οὐ ἀρᾶς τὸ σῶμα αὐτοῦ γέμει
καὶ πικρίας.

76 If. lix. 7, 8.
רגליהם לרע ירצו
וימהרו לשפך דם נקי—
שד ושבר במסלותם;
דרך שלום לא ידעו

iii. 15, &c.
Ὅξεῖς οἱ πόδες αὐτῶν ἐκχέαι
αἷμα. Σύντριμμα καὶ ταλαι-
πωρία ἐν ταῖς ὁδοῖς αὐτῶν· Καὶ
ὁδὸν εἰρήνης ἕκ ἔγνωσαν.

If. lix. 7, 8.
Οἱ δὲ πόδες αὐτῶν ἐπὶ πο-
νηρίαν τρέχουσι, ταχινοὶ ἐκχέαι
αἷμα—Σύντριμμα καὶ ταλαιπω-
ρία ἐν ταῖς ὁδοῖς αὐτῶν· Καὶ
ὁδὸν εἰρήνης ἕκ οἶδασιν.

77 Pſal. xxxvi. 2.
אין־פחד אלהים לנגד
עיניו

iii. 18.
Οὐκ ἔστι φόβος Θεοῦ ἀπέναντι
τῶν ὀφθαλμῶν αὐτῶν.

Pſal. xxxvi. 1.
Οὐκ ἔστι φόβος Θεοῦ ἀπέναντι
τῶν ὀφθαλμῶν αὐτοῦ.

78 Gen. xv. 6.
והאמן ביהוה ויחשבה
לו צדקה

iv. 3.
Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ,
καὶ ἐλογιάθη αὐτῷ εἰς δικαιοσύ-
νην.

Gen. xv. 6.
Καὶ ἐπίστευσεν Ἀβραὰμ τῷ
Θεῷ, καὶ ἐλογιάθη αὐτῷ εἰς δικαι-
οσύνην.

79 Pſal. xxxii. 1, 2.

אשרי נשוי־פֿשע כסוי
חטאה : אשרי־אדם לא
יחשב יהוה לו עון

Rom. iv. 7, 8.

Μακάριοι ὧν ἀφέθησαν αἱ
ἀνομίαι, καὶ ὧν ἐπεκαλύφθη-
σαν αἱ ἁμαρτίαι· Μακάριος
ἀνὴρ ᾧ ἔ μὴ λογίσηται Κύριος
ἁμαρτίαν.

Pſal. xxxii. 1, 2.

Μακάριοι ὧν ἀφέθησαν αἱ
ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν
αἱ ἁμαρτίαι· Μακάριος ἀνὴρ ᾧ
ἔ μὴ λογίσηται Κύριος ἁμαρτίαν.

80 Gen. xvii. 5.

אבֿי־המון גוים נתתיך

iv. 17.

Πατέρα πολλῶν ἐθνῶν τέθει-
κά σε.

Gen. xvii. 5.

Πατέρα πολλῶν ἐθνῶν τέθει-
κά σε.

81 Gen. xv. 5.

כה יהיה זרעך

iv. 18.

Οὕτως ἔσαι τὸ σπέρμα σε.

Gen. xv. 5.

Οὕτως ἔσαι τὸ σπέρμα σε.

82 Pſal. xliv. 22.

כי־עליך הורגנו כל־
היום נחשבנו כצאן טבחה

viii. 36.

Ὅτι ἕνεκά σε θανατέμεθα
ὅλην τὴν ἡμέραν ἐλογιάθημεν ὡς
πρόβατα σφαγῆς.

Pſal. xliv. 22.

Ὅτι ἕνεκά σου θανατέμεθα
ὅλην τὴν ἡμέραν ἐλογιάθημεν ὡς
πρόβατα σφαγῆς.

83 Gen. xxi. 12.

כי ביצחק יקרא לך זרע

ix. 7.

Ἄλλ' ἐν Ἰσαὰκ κληθήσεται
σοι σπέρμα.

Gen. xxi. 12.

Ὅτι ἐν Ἰσαὰκ κληθήσεται
σοι σπέρμα.

84 Gen. xviii. 10.

שוב אשוב אליך כעת
חיה והנה־בן לשרה אשתך

ix. 9.

Κατὰ τὸν καιρὸν τοῦτον ἐλεύ-
σομαι, καὶ ἔσαι τῇ Σάρρα υἱός.
Vid. Annot.

Gen. xviii. 10.

Ἐπαναστρέφω ἤξω πρὸς σέ
κατὰ τὸν καιρὸν τοῦτον εἰς ἄρας,
καὶ ἔξει υἱὸν Σάρρα ἢ γυνή σε.

85 Gen. xxv. 23.

ורב יעבר צעיר

ix. 12.

Ὁ μείζων δαλεύσει τῷ ἐλάσ-
σони.

Gen. xxv. 23.

Καὶ ὁ μείζων δαλεύσει τῷ
ἐλάσσони.

86 Mal. i. 2, 3.

ואהב את־יעקב : ואת־
עשו שנאתי

ix. 13.

Τὸν Ἰακώβ ἠγάπησα, τὸν δὲ
Ἡσαῦ ἐμίσησα.

Mal. i. 2, 3.

Καὶ ἠγάπησα τὸν Ἰακώβ, τὸν
Ἡσαῦ ἐμίσησα.

87 Exod. xxxiii. 19.

וחנתי את־אשר אהב
ורחמתי את־אשר ארחם

ix. 15.

Ἐλεήσω ὃν ἂν ἐλεῶ, καὶ οἰκ-
τειρήσω ὃν ἂν οἰκτείρω.

Exod. xxxiii. 19.

Καὶ ἐλεήσω ὃν ἂν ἐλεῶ, καὶ
οἰκτερήσω ὃν ἂν οἰκτείρω.

88 Exod. ix. 16.

ואולם בעבור זאת
העמדתך בעבור הראתך
את־כחי ולמען ספר שמי
בכל־הארץ

ix. 17.

Εἰς αὐτὸ τοῦτο ἐξήγειρά σε,
ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύνα-
μίν μου, καὶ ὅπως διαγγελῆ τὸ
ὄνομά μου ἐν πάσῃ τῇ γῆ.

Exod. ix. 16.

Καὶ ἕνεκεν τῆς διετηρήθης,
ἵνα ἐνδείξωμαι ἐν σοὶ τὴν ἰσχύ-
μόν μου, καὶ ὅπως διαγγελῆ τὸ ὄνομά
μου ἐν πάσῃ τῇ γῆ.

89 Hof. ii. 25.

ורחמתי את־לא רחמה
ואמרתי ללא־עמי עמי
אתה

ix. 25.

Καλέσω τὸν ἔ λαόν μου, λα-
ὸν μου· καὶ τὴν ἔκ ἠγαπημένην,
ἠγαπημένην.

Hof. ii. 23.

Καὶ ἀγαπήσω τὴν ἔκ ἠγαπη-
μένην, καὶ ἐρῶ τῷ ἔ λαῶ μου, Λα-
ὸς μου εἶ σύ.

90 Hof. ii. 1.
והיה במקום אשר
יאמר להם לא-עמי אתם
יאמר להם בני אל-חי

Rom. ix. 26.
Καὶ ἔσαί, ἐν τῷ τόπῳ ἃ ἔρρή-
θη αὐτοῖς, Οὐ λαός με ὑμεῖς,
ἐκεῖ κληθήσονται ὑπὸ Θεοῦ ζώντος.
Vid. Annot.

Hof. i. 10.
Καὶ ἔσαί, ἐν τῷ τόπῳ, ἃ ἔρρέ-
θη αὐτοῖς, Οὐ λαός με ὑμεῖς,
κληθήσονται) καὶ αὐτοὶ ὑπὸ Θεοῦ ζών-
τος.

91 If. x. 22, 23.
כי אם-יהיה עמך ישראל
כחול הים שאר ישוב בו
כליון חרוץ שוטף צדקה
כי כלה ונחרצה אדני
יהוה צבאות עשה בקרב
כל-הארץ

ix. 27, 28.
Ἐὰν ἢ ὁ ἀριθμὸς τῶν ἡῶν Ἰσ-
ραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης,
τὸ κατάλειμμα σωθήσεται. Λό-
γον γὰρ συντελῶν καὶ συντέμνων ἐν
δικαιοσύνη· ὅτι λόγον συντεμμη-
μένον ποιήσει Κύριος ἐπὶ τῆς γῆς.
Vid. Annot.

If. x. 22, 23.
Καὶ ἐὰν γένη) ὁ λαὸς Ἰσρα-
ὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ
κατάλειμμα αὐτῶν σωθήσεται.
Λόγον συντελῶν καὶ συντέμνων ἐν
δικαιοσύνη· ὅτι λόγον συντεμμη-
μένον Κύριος ποιήσει ἐν τῇ οἰκω-
μένη ὅλη.

92 If. i. 9.
לולי יהוה צבאות
הותר לנו שריד כמעט
כסדם היינו לעמרה
דמינו

ix. 29.
Εἰ μὴ Κύριος Σαβαώθ ἐγ-
κατέλιπεν ἡμῖν σπέρμα, ὡς Σό-
δομα ἂν ἐγενήθημεν, καὶ ὡς Γό-
μορρά ἂν ἰμοιώθημεν.

If. i. 9.
Καὶ εἰ μὴ Κύριος Σαβαώθ
ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς
Σόδομα ἂν ἐγενήθημεν, καὶ ὡς Γό-
μορρά ἂν ἰμοιώθημεν.

93 If. viii. 14.
ולאבן נגף ולצור
מכשול לשני בתי ישראל

ix. 33. vid. x. 11.
I Pet. ii. 6, &c.

If. viii. 14.
Καὶ ἔχ ὡς λίθος προσκόμμα-
τι σιωνιτῆσεσθε, οὐδὲ ὡς πέτρας
πλάματι.

If. xxviii. 16.
הנני יסד בציון אבן
אבן בחן פנת יקרת
מוסד מוסד המאמין לא
יחיש

Ἴδὲ, τίθημι ἐν Σιών λίθον
προσκόμματος, καὶ πέτραν σκαν-
δάλας· καὶ πᾶς ὁ πιστεύων ἐπ' αὐ-
τῷ ἔ καταιοχυνθήσεται.
Vid. Annot.

xxviii. 16.
Ἴδὲ, ἐγὼ ἐμβάλλω εἰς τὰ θε-
μέλια Σιών λίθον πολυτελεῆ, ἐκ-
λεκτὸν, ἀκρογωνιαίον, ἐντιμον, εἰς
τὰ θεμέλια αὐτῆς, καὶ ὁ πισ-
τεύων ἔ μὴ καταιοχυνθῆ.

94 Lev. xviii. 5.
אשר יעשה אתם
האדם וחי בהם

x. 5.
Ὁ ποιήσας αὐτὰ ἄνθρωπος
ζήσεται ἐν αὐτοῖς.

Lev. xviii. 5.
Ἄ ποιήσας αὐτὰ ἄνθρωπος,
ζήσεται ἐν αὐτοῖς.

95 Deut. xxx. 12, &c.
לא בשמים הוא לאמר
מי יעלה לנו השמימה
ויקחה לנו וישמענו אתה
ונעשנה: ולא-מעבר לים

x. 6, &c.
Μὴ εἶπης ἐν τῇ καρδίᾳ σε·
Τίς ἀναθήσεται εἰς τὸν ἕρανον;
τῷτ' ἔσι, Χριστὸν καταγαγεῖν·
ἢ, τίς καταθήσεται εἰς τὴν ἄ-
βυσσον; τῷτ' ἔσι, Χριστὸν ἐκ νε-
κρῶν ἀναγαγεῖν — — — Ἐρχέσθ

Deut. xxx. 12, &c.
Οὐκ ἐν τῷ ἕρανώ ἄνω ἐστὶ,
λέγων, Τίς ἀναθήσεται ἡμῖν εἰς
τὸν ἕρανον, καὶ λήψεται ἡμῖν αὐ-
τῷ, καὶ ἀκῆσαντες αὐτὴν ποιήσο-
μεν; Οὐδὲ πέραν τῆς θαλάσσης
ἐστὶ, λέγων, Τίς διαπεράσει ἡμῖν

הוא לאמר מי יעבר-לנו
אל-עבר הים ויקחה לנו
וישמענו אתה ונעשנה:
כי-קרוב אליך הדבר מאד
בפיך ובלבבך לעשתו

σα τὸ ῥῆμά ἐστιν, ἐν τῷ σώματί
σα, καὶ ἐν τῇ καρδίᾳ σα.
Vid. Annot.

εἰς τὸ πέραν τῆς θαλάσσης, καὶ
λάβῃ ἡμῖν αὐτήν, καὶ ἀκυσθῇ
ἡμῖν ποιήσῃ αὐτήν, καὶ ποιήσομεν;
Ἐγὼς σα ἐστὶ τὸ ῥῆμα σφόδρα
ἐν τῷ σώματί σα, καὶ ἐν τῇ καρδίᾳ
σα, καὶ ἐν ταῖς χερσὶ σα ποιῆν αὐτά.

96 If. lii. 7.
מה-נאוו על-ההרים
רגלי מבשר משמיע שלום
מבשר טוב

Rom. x. 15.

Ὡς ὥραῖοι οἱ πόδες τῶν εὐαγ-
γελιζομένων εἰρήνην, τῶν εὐαγγε-
λιζομένων τὰ ἀγαθά. *V. Annot.*

If. lii. 7.

Ὡς ὥρα ἵπτι τῶν ὀρέων, ὡς πό-
δες εὐαγγελιζομένους ἀκοὴν εἰρήνης,
ὡς εὐαγγελιζόμενος ἀγαθά.

97 Pfal. xix. 5.
בכל-הארץ יצא קום
ובקצה תבל מליהם

x. 18.

Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ
φθόγος αὐτῶν, καὶ εἰς τὰ πέ-
ρατα τῆς οἰκουμένης τὰ ῥήματα
αὐτῶν. *Vid. Annot.*

Pfal. xix. 4.

Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ
φθόγος αὐτῶν, καὶ εἰς τὰ πέρατα
τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.

98 Deut. xxxii. 21.
ואני אקניאם בלא-עם
בגוי נבל אכעיסם

x. 19.

Ἐγὼ παραζηλώσω ὑμᾶς ἐπ'
ἐκ ἔθνει, ἐπὶ ἔθνει ἀσυνέτω
παροργιῶ ὑμᾶς.

Deut. xxxii. 21.

Καὶ γὰρ παραζηλώσω αὐτὰς
ἐπ' ἐκ ἔθνει, ἐπὶ ἔθνει ἀσωπέτω
παροργιῶ αὐτὰς.

99 If. lxxv. 1, 2.
נדרשתי ללוא שאלו
נמצאתי ללא בקשני—
פרשתי ידי כל-היום אל-
עם סורר

x. 20, 21.

Εὐρέθην τοῖς ἐμὲ μὴ ζητοῦσιν,
ἐμφανῆς ἐγενόμην τοῖς ἐμὲ μὴ
ἐπερωτῶσι—Ὅλην τὴν ἡμέραν
ἐξεπέτασα τὰς χεῖράς μου πρὸς
λαὸν ἀπειθῆντα καὶ ἀντιλέγοντα.
Vid. Annot.

If. lxxv. 1, 2.

Ἐμφανῆς ἐγενήθην τοῖς ἐμὲ μὴ
ἐπερωτῶσιν, εὐρέθην τοῖς ἐμὲ μὴ
ζητῶσιν—Ἐξεπέτασα τὰς χεῖράς
μου ὅλην τὴν ἡμέραν πρὸς λαὸν
ἀπειθῆντα καὶ ἀντιλέγοντα.

100 1 Kings xix. 14.
את-מזבחתיך הרסו
ואת-נביאיך הרגו בחרב
ואותר אני לבדי ויבקשו
את-נפשי לקחתה

xi. 3.

Κύριε, τὰς προφῆτας σα ἀ-
πέκτειναν, καὶ τὰ θυσιαστήριά
σα κατέσκαψαν· καὶ γὰρ ὑπε-
λείφθην μόνος, καὶ ζητοῦσι τὴν
ψυχὴν μου. *V. Annot.*

1 Kings xix. 14.

Τὰ θυσιαστήριά σου καθεῖλαν,
καὶ τοὺς προφῆτας σου ἀπέκτειναν
ἐν ῥομφαίᾳ· καὶ ὑπολέλειμμα
ἐγὼ μονώτατος, καὶ ζητοῦσι τὴν
ψυχὴν μου λαβεῖν αὐτήν.

101 1 Kings xix. 18.
והשארתי בישראל שבעת
אלפים כל-הברכים אשר
לא-כרעו לבעל

xi. 4.

Κατέλιπον ἑμαυτῷ ἑπτακι-
σχιλίους ἀνδρας, οἵτινες ἐκ ἑκαμ-
ψαν γόνου τῆ Βάαλ. *V. Annot.*

1 Kings xix. 18.

Καὶ κατέλειψαι ἐν Ἰσραὴλ
ἐπὶ ἑκατάχαιρας ἀνδρῶν, πάντα γό-
ναλα ἃ ἐκ ὠκλασαν γόνου τῷ Βάαλ.

102 If. xxix. 10. vid. If.
vi. 9. Ezek. xii. 2.
כי-נסך עליכם יהודה
רוח תרדמה ויעצם את-
עיניכם

xi. 8.

Ἐδωκεν αὐτοῖς ὁ θεὸς πνεῦμα
κατανύξεως, ὀφθαλμοὺς τῶ μὴ
βλέπειν, καὶ ὠτα τῶ μὴ ἀκέειν.
Vid. Annot.

If. xxix. 10. vid. If.
vi. 9. Ezek. xii. 2.

Ὅτι πεπότικεν ὑμᾶς κύριος
πνεύματι κατανύξεως, ἵνα καμμύ-
σει τὰς ὀφθαλμοὺς αὐτῶν.

103 Pſal. lxi. 23, 24.

יהי שלחנם לפניהם
לפח ולשלומים למוקש :
תחשכנה עיניהם מראות
ומתניהם תמיד המעד

Rom. xi. 9, 10.

Γενηθήτω ἡ τράπεζα αὐτῶν
εἰς παγίδα, καὶ εἰς θῆραν, καὶ
εἰς σκάνδαλον, καὶ εἰς ἀνταπόδο-
μα αὐτοῖς. Σκοτιθήτωσαν οἱ
ὀφθαλμοὶ αὐτῶν ἵνα μὴ βλέπουν,
καὶ τὸν νῶτον αὐτῶν διὰ παντὸς
σύγκαμψον. *Vid. Annot.*

Pſal. lxi. 22, 23.

Γενηθήτω ἡ τράπεζα αὐτῶν
ἐνώπιον αὐτῶν εἰς παγίδα, καὶ
εἰς ἀνταπόδοσιν, καὶ εἰς σκάνδαλον.
Σκοτιθήτωσαν οἱ ὀφθαλμοὶ αὐ-
τῶν τοῦ μὴ βλέπουν, καὶ τὸν νῶτον
αὐτῶν διὰ παντὸς σύγκαμψον.

104 If. lix. 20, 21.

vid. If. xxvii. 9.

ובא לציון גואל ולשבי
פשע ביעקב נאם יהוה :
ואני זאת בריתי אותם

xi. 26, 27.

Ἦξει ἐκ Σιών ὁ ρυόμενος, καὶ
ἀποσρέψει ἀσεβείας διὰ Ἰακώβ.
καὶ αὕτη αὐτοῖς ἢ παρ' ἐμοῦ
διαθήκη, ὅταν ἀφέλωμαι τὰς
ἀμαρτίας αὐτῶν. *Vid. Annot.*

If. lix. 20, 21.

vid. If. xxvii. 9.

καὶ ἕξει ἐνεκὲν Σιών ὁ ρυόμε-
νος, ἔτι ἀποσρέψει ἀσεβείας διὰ
Ἰακώβ. καὶ αὕτη αὐτοῖς ἢ παρ'
ἐμοῦ διαθήκη.

105 Deut. xxxii. 35.

לי נקם ושלם

xii. 19. vid. Heb. x. 30.

Ἐμοὶ ἐκδίκησις ἐγὼ ἀνταπο-
δώσω, λέγει Κύριος. *V. Annot.*

Deut. xxxii. 35.

Ἐν ἡμέρᾳ ἐκδίκησεως ἀνταπο-
δώσω.

106 Prov. xxv. 21, 22.

אסרעב שנאך האכילהו
לחם ואס-צמא השקהו
מים : כי גחלים אתה
חתה על-ראשו

xii. 20.

Ἐὰν ἔν πεινᾷ ὁ ἐχθρὸς σε,
ψάμιζε αὐτόν· ἐὰν διψᾷ, πό-
τιζε αὐτόν· ὅτι ὅταν ποιῶν ἄν-
θρακας πυρὸς σωρεύσεις ὑπὲρ τὴν
κεφαλὴν αὐτοῦ.

Prov. xxv. 21, 22.

Ἐὰν πεινᾷ ὁ ἐχθρὸς σε, ψά-
μιζε αὐτόν· ἐὰν διψᾷ, ποτιζε
αὐτόν· ὅτι ὅταν ποιῶν ἄνθρακας
πυρὸς σωρεύσεις ὑπὲρ τὴν κεφα-
λὴν αὐτοῦ.

107 If. xlv. 23.

בי נשבעתי יצא מפי
צדקה דבר ולא ישוב כי-
לי תכרע כל-ברך תשבע
כל-לשוני

xiv. 11.

Ζῶ ἐγὼ, λέγει Κύριος, ὅτι
ἐμοὶ κάμψει πᾶν γόνυ, ἔτι πᾶ-
σα γλῶσσα ἐξομολογήσεται τῷ
Θεῷ. *Vid. Annot.*

If. xlv. 23.

κατ' ἐμαυτοῦ ὀμνύω, εἰ μὴ
ἐξελεύσεται ἐκ τοῦ στόματός μου
δικαιοσύνη, οἱ λόγοί μου ἔκ δόξ-
ου φησόνται ὅτι ἐμοὶ κάμψει
πᾶν γόνυ, καὶ ὁμείψεται πᾶσα γλῶσ-
σα τὸν Θεόν.

108 Pſal. lxi. 10.

וחרפות חורפך נפלו
עלי

xv. 3.

Οἱ ὄνειδισμοὶ τῶν ὀνειδίζοντων
σε ἐπέπεσον ἐπ' ἐμέ.

Pſal. lxi. 9.

Οἱ ὄνειδισμοὶ τῶν ὀνειδίζοντων σε
ἐπέπεσον ἐπ' ἐμέ.

109 Pſal. xviii. 50.

על-כן אודך בגוים יהוה
ולשמך אזמרה

xv. 9.

Διὰ τοῦτο ἐξομολογήσομαί σοι
ἐν ἔθνεσι, καὶ τῷ ὀνόματί σε
ψαλῶ. *Vid. Annot.*

Pſal. xviii. 49.

Διὰ τοῦτο ἐξομολογήσομαί σοι
ἐν ἔθνεσι, Κύριε, ἔτι τῷ ὀνόματί σε
ψαλῶ.

110 Deut. xxxii. 42.

הרנינו גוים עמו

xv. 10.

Εὐφράνθητε ἔθνη μετὰ τοῦ
λαοῦ αὐτοῦ. *Vid. Annot.*

Deut. xxxii. 43.

Εὐφράνθητε ἔθνη ἅμα αὐ-
τῷ.

111 Pſal. cxvii. 1.

הללו את־יהוה כל־
גוים שבחורו כל־האמים

Rom. xv. 11.

Αἰνεῖτε τὸν Κύριον πάντες τὰ
ἔθνη, ἔπαινεσατε αὐτὸν πάν-
τες οἱ λαοί.

Pſal. cxvii. 1.

Ἀινεῖτε τὸν Κύριον πάντες τὰ
ἔθνη, ἐπαινεσατε αὐτὸν πάντες
οἱ λαοί.

112 If. xi. 10.

והיה ביום ההוא שרש
ישי אשר עמד לנס עמים
אליו גוים ידרשו

xv. 12.

Ἔσται ἡ ρίζα τοῦ Ἰεσσαί, καὶ
ὁ ἀνιστάμενος ἄρχειν ἐθνῶν, ἐπ'
αὐτῷ ἔθνη ἐλπιοῦσιν. V. Annot.

If. xi. 10.

Καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἡ
ρίζα τοῦ Ἰεσσαί, ἔσθ' ὁ ἀνιστάμενος
ἄρχειν ἐθνῶν, ἐπ' αὐτῷ ἔθνη ἐλ-
πιούσι.

113 If. lii. 15.

כי אשר לא־ספר להם
ראו ואשר לא־שמעו
התבוננו

xv. 21.

Οἷς ἐκ ἀνηγέλη περὶ αὐτοῦ,
ὄψοντα, καὶ οἷς ἐκ ἀκηκόασι, συν-
ήσασι.

If. lii. 15.

Ὅτι οἷς ἐκ ἀνηγέλη περὶ
αὐτοῦ, ὄψοντα, ἔσθ' οἷς ἐκ ἀκηκό-
ασι, σιωήσασι.

114 If. xxix. 14.

ואברה חכמת חכמיו
ובינת נבניו תסתתר

1 Cor. i. 19.

Ἀπολῶ τὴν σοφίαν τῶν σοφῶν,
καὶ τὴν σύνεσιν τῶν συνετῶν ἀθε-
τήσω. Vid. Annot.

If. xxix. 14.

Καὶ ἀπολῶ τὴν σοφίαν τῶν
σοφῶν, καὶ τὴν σύνεσιν τῶν συνε-
τῶν κρύψω.

115 If. lxiv. 3.

ומעולם לא־שמעו לא
האזינו עין לא־ראתה
אלהים זולתך יעשה
למחכה־לו

ii. 9.

Ἄ ὀφθαλμὸς ἐκ εἶδε, καὶ ἔσ
ἐκ ἤκασε, καὶ ἐπὶ καρδίαν ἀν-
θρώπου ἐκ ἀνέβη, ἃ ἠπίμασεν ὁ
θεὸς τοῖς ἀγαπῶσιν αὐτόν.
Vid. Annot.

If. lxiv. 4.

Ἀπὸ τοῦ αἰῶνος ἐκ ἠέκασαμεν,
ἔδε οἱ ὀφθαλμοὶ ἡμῶν εἶδον θεὸν
πλήν σοφίας, ἔσθ' τὰ ἔργα σοφίας, ἃ ποι-
ήσεις τοῖς ὑπομνήσασιν ἔλεον.

116 If. xl. 13.

מי־תכן את־רוח יהוה
ואיש עצתו יודיענו

ii. 16. vid. Rom. xi. 34.

Τίς γὰρ ἔγνω νοῦν Κυρίου, ὃς
συμβιβάσει αὐτόν; V. Annot.

If. xl. 13.

Τίς ἔγνω νοῦν Κυρίου; καὶ τίς
αὐτοῦ σύμβουλος ἐγένετο, ὃς συμ-
βιβάσῃ αὐτόν;

117 Job. v. 13.

לכד חכמים בערמם

iii. 19.

Ὁ δρασόμενος τὰς σοφὰς ἐν
τῇ πανουργίᾳ αὐτῶν.

Job. v. 13.

Ὁ καταλαμβάνων σοφὰς ἐν
τῇ φρονήσει.

118 Pſal. xciv. 11.

יהוה ידע מחשבות
אדם כיהמה הבל

iii. 20.

Κύριος γινώσκει τὰς διαλογισ-
μὰς τῶν σοφῶν, ὅτι εἰσὶ μάται-
οι. Vid. Annot.

Pſal. xciv. 11.

Κύριος γινώσκει τὰς διαλογισ-
μὰς τῶν ἀνθρώπων, ὅτι εἰσὶ μά-
ταιοι.

119 Deut. xxv. 4.

לא־תחסם שור בדישו

ix. 9.

οὐ φιμάσεις βοῦν ἀλοῶντα.

Deut. xxv. 4.

οὐ φιμάσεις βοῦν ἀλοῶντα.

<p>120 Exod. xxxii. 6. וישב העם לאכל ושתו ויקמו לצחק:</p>	<p>I Cor. x. 7. Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν, καὶ ἀνέστησαν παίζειν.</p>	<p>Exod. xxxii. 6. καὶ ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν, καὶ ἀνέστησαν παίζειν.</p>
<p>121 Deut. xxxii. 17. יזבחו לשדים לא אלה</p>	<p>x. 20. Ἄλλ' ὅτι ἂ θύει τὰ ἔθνη, δαι- μονίοις θύει, καὶ ἔ θεῶ. V. Annot.</p>	<p>Deut. xxxii. 17. Ἔθυσαν δαιμονίοις, καὶ ἔ θεῶ.</p>
<p>122 Pfal. xxiv. 1. ליהוה הארץ ומלואה</p>	<p>x. 26. τῷ κυρίῳ ἡ γῆ, καὶ τὸ πλήρωμα αὐτῆς.</p>	<p>Pfal. xxiv. 1. τῷ κυρίῳ ἡ γῆ, καὶ τὸ πλήρωμα αὐτῆς.</p>
<p>123 If. xxviii. 11, 12. כי בלעגי שפה ובלשון אחרת ידבר אל-העם הזוהי! — ולת אבוא שמוע</p>	<p>xiv. 21. Ὅτι ἐν ἑτερογλώσσοις, καὶ ἐν χείλεσιν ἑτέροις, λαλήσω τῷ λαῷ τῷ, ἡ δ' ἔτις εἰσακέσονται μας, λέγει Κύριος. Vid. Annot.</p>	<p>If. xxviii. 11, 12. διὰ φαυλισμὸν χειλέων, διὰ γλώσσης ἑτέρας, ὅτι λαλήσασαι τῷ λαῷ τῷ — καὶ ἔκ ἠθέλησαν ἀκείν.</p>
<p>124 Pfal. viii. 6. כל שתה תחת-רגליו</p>	<p>xv. 27. Πάντα γὰρ ὑπέταξεν ὑπὸ τῶν πόδας αὐτῆς.</p>	<p>Pfal. viii. 6. Πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτῆς.</p>
<p>125 If. xxii. 13. אכול ושתו כי מחר נמות</p>	<p>xv. 32. φάγωμεν καὶ πῖωμεν αὖριον καὶ ἀποθνήσκομεν.</p>	<p>If. xxii. 13. φάγωμεν καὶ πῖωμεν αὖριον καὶ ἀποθνήσκομεν.</p>
<p>126 Gen. ii. 7. ויהי האדם לנפש חיה</p>	<p>xv. 45. Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἄδὰμ εἰς ψυχὴν ζῶσαν. Vid. Annot.</p>	<p>Gen. ii. 7. καὶ ἐγένετο ὁ ἄνθρωπος εἰς ψυ- χὴν ζῶσαν.</p>
<p>127 If. xxv. 8. בלע המות לנצה</p>	<p>xv. 54. κατεπόθη ὁ θάνατος εἰς νῆ- κος. Vid. Annot.</p>	<p>If. xxv. 8. κατέπιεν ὁ θάνατος ἰσχύσας.</p>
<p>128 Hof. xiii. 14. אהי דברך מות אהי קטבך שאול</p>	<p>xv. 55. Πῶ σὺ, θάνατε, τὸ κέντρον; Πῶ σὺ, ἄδη, τὸ νῆκος; V. Annot.</p>	<p>Hof. xiii. 14. Ποῦ ἡ δίκη σὺ, θάνατε; πῶ τὸ κέντρον σὺ, ἄδη;</p>
<p>129 Pfal. cxvi. 10. האמנתי כי אדבר</p>	<p>2 Cor. iv. 13. Ἐπίστευσα, διὸ ἐλάλησα.</p>	<p>Pfal. cxvi. 10. Ἐπίστευσα, διὸ ἐλάλησα.</p>
<p>130 If. xlix. 8. בעת רצון עניתך וביום ישועה עזרתך</p>	<p>vi. 2. καιρῷ δεκτῷ ἐπήκασά σοι, καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι.</p>	<p>If. xlix. 8. καιρῷ δεκτῷ ἐπήκασά σοι, καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι.</p>

131 Lev. xxvi. 11, 12.

ונחתני משכני בתוככם
והתהלכתי בתוככם
והייתי לכם לאלהים
ואתם תהיו לי לעם :

2 Cor. vi. 16.

Ὅτι ἐνοικήσω ἐν αὐτοῖς, καὶ
ἐμπεριπατήσω καὶ ἔσομαι αὐτῶν
θεός, καὶ αὐτοὶ ἔσονται μοι λαός.
Vid. Annot.

Lev. xxvi. 11, 12.

Καὶ θήσω τὴν σκηνὴν μου ἐν
ὑμῖν—καὶ ἐμπεριπατήσω ἐν ὑμῖν
καὶ ἔσομαι ὑμῶν θεός, καὶ ὑμεῖς
ἔσεσθε μοι λαός.

132 If. lii. 11, 12.

סורו סורו צאו משם
טמא אל-תגעו צאו
מתוכה—ומאספכם
אלהי ישראל

vi. 17.

Διὸ ἐξέλθετε ἐκ μέσσω αὐτῶν,
καὶ ἀφορίσθητε, λέγει Κύριος· καὶ
ἀκαθάρτα μὴ ἄπτεσθε· καὶ γὰρ
εἰσδέχομαι ὑμᾶς. *Vid. Annot.*

If. lii. 11, 12.

Ἀπόσθητε, ἀπόσθητε, ἐξέλθατε
ἐκᾶθεν, ἔ ἀκαθάρτα μὴ ἄψη-
θε, ἐξέλθετε ἐκ μέσσω αὐτῆς, ἀ-
φορίσθητε—καὶ ὁ ὀπισθονάγων
ὑμᾶς θεός Ἰσραὴλ.

133 Vid. 2 Sam. vii. 14.

vi. 18.

Καὶ ἔσομαι ὑμῖν εἰς πατέρα,
ἔ ὑμεῖς ἔσεσθέ μοι εἰς υἱὸς ἔ
θυγατέρας, λέγει Κύριος παντο-
κράτωρ. *Vid. Annot.*

Vid. 2 Sam. vii. 14.

134 Exod. xvi. 18.

ולא העדיף המרבה
והממעט לא החסיר

viii. 15.

Ὅ τὸ πολὺ, ἔκ ἐπλεόνασεν· καὶ
ὁ τὸ ὀλίγον, ἔκ ἠλαττόνησεν.

Exod. xvi. 18.

οὐκ ἐπλεόνασεν, ὁ τὸ πολὺ· καὶ
ὁ τὸ ἔλαττον, ἔκ ἠλαττόνησεν.

135 Pfal. cxii. 9.

פור נתן לאביונים
צדקתו עמדת לעד

ix. 9.

Ἐσκόρπισεν, ἔδωκε τοῖς πέ-
νησιν· ἡ δικαιοσύνη αὐτῆς μένει εἰς
τὸν αἰῶνα.

Pfal. cxii. 9.

Ἐσκόρπισεν, ἔδωκε τοῖς πένη-
σιν· ἡ δικαιοσύνη αὐτοῦ μένει εἰς
τὸν αἰῶνα τῶν αἰῶνος.

136 Deut. xix. 15.

על-פי שני עדים או
על-פי שלשה-עדים יקום
דבר

xiii. 1.

Ἐπὶ σώματος δύο μαρτύρων
καὶ τριῶν σαθήσεται πᾶν ῥῆμα.
V. Annot.

Deut. xix. 15.

Ἐπὶ σώματι δύο μαρτύρων,
καὶ ἐπὶ σώματι τριῶν μαρτύρων,
θήσεται πᾶν ῥῆμα.

137 Gen. xii. 3.
vid. xviii. 18.

ונברכו בכ כל משפחת
האדמה

Gal. iii. 8.

Ὅτι ἐνευλογηθήσονται ἐν σοὶ
πάντα τὰ ἔθνη. *Vid. Annot.*

Gen. xii. 3.
vid. xviii. 18.

Καὶ ἐνευλογηθήσονται ἐν σοὶ
πᾶσαι αἱ φυλαὶ τῆς γῆς.

138 Deut. xxvii. 26.

ארור אשר לא-יקים
את-דברי התורה-הזאת
לעשות אותם

iii. 10.

Ἐπικατάρατος πᾶς ὃς ἔκ ἐμ-
μένει ἐν πᾶσι τοῖς γεγραμμένοις
ἐν τῷ βιβλίῳ τοῦ νόμου, τῶ ποιῆ-
σαι αὐτά. *Vid. Annot.*

Deut. xxvii. 26.

Ἐπικατάρατος πᾶς ἄνθρωπος
ὃς ἔκ ἐμμένει ἐν πᾶσι τοῖς λόγοις
τοῦ νόμου τῶν ποιῆσαι αὐτῶν.

139 Deut. xxi. 23.

קללת אלהים תלוי

iii. 13.

Ἐπικατάρατος πᾶς ὁ κρεμά-
μενος ἐπὶ ξύλου. *Vid. Annot.*

Deut. xxi. 23.

Κεκατηραμένος ὑπὸ θεῶν πᾶς
κρεμάμενος ἐπὶ ξύλου.

140 If. liv. 1.

רני עקרה לא ילדה
פצחי רנה וצהלי לא
חלה כירבים בני-שוממה
מבני בעולה

Gal. iv. 27.

Εὐφράνθητι σείρα ἢ ἔ τικτε-
σα· ῥῆζον καὶ βόησον ἢ ἐκ ὠδίνε-
σαι· ὅτι πολλὰ τὰ τέκνα τῆς ἐρή-
μια, μᾶλλον ἢ τῆς ἐχέσης τὸν ἀν-
δρα.

If. liv. 1.

Εὐφράνθητι σείρα ἢ ἔ τικτε-
σα· ῥῆζον καὶ βόησον ἢ ἐκ ὠδίνε-
σαι· ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμια,
μᾶλλον ἢ τῆς ἐχέσης τὸν ἀνδρα.

141 Gen. xxi. 10.

גרש האמה הזאת
ואת-בנה כי לא ירש
בן-האמה הזאת עם-בני
עם-יצחק

iv. 30.

Ἐκβαλε τὴν παιδίσκην, καὶ
τὸν υἱὸν αὐτῆς· ἔ γὰρ μὴ κληρονο-
μήσει ὁ υἱὸς τῆς παιδίσκης μετὰ
τῆς υἱῆς τῆς ἐλευθέρης. V. Annot.

Gen. xxi. 10.

Ἐκβαλε τὴν παιδίσκην ταύ-
την, καὶ τὸν υἱὸν αὐτῆς· ἔ γὰρ μὴ
κληρονομήσει ὁ υἱὸς τῆς παιδίσκης
ταύτης μετὰ τῆς υἱῆς μου Ἰσαάκ.

142 Psal. lxviii. 19.

עלית למרום שבית
שבני לקחת מתנות באדם

Eph. iv. 8.

Ἄναβας εἰς ὕψος, ἠχμαλώ-
τευσεν αἰχμαλωσίαν, καὶ ἔδωκε
δόματα τοῖς ἀνθρώποις.

Psal. lxviii. 18.

Ἄναβας εἰς ὕψος, ἠχμαλώ-
τευσας αἰχμαλωσίαν· ἔλαβες
δόματα ἐν ἀνθρώπων.

143 Exod. xx. 12.

vid. Deut. v. 16.

כבד את-אביך ואת-
אמך למען יארכון ימיך
על האדמה

Vid. Annot.

vi. 2, 3.

Τίμα τὸν πατέρα σε καὶ τὴν
μητέρα—ἵνα εὖ σοι γένηται, καὶ
ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς.

Exod. xx. 12.

vid. Deut. v. 16.

Τίμα τὸν πατέρα σε, καὶ τὴν
μητέρα σε, ἵνα εὖ σοι γένηται, καὶ
ἵνα μακροχρόνιος γένη ἐπὶ τῆς γῆς.

Vid. Annot.

144 2 Sam. vii. 14.

אני אהיה-לו לאב
והוא יהיה-לי לבן

Heb i. 5.

Ἐγὼ ἔσομαι αὐτῷ εἰς πατέ-
ρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν.

2 Sam. vii. 14.

Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα,
καὶ αὐτὸς ἔσται μοι εἰς υἱόν.

145 Psal. xcvi. 7.

השתחו-לו כל-אלהים

i. 6.

Καὶ προσκυνήσάτωσαν αὐτῷ
πάντες ἄγγελοι Θεῶ. V. Annot.

Psal. xcvi. 7.

Προσκυνήσατε αὐτῷ πάντες
ἄγγελοι αὐτοῦ.

146 Psal. civ. 4.

עשה מלאכיו רוחות
משרתיו אש להט

i. 7.

Ὁ ποιῶν τὰς ἀγγέλους αὐτοῦ
πνεύματα, ἔ τὰς λειτουργὰς αὐ-
τοῦ πυρὸς φλόγα.

Deut. xxxii. 43.

Καὶ προσκυνήσάτωσαν αὐτῷ
πάντες ἄγγελοι Θεοῦ.

Psal. civ. 4.

Ὁ ποιῶν τὰς ἀγγέλους αὐτοῦ
πνεύματα, καὶ τὰς λειτουργὰς
αὐτοῦ πῦρ φλέγον.

147 Psal. xlv. 7, 8.

כסאך אלהים עולם
ועד שבט מישר שבט
מלכותך; אהבת צדק
ותשנא רשע על-כן משתך

i. 8, 9.

Ὁ θρόνος σε, ὁ Θεὸς, εἰς τὸν
αἰῶνα τοῦ αἰῶνος· ῥάβδος εὐθύ-
τητος ἢ ῥάβδος τῆ βασιλείας σε·
ἠγάπησας δικαιοσύνην, καὶ ἐμί-

Psal. xlv. 6, 7.

Ὁ θρόνος σε, ὁ Θεὸς, εἰς αἰῶνα
αἰῶνος· ῥάβδος εὐθύτητος ἢ ῥάβ-
δος τῆ βασιλείας σε· ἠγάπησας
δικαιοσύνην, καὶ ἐμίσησας ἀνομί-

אלהים אלהיך שמן ששון
מחברך

σησας ἀνομίαν· διὰ τῆτο ἔχρισέ
σε ὁ Θεός, ὁ Θεός σε, ἔλαιον
ἀγαλλιᾶσεως παρὰ τὸς μετό-
χους σε.

αν· Διὰ τῆτο ἔχρισέ σε ὁ Θεός, ὁ
Θεός σε, ἔλαιον ἀγαλλιᾶσεως
παρὰ τοὺς μετόχους σου.

148 Pſal. cii. 25, &c.

לפנים הארץ יסדרת
ומעשה ידיך שמים: המה
יאבדו ואתה תעמד וכלם
כבגד יבלו כלבוש תחליפם
ויחלפו: ואתה הוה
ושנותיך לא יתמו

Heb. i. 10, &c.

Σὺ κατ' ἀρχὰς, Κύριε, τὴν
γῆν ἐθεμελίωσας, ἔργα τῶν
χειρῶν σου εἰσὶν οἱ ἔρανοί. Αὐτοὶ
ἀπολοῦνται, σὺ δὲ διαμένεις· καὶ
πάντες ὡς ἱμάτιον παλαιωθήσον-
ται, καὶ ὡσεὶ περιβόλαιον ἐλί-
ξεις αὐτοὺς, καὶ ἀλλαγήσονται·
Σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου
ὡς ἐκλείψουσι. V. Annot.

Pſal. cii. 25, &c.

Κατ' ἀρχὰς τὴν γῆν σὺ, Κύριε,
ἐθεμελίωσας, καὶ ἔργα τῶν χει-
ρῶν σου εἰσὶν οἱ ἔρανοί. Αὐτοὶ ἀπο-
λοῦνται, σὺ δὲ διαμένεις· καὶ πᾶν-
τες ὡς ἱμάτιον παλαιωθήσονται,
καὶ ὡσεὶ περιβόλαιον ἐλίξεις αὐτούς,
καὶ ἀλλαγήσονται· Σὺ δὲ ὁ αὐτὸς
εἶ, καὶ τὰ ἔτη σου ἐκ ἐκλείψουσι.

149 Pſal. viii. 5, &c.

מה-אנוש כי-תזכרנו
ובן-אדם כי תפקדנו:
ותחסרהו מעט מאלהים:
וכבוד והדר תעטרהו:
תמשילהו במעשי ידיך כל
שתה תחת-רגליו

ii. 6, &c.

Τί ἐστιν ἄνθρωπος, ὅτι μιμη-
νήσκη αὐτοῦ; ἢ υἱὸς ἀνθρώπου,
ὅτι ἐπισκέπη αὐτόν; Ἠλάτρω-
σας αὐτόν βραχύ τι παρ' ἀγγέ-
λου· δόξη καὶ τιμῇ ἐσεφάνωσας
αὐτόν, καὶ κατέσησας αὐτόν ἐπὶ
τὰ ἔργα τῶν χειρῶν σου· πάντα
ὑπέταξας ὑποκάτω τῶν ποδῶν
αὐτοῦ.

Pſal. viii. 4.

Τί ἐστιν ἄνθρωπος, ὅτι μιμη-
νησκη αὐτοῦ; ἢ υἱὸς ἀνθρώπου,
ὅτι ἐπισκέπη αὐτόν; Ἠλάτρωσας αὐ-
τόν βραχύ τι παρ' ἀγγέλου, δόξη
καὶ τιμῇ ἐσεφάνωσας αὐτόν, καὶ
κατέσησας αὐτόν ἐπὶ τὰ ἔργα τῶν
χειρῶν σου· πάντα ὑπέταξας
ὑποκάτω τῶν ποδῶν αὐτοῦ.

150 Pſal. xxii. 23.

אספרה שמך לאחי
בתוך קהל אהללך

ii. 12.

Ἀπαγγελῶ τὸ ὄνομά σου τοῖς
ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας
ὑμνήσω σε.

Pſal. xxii. 22.

Διηγῆσμαι τὸ ὄνομά σου τοῖς
ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησί-
ας ὑμνήσω σε.

151 If. viii. 17, 18.

וקייתי לו: הנה אנכי
והילדים אשר נתן-לי
יהוה

ii. 13.

Ἐγὼ ἔσομαι πεποιθὼς ἐπ'
αὐτῶ—Ἴδοὺ ἐγὼ καὶ τὰ παῖδια
ἃ μοι ἔδωκεν ὁ Θεός.

If. viii. 17, 18.

Καὶ πεποιθὼς ἔσομαι ἐπ'
αὐ-
τῶ. Ἴδοὺ ἐγὼ ἔτι τὰ παῖδια ἃ
μοι ἔδωκεν ὁ Θεός.

152 Pſal. xcvi. 7, &c.

היום אס-בקלו תשמעו:
אל-תקשו לבבכם כמריבה
כיום מסה במדבר: אשר
נסוני אבותיכם בחנוני
גס-ראו פעלי: ארבעים
שנה אקוט בדור ואמר
עם תעי לבב הם והם
לא-ידעו דרכי: אשר-

iii. 7, &c.

Σήμερον ἐὰν τῆς Φωνῆς αὐτοῦ
ἀκῶσητε, μὴ σκληρύνητε τὰς καρ-
δίας ὑμῶν, ὡς ἐν τῷ παραπικρασ-
μῷ, κατὰ τὴν ἡμέραν τοῦ πειρασ-
μοῦ ἐν τῇ ἐρήμῳ· Οὐ ἐπείρασάν
με οἱ πατέρες ὑμῶν, ἐδοκίμα-
σάν με, καὶ εἶδον τὰ ἔργα μου
τεσσαράκοντα ἔτη· Διὸ προσώ-
χθισα τῇ γενεᾷ ἐκείνῃ, καὶ εἶπον·
Ἄεὶ πλανῶνται τῇ καρδίᾳ· αὐ-

Pſal. xcvi. 7, &c.

Σήμερον ἐὰν τῆς Φωνῆς αὐτοῦ
ἀκῶσητε, μὴ σκληρύνητε τὰς
καρδίας ὑμῶν, ὡς ἐν τῷ παρα-
πικρασμῷ, κατὰ τὴν ἡμέραν τοῦ
πειρασμοῦ ἐν τῇ ἐρήμῳ· Οὐ ἐπεί-
ρασάν με οἱ πατέρες ὑμῶν, ἐδο-
κίμασαν, ἔτι εἶδον τὰ ἔργα μου.
Τεσσαράκοντα ἔτη προσώχθισα
τῇ γενεᾷ ἐκείνῃ, καὶ εἶπα· Ἄεὶ
πλανῶνται τῇ καρδίᾳ, καὶ αὐτοὶ

נשבעתי באפי אס'יבאון
אל-מנוחת

τὴ δὲ ἔκ ἔγνωσαν τὰς ὁδοὺς μου
ὡς ἄμοσα ἐν τῇ ὀργῇ μου, εἰ
εἰσελεύσονται εἰς τὴν κατάπαυ-
σίν μου. *Vid. Annot.*

ἐκ ἔγνωσαν τὰς ὁδοὺς μου ὡς
ἄμοσα ἐν τῇ ὀργῇ μου, εἰ εἰσελεύ-
σονται εἰς τὴν κατάπαυσίν μου.

153 Gen. ii. 3.

ויברך אלהים את-יום
השביעי ויקדש אתו כי בו
שבת מכל-מלאכתו אשר-
ברא אלהים לעשות

Heb. iv. 4.

Καὶ κατέπαυσεν ὁ Θεὸς ἐν τῇ
ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάντων τῶν
ἔργων αὐτοῦ. *Vid. Annot.*

Gen. ii. 3.

Καὶ ὠλόγησεν ὁ Θεὸς τὴν
ἡμέραν τὴν ἐβδόμην, ὅτι ἡγίασεν
αὐτήν ὅτι ἐν αὐτῇ κατέπαυσεν
ἀπὸ πάντων τῶν ἔργων αὐτοῦ, ἃν
ἤρξατο ὁ Θεὸς ποιῆσαι.

154 Pfal. cx. 4.

אתה-כהן לעולם על-
דברתי מלכי-צדק

v. 6.

Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ
τὴν τάξιν Μελχισεδέκ.

Pfal. cx. 4.

Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ
τὴν τάξιν Μελχισεδέκ.

Vid. Annot.

155 Gen. xxii. 16, 17.

ויאמר בי נשבעתי נאם-
יהוה—כי-ברך אברכך
והרבה ארבה את-זרעך

vi. 13, 14.

Θεὸς ἄμοσε καθ' ἑαυτοῦ, λέ-
γων· Ἡ μὴν εὐλογῶν εὐλογήσω
σε, καὶ πληθύνων πληθυνῶ σε.

Gen. xxii. 16, 17.

Λέγων, Κατ' ἑμαυτῶν ἄμοσε,
λέγει Κύριος· Ἡ μὴν εὐλογῶν
εὐλογήσω σε, καὶ πληθύνων πλη-
θυνῶ τὸ σπέρμα σου.

156 Exod. xxv. 40.

וראה ועשה בתבניתם
אשר-אתה מראה בהר

viii. 5.

Ὅρα γὰρ, Φησὶ, ποιήσεις πάν-
τα κατὰ τὸν τύπον τὸν δειχθέντα
σοι ἐν τῷ ὄρει.

Exod. xxv. 40.

Ὅρα, ποιήσεις κατὰ τὸν τύπον
τὸν δεδειγμένον σοι ἐν τῷ ὄρει.

157 Jer. xxxi. 31, &c.

הנה ימים באים נאם-
יהוה וכרתו את-בית
ישראל ואת-בית יהודה
ברית חדשה: לא כברית
אשר כרתו את-אבותם
ביום החזיקי בידם להוציאם
מארץ מצרים אשר-המה
הפרו את-בריתי ואנכי
בעלתי בס נאם-יהוה:
כי זאת הברית אשר
אכרת את-בית ישראל
אחרי הימים ההם נאם-
יהוה נתתי את-תורת
בקרבים ועל-לבם אכתבנה
והייתי להם לאלהים
והמה יהיו-לי לעם: ולא
ילמדו עוד איש את-רעהו

viii. 8, &c.

Ἰδὲ, ἡμέραι ἔρχονται, λέγει
Κύριος, καὶ συνιλέσω ἐπὶ τὸν
οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον
Ἰούδα διαθήκην καινὴν οὐ κατὰ
τὴν διαθήκην ἣν ἐποίησα τοῖς πα-
τέρας αὐτῶν, ἐν ἡμέρᾳ ἐπιλαβο-
μένων μου τῆς χειρὸς αὐτῶν, ἐξα-
γαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου·
ὅτι αὐτοὶ ἐκ ἐνέμειναν ἐν τῇ δια-
θήκῃ μου, καὶ ἐγὼ ἠμέλησα αὐτῶν,
λέγει Κύριος· Ὅτι αὕτη ἡ διαθή-
κη, ἣν διαθήσομαι τῷ οἴκῳ Ἰσρα-
ὴλ μετὰ τὰς ἡμέρας ἐκείνας, λέ-
γει Κύριος· διδὼς νόμους μου εἰς
τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρ-
δίας αὐτῶν ἐπιγράψω αὐτοὺς· καὶ
ἔσομαι αὐτοῖς εἰς Θεὸν, καὶ αὐτοὶ

Jer. xxxi. 31, &c.

Ἰδοὺ, ἡμέραι ἔρχονται, Φησὶ Κύ-
ριος, καὶ διαθήσομαι τῷ οἴκῳ Ἰσρα-
ὴλ καὶ τῷ οἴκῳ Ἰούδα διαθήκην
καινὴν οὐ κατὰ τὴν διαθήκην ἣν
διέθεμην τοῖς πατέρας αὐτῶν, ἐν
ἡμέρᾳ ἐπιλαβομένων μου τῆς χειρὸς
αὐτῶν, ἐξαγαγεῖν αὐτοὺς ἐκ γῆς
Αἰγύπτου· ὅτι αὐτοὶ ἐκ ἐνέμειναν
ἐν τῇ διαθήκῃ μου, καὶ ἐγὼ ἠμέ-
λησα αὐτῶν, Φησὶ Κύριος· Ὅτι
αὕτη ἡ διαθήκη μου, ἣν διαθήσο-
μαι τῷ οἴκῳ Ἰσραὴλ, μετὰ τὰς
ἡμέρας ἐκείνας, Φησὶ Κύριος, δι-
δὼς δάσω νόμους μου εἰς τὴν διάνο-
ιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐ-
τῶν γράψω αὐτοὺς· καὶ ἔσομαι
αὐτοῖς εἰς Θεὸν, καὶ αὐτοὶ ἔσονται

ואיש את-אחיו לאמר דעו
את-יהוה כי כולם ידעו
אותי למקטנם ועד-גדולם
נאם- יהוה כי אסלח
לעונם ולחטאתם לא
אזכר-עוד :

158 Exod. xxiv. 8.

הנה דם-הברית אשר
כרת יהוה עמכם

159 Psal. xl. 7, &c.

זבח ומנחה לא חפצת
אזנים כרית לי עולה
וחטאה לא שאלת : אז
אמרת יהוה-באתי
במגלת-ספר כתוב עלי :
לעשות-רצונך אלהי
חפצתי ותורתך בתוך
מע

160 Deut. xxxii. 35.

כי-ידין יהוה עמו

161 Hab. ii. 3, 4.

כי-בא יבא לא יאחר :
הנה עפלה לא-ישרה
נפשו בו וצדיק באמונתו
יחיה

162 Gen. xlvii. 31.

וישתחו ישראל על-
ראש המטה

163 Prov. iii. 11.

מוסר יהוה בני אלה-
תמאס ואל-תקץ בתוכחתו

ἔσονται μοι εἰς λαόν· καὶ ἔμῃ
διδάξωσιν ἕκαστος τὸν πλησίον
αὐτοῦ, ἕκαστος τὸν ἀδελφὸν αὐ-
τοῦ, λέγων, Γνωθὶ τὸν Κύριον·
ὅτι πάντες εἰδήσασι με, ἀπὸ
μικροῦ αὐτῶν ἕως μεγάλῃ αὐτῶν·
ὅτι ἴλεως ἔσομαι ταῖς ἀδικίαις
αὐτῶν, καὶ τῶν ἀμαρτιῶν αὐτῶν,
καὶ τῶν ἀνομιῶν αὐτῶν ἔμῃ
μνησθῶ ἔτι. *Vid. Annot.*

Heb. ix. 20.

Τοῦτο τὸ αἶμα τῆς διαθήκης,
ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ Θεός.
Vid. Annot.

x. 5, &c.

Θυσίαν καὶ προσφορὰν ἔκ ἠθέ-
λησας, σῶμα δὲ κατηρτίσω μοι·
Ὀλοκαύτωμα καὶ περὶ ἀμαρτίας
ἔκ εὐδόκησας. Τότε εἶπον· Ἴδὲ,
ἦκω (ἐν κεφαλίδι βιβλίου γέ-
γραπται περὶ ἐμοῦ) τῶ ποιῆσαι, ὁ
Θεός, τὸ θέλημά σε. *V. Annot.*

x. 30.

Κύριος κρινεῖ τὸν λαὸν αὐτοῦ.

x. 37, 38. v. Rom. i. 17.

Gal. iii. 11.

Ὁ ἐρχόμενος ἤξει, καὶ ἔμῃ
χρονίσει· Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται·
καὶ εἰς ἡμᾶς ἵσταται, ἔκ εὐδοκίᾳ
ἢ ψυχῆ μου ἐν αὐτῷ. *V. Annot.*

xi. 21.

καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον
τῆς ράβδου αὐτοῦ. *V. Annot.*

xii. 5.

Ἰεὺς μου, μὴ ὀλιγάροι παιδεί-
ας Κυρίου, μηδὲ ἐκλύσῃς ὑπὸ αὐτῶ
ἐλεγχομένοις.

μοι εἰς λαόν· καὶ ἔμῃ διδάξω-
σιν ἕκαστος τὸν πολίτην αὐτοῦ, καὶ ἕκα-
στος τὸν ἀδελφὸν αὐτοῦ, λέγων, Γνωθὶ
τὸν Κύριον· ὅτι πάντες εἰδήσασι με,
ἀπὸ μικροῦ αὐτῶν ἕως μεγάλῃ
αὐτῶν· ὅτι ἴλεως ἔσομαι ταῖς ἀδι-
κίαις αὐτῶν, ἕκ τῶν ἀμαρτιῶν
αὐτῶν ἔμῃ μνησθῶ ἔτι.

Exod. xxiv. 8.

Ἴδὲ τὸ αἶμα τῆς διαθήκης, ἧς
διέθετο Κύριος πρὸς ὑμᾶς.

Psal. xl. 6, &c.

Θυσίαν καὶ προσφορὰν ἔκ ἠθέ-
λησας, σῶμα δὲ κατηρτίσω μοι·
Ὀλοκαύτωμα καὶ περὶ ἀμαρτίας
ἔκ ἠτήσας. Τότε εἶπον· Ἴδὲ, ἦκω
(ἐν κεφαλίδι βιβλίου γέγραπται
περὶ ἐμοῦ) τοῦ ποιῆσαι τὸ θέλη-
μά σε, ὁ Θεός μου, ἠθέλησεν, καὶ
τὸν νόμον σε ἐν μέσῳ τῆς καρδί-
ας μου.

Deut. xxxii. 36.

Ὅτι κρινεῖ Κύριος τὸν λαὸν
αὐτοῦ.

Hab. ii. 3, 4.

Ὅτι ἐρχόμενος ἤξει, καὶ ἔμῃ
χρονίσει· εἰς ἡμᾶς ἵσταται, ἔκ
εὐδοκίᾳ ἢ ψυχῆ μου ἐν αὐτῷ· ὁ δὲ
δίκαιος ἐκ πίστεώς μου ζήσεται.

Gen. xlvii. 31.

καὶ προσεκύνησεν Ἰσραὴλ ἐπὶ
τὸ ἄκρον τῆς ράβδου αὐτοῦ.

Prov. iii. 11.

Ἰεὺς, μὴ ὀλιγάροι παιδείας Κυ-
ρίου, μηδὲ ἐκλύσῃς ὑπὸ αὐτῶ ἐλεγ-
χομένοις.

- 164 Hagg. ii. 6.
 עוד אחת מעט היא
 ואני מרעיש את השמים
 ואת הארץ
- 165 Josh. i. 5.
 vid. Deut. xxxi. 8.
 לא ארפך ולא אעזבך
- 166 Pſal. cxviii. 6.
 יהוה לי לא אירא מה
 יעשה לי אדם
- 167 Hof. xiv. 3.
 ונשלמה פרים שפתינו
- 168
 169 Prov. iii. 34.
 אם-ללצים הוא יליץ
 ולעניים יתן-חן
- 170 Lev. xi. 44.
 והייתם קדשים כי
 קדוש אני
- 171 If. xl. 6, &c.
 כל-הבשר חציר וכל-
 חסדו כציץ השדה: יבש
 חציר נבל ציץ—ודבר
 אלהינו יקום לעולם
- 172 If. xxviii. 16.
 הנני יסד בציון אבן
 אבן בחן פנת יקרת מוסד
 מוסד המאמץ לא יחיש
- 173 Exod. xix. 6.
 ואתם תהיו-לי ממלכת
 כהנים וגוי קדוש
- Heb. xii. 26.
 "Ετι ἅπαξ ἐγὼ σείω ἔ μόνον
 τὴν γῆν, ἀλλὰ ἔ τὸν ἔρανον.
 Vid. Annot.
- xiii. 5.
 Οὐ μὴ σε ἀνῶ, ἔδ' ἔ μὴ σε
 ἐγκαταλίπω.
- xiii. 6.
 Κύριος ἐμοὶ βοηθός, καὶ ἔ φο-
 βηθήσομαι τί ποιήσῃ μοι ἄνθρωπος.
- xiii. 15.
 Δι' αὐτῆ ἔν ἀναφέρωμεν θυ-
 σίαν αἰνέσεως διὰ παντός τῷ Θεῷ,
 τρεῖσι, καρπὸν χειλέων ὁμολογούν-
 των τῷ ὀνόματι αὐτῆ. V. Annot.
- Jam. iv. 5.
 Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα
 ὃ κατώκησεν ἐν ἡμῖν. V. Annot.
- iv. 6.
 Ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσε-
 ται, ταπεινοῖς δὲ δίδωσι χάριν.
 Vid. Annot.
- I Pet. i. 16.
 "Αγιοὶ γένηθε, ὅτι ἐγὼ ἅγιός
 εἰμι.
- i. 24, 25.
 Διότι πᾶσι σὰρξ ὡς χόρτος, καὶ
 πᾶσα δόξα ἀνθρώπου ὡς ἄνθος
 χόρτου. Ἐξηράνθη ὁ χόρτος, καὶ
 τὸ ἄνθος αὐτῆ ἐξέπεσε. Τὸ δὲ
 ῥῆμα Κυρίου μένει εἰς τὸν αἰῶνα.
- ii. 6. vid. Rom. ix. 33.
 Ἴδὲ, τίθημι ἐν Σιών λίθον ἀκρο-
 γωνιαῖον, ἐκλεκτὸν, ἔντιμον· καὶ ὁ
 πιστεύων ἐπ' αὐτῷ ἔ μὴ κατα-
 χυνηθῆ.
- ii. 9.
 Ὑμεῖς δὲ—βασιλείον ἱεράτευ-
 μα, ἔθνος ἅγιον.
- Hagg. ii. 6.
 "Ετι ἅπαξ ἐγὼ σείσω τὸν ἔρα-
 νὸν καὶ τὴν γῆν.
- Deut. xxxi. 8.
 Οὐκ ἀνήσῃ σε, ἔδδ' μὴ σε ἐγ-
 καταλίπη.
- Pſal. cxviii. 6.
 Κύριος ἐμοὶ βοηθός, καὶ ἔ φοβη-
 θήσομαι τί ποιήσῃ μοι ἄνθρωπος.
- Hof. xiv. 2.
 Καὶ ἀνταποδώσομεν καρπὸν
 χειλέων ἡμῶν.
- Prov. iii. 34.
 Κύριος ὑπερηφάνοις ἀντιτάσσε-
 ται, ταπεινοῖς δὲ δίδωσι χάριν.
- Lev. xi. 44.
 Καὶ ἅγιοι ἔσεσθε, ὅτι ἅγιός
 εἰμι ἐγὼ Κύριος ὁ Θεὸς ὑμῶν.
- If. xl. 6, &c.
 Πᾶσι σὰρξ χόρτος, καὶ πᾶσα
 δόξα ἀνθρώπου ὡς ἄνθος χόρτου·
 Ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος
 ἐξέπεσε. Τὸ δὲ ῥῆμα τῆ Θεῶ ἡμῶν
 μένει εἰς τὸν αἰῶνα.
- If. xxviii. 16.
 Ἴδὲ, ἐγὼ ἐμβάλλω εἰς τὰ θε-
 μέλια Σιών λίθον πολυτελῆ, ἐκ-
 λεκτὸν, ἀκρογωνιαῖον, ἔντιμον, εἰς
 τὰ θεμέλια αὐτῆς· ἔ ὁ πιστεύων
 ἔ μὴ καταχυνηθῆ.
- Exod. xix. 6.
 Ὑμεῖς δὲ ἔσεσθέ μοι βασιλείον
 ἱεράτευμα, καὶ ἔθνος ἅγιον.

174 If. liii. 9.
לא-חמס עשה ולא
מרמה בפיו

1 Pet. ii. 22.
Ὅς ἁμαρτίαν ἐκ ἐποίησεν, ἐδὲ
εὐρέθη δόλος ἐν τῷ σώματι αὐτῶ.

If. liii. 9.
Ἀνομίαν ἐκ ἐποίησεν, ἐδὲ δό-
λον ἐν τῷ σώματι αὐτῶ.

175 If. liii. 5.
ובחברתו נרפא-לנו

ii. 24.
Οὐ τῷ μάλωπι αὐτῶ ἰάθητε.

If. liii. 5.
Τῷ μάλωπι αὐτῶ ἡμεῖς ἰάθημεν.

176 Pfal. xxxiv. 13, &c.

iii. 10.

Pfal. xxxiv. 12, &c.

מִי־הָאִישׁ הַחֲפֵץ חַיִּים
: אהב ימום לראות טוב
: נצר לשונך מרע ושפתיך
מדבר מרמה : סור מרע
ועשה-טוב בקש שלום
ורדפהו : עיני יהוה אל-
: צדיקים ואזניו אל-שועתם:
פני יהוה בעשי רע

Ὁ γὰρ θέλων ζωὴν ἀγαπᾶν,
καὶ ἰδεῖν ἡμέρας ἀγαθὰς, παυσά-
τω τὴν γλῶσσαν αὐτῶ ἀπὸ κα-
κῶ, καὶ χεῖλη αὐτῶ τῶ μὴ λαλή-
σαι δόλον· ἐκκλινάτω ἀπὸ κα-
κῶ, ἵνα ποιησάτω ἀγαθόν· ζητη-
σάτω εἰρήνην, καὶ διώξάτω αὐτήν.
Ὅτι οἱ ὀφθαλμοὶ Κυρίου ἐπὶ δικαί-
ους, καὶ ὤτα αὐτῶ εἰς δέησιν αὐτῶν·
πρόσωπον δὲ Κυρίου ἐπὶ ποιῶντας
κακά.

Τίς ἐστὶν ἄνθρωπος ὁ θέλων
ζωὴν, ἀγαπᾶν ἡμέρας ἰδεῖν ἀγα-
θὰς; Παῦσον τὴν γλῶσάν σου
ἀπὸ κακῶ, καὶ χεῖλη σε τῶ μὴ
λαλήσαι δόλον· ἐκκλινον ἀπὸ
κακῶ, καὶ ποίησον ἀγαθόν· ζή-
τησον εἰρήνην, καὶ διώξον αὐτήν.
Ὁφθαλμοὶ Κυρίου ἐπὶ δικαίους,
καὶ ὤτα αὐτῶ εἰς δέησιν αὐτῶν·
πρόσωπον δὲ Κυρίου ἐπὶ ποιῶντας
κακά.

177 If. viii. 12, 13.
ואת-מוראו לא-תיראו
ולא תעריצו: את-יהודה
צבאות אתו תקדישו

iii. 14, 15.

If. viii. 12, 13.

Τὸν δὲ φόβον αὐτῶν μὴ φοβη-
θῆτε, μηδὲ ταραχθῆτε. Κύριον
δὲ τὸν Θεὸν ἀγιάσατε.

Τὸν δὲ φόβον αὐτῶ ἐ μὴ φο-
βηθῆτε, ἐδὲ μὴ ταραχθῆτε. Κύ-
ριον αὐτὸν ἀγιάσατε.

178 Prov. x. 12.
ועל כל-פשעים תנסה
אהבה

iv. 8.

Prov. x. 12.

Ὅτι ἡ ἀγάπη καλύπτει πλη-
θος ἁμαρτιῶν. Vid. Annot.

Πάντας δὲ τὰς μὴ φιλονεικῶν-
τας καλύπτει Φιλία.

179 Pfal. ii. 9.
תרעם בשבט ברזל ככלי
יוצר תנפצם

Rev. ii. 27.

Pfal. ii. 9.

Καὶ ποιμανεῖ αὐτῶς ἐν ῥάβδῳ
σιδηρᾷ· ὡς τὰ σκευῆ τὰ κεραμι-
κὰ σωτρίβεται. Vid. Annot.

Ποιμανεῖς αὐτῶς ἐν ῥάβδῳ σι-
δηρᾷ· ὡς σκεῦος κεραμέως συν-
τρίψεις αὐτῶς.

I N D E X I.

1. **C**ITATIONS agreeing exactly with the *Hebrew*. N^o. 3, 6, 8, 11, 12, 20, 23, 26, 29, 30, 31, 33, 35, 39, 41, 45, 49, 53, 54, 63, 68, 73, 74, 77, 79, 80, 81, 82, 83, 85, 86, 87, 88, 94, 108, 109, 111, 113, 117, 119, 120, 122, 124, 125, 127, 129, 130, 134, 135, 140, 144, 146, 147, 149, 150, 151, 153, 155, 160, 162, 163, 165, 170. In all 63.
2. Agreeing nearly with *Heb*. N^o. 1, 4, 7, 9, 10, 15, 18, 19, 24, 25, 27, 36, 37, 43, 44, 46, 47, 50, 55, 60, 66, 69, 70, 71, 78, 90, 92, 93, 96, 97, 99, 100, 101, 105, 106, 110, 114, 116, 118, 121, 123, 126, 131, 133, 136, 141, 142, 143, 145, 148, 152, 156, 157, 158, 166, 171, 173, 174, 175, 176, 177, 178, 179. In all 63.
3. Agreeing in Sense with *Hebrew*, but not in Words. N^o 5, 14, 16, 21, 22, 28, 32, 40, 42, 48, 52, 72, 76, 84, 89, 91, 103, 107, 112, 132, 133, 137, 138, 164. In all 24.
4. Giving the general Sense, but abridging or adding to it. N^o 28, 40, 42, 56, 57, 67, 102, 168. In all 8.
5. Taken from several Passages of S. S. N^o. 62, 93, 102. In all 3.
6. Differing from *Heb*. but agreeing with *Sept*. N^o. 17, 51, 59, 64, 97, 169. In all 6.
7. Citations where we have reason to suspect that the *Apostles* either read the *Hebrew* differently, or put some Sense upon the Words different from what our Lexicons express. N^o. 2, 13, 17, 27, 34, 47, 61, 65, 67, 75, 93, 97, 104, 105, 110, 115, 128, 142, 157, 161, 172. In all 21.
8. Places where the *Hebrew* seems to be corrupted. N^o 2, 13, 51, 67, 110, 128, 139, 154, 159. In all 8.
9. Not properly Citations, but References, or Allusions. N^o. 38, 95, 167.

I N D E X II.

1. **A** GREEING verbatim with *Sept.* or only changing the Person, &c. N^o. 6, 8, 12, 19, 20, 22, 23, 24, 26, 27, 29, 35, 39, 41, 49, 51, 54, 63, 66, 68, 71, 73, 74, 75, 77, 78, 79, 80, 81, 82, 83, 85, 86, 87, 90, 92, 94, 97, 98, 99, 106, 108, 109, 110, 111, 113, 119, 120, 122, 124, 125, 129, 130, 135, 140, 144, 145, 146, 147, 148, 149, 153, 154, 155, 160, 162, 163, 165, 166, 173, 175, 176. In all 72.
2. Taken from *Sept.* but with some Variation. N^o 1, 7, 9, 15, 17, 18, 34, 36, 45, 50, 53, 55, 59, 61, 64, 69, 70, 72, 88, 93, 103, 104, 112, 114, 116, 118, 121, 126, 128, 131, 133, 134, 136, 137, 141, 143, 150, 151, 152, 156, 159, 161, 169, 171, 172, 174, 177. In all 47.
3. Agreeing in Sense, but not in Words with *Sept.* N^o. 4, 5, 16, 25, 31, 32, 33, 37, 40, 43, 44, 48, 52, 60, 67, 76, 84, 89, 91, 100, 107, 117, 128, 132, 138, 139, 157, 158, 164, 179. In all 30.
4. Differing from *Sept.* but agreeing exactly, or nearly with *Heb.* N^o. 3, 4, 11, 21, 30, 47, 93, 96, 101, 117, 127, 170, 178. In all 13.
5. Differing both from *Sept.* and from *Heb.* and taken probably from some other Translation, or Paraphrase. N^o. 2, 5, 10, 13, 14, 37, 40, 52, 65, 84, 89, 91, 100, 105, 115, 123, 138, 142, 158. In all 19.

Some things in this Comparison may be disputable, and in some I may be mistaken: I have used the best of my Judgment, and I hope it is nearly the Truth.

A N N O T A T I O N S

A N N O T A T I O N S.

FROM the foregoing Comparison it will appear how nearly the Citations in the *New Testament* agree with the original *Hebrew*, though they sometimes quote the *Septuagint*, and perhaps other Translations, or Paraphrases. The same may be farther illustrated by some short Notes. It is not the Intention of these Notes to vindicate the Justness of the Application of these Prophecies to *Christ*: That has been sufficiently done by much abler Hands, such as Bp. *Kidder*, Bp. *Chandler*, Bp. *Sherlock*, Dr. *S. Clarke*, and several others; not to mention the excellent Discourses which have lately been published, on the Prophecies of the *Old Testament* in general. All that is intended in these Notes is to examine the fairness of the Citations. Those many Texts which agree exactly with our present *Hebrew* Copies need no Explanation. I begin with

N^o. 1. *Matt.* i. 23. We have here καλέσσι for καλέσεις both in *Sept.* and *Heb.* The *Syriack* and *Chald.* Paraphr. read *vocabitur*, * the *Arab.* *vocabunt*—The sense is the same in all.

N^o. 2. *Matt.* ii. 6. agrees exactly neither with *Heb.* nor *Sept.* The only material Difference is that the *Evangelist* adds the Negative εἰσαμῶς which is in neither of them: But the *Syriack* Translation reads it with an Interrogation—*Num parva es?* And the *Arabick* reads it with a Negative—*Nequaquam es minima*—and agrees in Sense with *Heb.* See *Kennicot* Differt. S. 44.

N^o. 4. *Matt.* ii. 18. It agrees very nearly with *Heb.* but not with *Sept.* It might possibly be taken from some other Translation.

N^o. 5. *Matt.* iii. 3. This agrees in Sense, but not exactly both with *Heb.* and *Sept.* We have the same Citation in *St. Luke*, and the first part of it in *St.*

* Being unacquainted with the *Arabick*, *Syriack*, and other *Oriental* Languages, I am obliged to quote from the *Latin* Translation in *Walton's Polyglott*,

Mark, both which agree exactly with *St. Matthew*. Instead of *ἀπὸ τῆς Σεπτ.* reads *τοῦ Θεοῦ ἡμῶν*. To this *Heb.* agrees, and adds, *in the Desert*. *Τὸ σωτήριον τοῦ Θεοῦ* is in *Sept.* and also in *Arab.* but is not in *Heb.* nor *Syr.* nor *Vulg.* See *Bp. Lowth's Comment.*

N^o. 9. *Matt.* iv. 10. This agrees both with *Sept.* and *Heb.* only it translates *תִּירָא* by *προσκυνήσεις* instead of *φοβηθήσῃ*.

N^o. 10. *Matt.* iv. 15, 16. This differs widely from *Sept.* as that does from *Heb.* Nor can I make tolerable Sense of this, or any of the old Versions: Nor indeed of the *Heb.* or our *English Translation* in the order the Words stand at present: But the Difficulty may be easily removed only by removing the six first Words of this Chapter, and joining them to the former Chapter, as they are in all the old Versions: And then the Words may be thus rendered: *As the former time made vile, or debased, the Land of Zebulon, and the Land of Neptbali, so the latter Time shall make it glorious. The Way of the Sea, &c.* A Prophecy most signally fulfilled by our *Saviour's* Appearance and Residence in these Parts. The *Evangelist* from the first part of the Sentence, takes only *the Land of Zabulon, and the Land of Nephtbalim*: What follows is an exact, and almost literal Translation of the *Hebrew*: only for *ההלכים* is put *καθήμενος*. How properly this Prophecy is cited, and applied to our *Saviour*, see *Mr. Mede's Disc.* on *Mar.* i. 14, 15. *Mr. Lowth's Comment.* on *Is.* ix. *Bp. Lowth's Translat.*

N^o. 13. *Matt.* xi. 10. We have the same Citation Word for Word *Mar.* i. 2. and *Luk.* vii. 27. and yet it differs from *Heb.* and all the old Versions in these two Particulars: The Words *πρὸ προσώπου σου* are added, and what is in *Heb.* *לפני*--*before me*--is rendered *ἐμπροσθέν σου*--*before thee*: The Reason of this Difference I cannot easily account for but by supposing some Corruptions crept into the ancient Copies: The sense is much the same.

N^o. 14. *Matt.* xii. 18. This agrees not at all with *Sept.* who have obscured this Prophecy by adding the Words *Jacob and Israel*, not in the original *Heb.* It is probably taken from some old Translation, agreeing very nearly with *Heb.* The only Difficulty is in the Words *ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν*. But if by *משפּט* we understand *the Cause under Trial*, then *to send forth his Cause unto Truth* will be to carry the Cause, and vindicate its Truth; which agrees in Sense with *ἐκβάλῃ εἰς νίκος τὴν κρίσιν*. See *Grotius Annot.*

N^o. 15. *Matt.* xiii. 14. This is taken almost Word for Word from *Sept.* In *Heb.* the Sense is obscured by false Pointing: * If instead of *הַשְׁמֵן* in *Imp.* we read *הַשְׁמֵן* in *Indic.* and so again instead of *הַכֶּבֶד* and *הַשֵּׁע* we read *הַכֶּבֶד* and *הַשֵּׁע* the Sense will be: *This People hath made their Heart fat, and hath made their ears heavy, and shut their Eyes, &c.* which agrees in Sense with the Evangelist, and with *Sept.* And to this also agree the *Syr.* and *Arab.* Versions, but not the *Vulgate.* We have the same Quotation Word for Word *Acts* xxviii. 26. *St. Mark* and *St. Luke* refer to the same Place, but quote it only in part. *St. John's* Quotation of this Prophecy will be considered hereafter.

N^o. 17. *Matt.* xv. 8, 9. This agrees with *Sept.* though with some slight variations: They seem to have read *וְתָהוּ* instead of *וְתָהִי* and *מִלְמָדִים* for *מִלְמָדָה*: And *Arab.* agrees here with *Sept.* See *Kennicot* Differt.

N^o. 18. *Matt.* xix. 5. agrees nearly with *Sept.* and they both agree with *Heb.* only adding one material Word omitted in the *Hebrew* Copies, *οἱ δύο*. But this Word is in the *Samaritan* Copy; and also in the *Syr.* and *Arab.* Versions. See *Kennicot* Differt.

N^o. 21. *Matt.* xxi. 5. This seems to be taken from two Prophecies, *Is.* lxii. 11. where we read—*Say ye to the Daughter of Zion, Behold thy Salvation cometh*—and from *Zech.* ix. 9. The latter part agrees more exactly with *Heb.* than with *Sept.* only both *St. Matthew* and *Sept.* seem to have read *עָנָו*, *meek*, instead of *עָנִי*, *afflicted*.

N^o. 24. *Matt.* xxii. 32. This agrees both with *Sept.* and *Heb.* only *St. Matthew* omits the words *τὸ πατὴρ σὺ*, and so do *St. Mark* and *St. Luke*: It is in *Heb.* *אָבִיךָ*: This is omitted in one or two MSS. but all the ancient Versions agree with *Heb.* The *Samaritan* Copy reads *אָבוֹתֶיךָ* which seems most proper.

N^o. 25. *Matt.* xxii. 37. The *Vatican* Edition of *Sept.* here translates *לבבך* by *τῆς διανοίας σου*. But the *Alexandrian* Edition renders it *τῆς καρδίας σου*. *St. Matthew* takes in both: but puts *ψυχῆ* between: He also puts *ἐν ὅλῃ* for *ἐξ ὅλης* agreeably to the *Hebrew*: And he leaves out the latter Clause *with all thy Strength*. *St. Mark* and *St. Luke* agree entirely with *St. Matthew*, only they add the latter Clause.

* Vid. *Lud. Cappell.* Arcan. Punct. P. 535.

N^o. 27. *Matt.* xxvi. 31. This agrees Word for Word (not with the *Vatican*, but) with the *Alexandrian* Edition of *Sept.* only the Evangelist reads *πατάξω* instead of *πάταξον*. The *Arab.* agrees with *St. Matthew*, and it is probable that the *Hebrew* ought to be read *ךא* instead of *כה* for it follows in the first Person—*I will turn mine Hand*, &c. See *Houbigant*. *Kennicot* Differt. S. 44.

N^o. 28. *Matt.* xxvii. 9. This Citation is attended with no small Difficulty: The Prophecy is cited from *Jeremiab*: but in that Prophet no such Prophecy is to be found: In *Zech.* xi. 13. such a Prophecy is to be found: but neither do the Words there perfectly agree with *St. Matthew's* Citation: Some suppose that an Error is crept into *St. Matthew's* Copy: and *ἰεγ.* to have been wrote by the Transcribers instead of *ζεχ.* or that the word has been interpolated: And it is observable that the word is omitted in one MS. and in the *Syriack* and *Perfick* Versions: Others say that the 9th, 10th, and 11th Chapters of what is called *Zechariah's* Prophecy were really wrote by *Jeremiab*, and assign very probable Reasons for such Opinion both from the Matter and Style. See *Hammond* on *Heb.* viii. 9. *Mede's* Works, P. 786. 833. *Kidder* *Demonst. of Messiab.* P. ii. P. 196, &c. *Lowth* *Prælect. Poet. Lect.* xxi. As to the Prophecy itself, if in *St. Matthew* for *ἔδωκαν* we read *ἔδωκα* (and that it should be so read seems probable from what follows *καθὰ συνέταξέ μοι Κύριος*) the Citation will agree very nearly with the Original—*καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, καὶ ἔδωκα αὐτὰ εἰς τὸ ἀγρὸν τῆς κεράμεως*. The Translation is literal, excepting only that *היוצר* is rendered *ἀγρὸν τοῦ κεράμεως* and *בית יהוה* is omitted: And the same is also omitted in some ancient MSS. [see *Kennicot* Differt. S. 49.] The words *τὴν τιμὴν ἔτετιμημένους ὃν ἐτιμησάντο διὰ τῶν Ἰσραήλ* and *καθὰ συνέταξέ μοι Κύριος* are added to supply the Sense, being taken in Sense, and very nearly in Words from the former part of the Verse: This latter Clause is in *Arab.*

N^o. 30. *Matt.* xxvii. 46. This is taken from the *Heb.* but the Words are *Syriack*, or *Chaldee*: *Sabachtbani* is the Word now in *Chald.* Paraphr.

N^o. 34. *Luk.* iv. 18, 19. This agrees exactly both with *Sept.* and *Heb.* as far as *ἄφεσιν*—*Sept.* translates *פְּקוּדֵי פְּקוּדֵי וְלֹאֲסוּרִים*—*καὶ τυφλοῖς ἀνάβλεψιν*. Thus far also *St. Luke* agrees with *Sept.* but adds *ἀποσείλας τεθρασμένους ἐν ἀφέσει*. The *Arab.* Version agrees nearly with *St. Luke*: They seem to have read more in *Heb.* than we find there now.

N^o. 37. *Job.* vi. 45. This translates in the *Nominative* with a *Verb*, what *Sept.* expresses in the *Accusative*: It agrees exactly with *Heb.* only leaving out *their Children*.

N^o. 38. *Job*. vii. 38. There are no Words answering to these either in *Sept.* or *Heb.* It is indeed no Citation; but only a Reference, or Allusion: * The *Jewish* Writers inform us that on the last Day of the Feast of Tabernacles, it was usual to pour Water on the Altar, to denote their praying then for the Blessing of Rain, the latter Rain, which was then wanted against their approaching Seed-time: This Water they drew out of *Siloah*, and brought it with great Pomp and Ceremony to the Temple, playing with their Instruments, and singing, and repeating the Words of the Prophet: † *With Joy shall ye draw Water out of the Wells of Salvation*: Our Lord, according to his usual Custom, takes Occasion from hence to instruct the People; and applies this Ceremony, and this Scripture, to himself: He signifies to them that the Water here spoken of was to be had from him alone—*If any Man thirst, let him come unto me, and drink: He that believeth in me, as the Scripture hath said, out of his Belly shall flow Rivers of living Water*—The Word *κοιλία*, here translated *Belly*, signifies any hollow Receptacle, and may properly be used for such Cisterns, or Reservoirs, as were usually built to receive the Waters issuing from their Fountains: The Meaning then is, that every true Believer shall, according to this *Scripture*, repeated by the People on this Occasion, abound with *living Water*, have within him such a Cistern, which will supply *living Water*, both for his own, and others Use: What is signified by *Water* we are informed in the next Verse, viz. *the Gifts of the Spirit*: The like Metaphor our Lord makes Use of *Job*. iv. 10. And in the Prophetick Writings ‡ it is often peculiarly used to signify the Gifts and Graces of the Spirit to be conferred under the Gospel Dispensation.

N^o. 40. *Job*. xii. 15. This differs both from *Sept.* and *Heb.* and from the Citation in *St. Matt.* The Evangelist either followed some other Translation or chose to express in short the Sense, but not the words of the Prophet.

N^o. 42. *Job*. xii. 40. Here again the *Evangelist* has given us the Sense of the *Prophet* in short: If we suppose that *λαὸς ἕτερος* (as it is in *Heb.* *הַעַם הַזֶּה*) is to be understood as the Nominative Case before *τετύφλωκεν*, (it being not unusual for Words, that signify a Multitude, to be joined with plural Pronouns, or Adjectives) and read *αὐτῶν* with an Aspirate, the Citation will be a good Translation of the Original, only somewhat abridged. See Not. on N^o. 15.

* See *Hammond*, *Whitby*, *Grotius* Annot. *Lightfoot* Hor. Heb.

† *Is.* xii. 3.

‡ *ibid.* xlv. 3. lv. 1.—*Ezek.* xxxvi. 25, &c.—*Zech.* xiv. 8.

N^o. 44. *Job*. xv. 25. This agrees both with *Sept.* and *Heb.* only what *Sept.* renders ἐπολέμησαν is here rendered ἐμίσησαν, or possibly this may refer to *Psal.* xxxv. 19. where the *Psalmist* speaks of those who were his Enemies wrongfully.

N^o. 46. *Job*. xix. 36. This gives the Sense both of *Sept.* and *Heb.* only it expresses in the Passive Voice what is there spoken in the Active. Or it may be taken from *Psal.* xxxiv. 21, where it is expressed in the Passive. See *Kennicot* Dissert. S. 65.

N^o. 47. *Job*. xix. 37. The Evangelist here plainly reads אֱלֵינוּ instead of אֵלַי in the *Hebrew*: But so also read 40 *Heb.* MSS. And that this is the true Reading appears by what follows—and they shall mourn for him. The *Syriack* renders it--they shall look on me through him, whom they have pierced. The *Sept.* I cannot make sense of.

N^o. 48. *Acts* i. 20. This agrees in Sense, although not in words with *Sept.* which is a literal Translation of *Heb.* The only Difference is that the *Apostle* applies to a particular Person, what was spoken by *David* of his Enemies in the Plural.

N^o. 50. *Acts* ii. 17. This is taken from *Sept.* only with some slight Variations, which no way affect the Sense; and some of these Variations are wanting in some MSS. The *Sept.* is an exact Translation of *Heb.*

N^o. 51. *Acts* ii. 25. This is taken from *Sept.* but differs in several respects from *Heb.* For שׁוֹרְתֵי is put προωρώμενην. The *Vulgate* here agrees with *Sept.*—*Syriack* and *Chald.* with *Heb.*—*Arab.* differs from them all: This Difference is not easily accounted for. Again, for כְּבוֹדֵי is put ἡ γλῶσσά μου *Vulg.* and *Arab.* as well as *Sept.* agree with the *Apostle*: *Chald.* and *Syr.* with *Heb.* For שָׁבַע is put πληρώσεις με. Here again *Vulg.* and *Arab.* and *Sept.* agree: *Syr.* reads *fatia* labor: The true Reading might perhaps be אֲשַׁבַּע which *Sept.* might translate according to the Sense πληρώσεις με. These are but trifling Differences; the most important is that הַסִּידִיךָ in the Plural Number is translated by *Sept.* and cited by the *Apostle*, and applied to our Saviour in the Singular—τὸν ὅσιον σου. And this Reading is confirmed by the *Keri*, or marginal Reading, by all the ancient Versions, and by 180 of the best *Hebrew* MSS. and the Sense requires the reading: Here are manifest signs of Corruption, and I fear a wilful one. See *Kennicot* Dissert. I. P. 496.—Dissert. Gen. S. 17.

Nº. 52. *Acts* iii. 22, 23. This expresses the Sense both of *Heb.* and *Sept.* but not the Words: It may possibly be taken from some other Translation, or Paraphrase.

Nº. 55. *Acts* vii. 3. This agrees exactly both with *Sept.* and *Heb.* only leaving out the Words ἐκ τῶ οἴκου τῶ πατρὸς σου.

Nº. 56. *Acts* vii. 6, 7. It seems to have been St. *Stephen's* Design to give a short Account of *God's* dealing with the Children of *Israel*: In this he does not confine himself to the Words of *Moses*, but abridges his History, and sometimes adds a Clause by way of Explication. The present Citation agrees very nearly with *Heb.* It only adds--ἐπεὶ ὁ θεὸς--and again--ὃ λατρεύσασι μοι ἐν τῷ τόπῳ τούτῳ--which seems to refer to v. 16, where it is said--*they shall come hither again.*

Nº. 57. *Acts* vii. 14. We have here again only the Substance not the Words of the History: What is most observable here is, that the Number of Souls, which came into *Egypt*, is here said to be 75, agreeably to *Sept.* and not according to *Heb.* which makes them only 70: *Sept.* here at v. 20. adds the five Sons of *Manasseh*, and *Ephraim* born in *Egypt*: This was probably at first added in the Margin from the Books of *Numbers* and *Chronicles*: and afterwards crept into the Text: And then, the Sums total not agreeing, some Scribe afterwards altered the Number, v. 27, and made the whole Number of *Joseph's* Children born in *Egypt* 9, and the whole Number of those who came into *Egypt* 75: The like Alteration is made *Exod.* i. 5. where 75 is put for 70: But in all these places the *Samaritan*, *Syr. Arab. Vulg.* and *Chald.* Paraphr. read 70, which therefore we may conclude to be the true Reading: St. *Stephen*, or St. *Luke* in relating his Speech, took the Account, as he found it in *Sept.* which was then the Translation most commonly in Use; or else some Scribe very early altered the Copy, as others had done before in *Sept.* If such Alteration was made it must be very early, as all the ancient MSS. and *Versions* agree in the present Reading. See *Kennicot Dissert.* ii. p. 406.

Nº. 58. *Acts* vii. 16. Here seems to be a greater Error: But it is generally allowed that the Error lies in our Copies of *N. T.* Various Solutions of this Difficulty have been offered by Commentators: But if we may suppose the Word Ἀβραάμ to be an Interpolation first added in the Margin, the Sense will run clear—*So Jacob went down into Egypt, and died, he and our Fathers.*

And they (our Fathers) were carried over into Sychem, and laid in the Sepulchre, which he (Jacob) bought for a Sum of Money of the Sons of Emmor the Father of Sychem. See *Josh.* xxiv. 32. and *Whitby's Annot.*

N^o. 59. *Acts* vii. 42, 43. This seems to be taken from *Sept.* though with some Variation: The only considerable Difference is that we here read βαβυλωνος instead of δαμασκῶ in *Sept.* The *Heb.* and all the ancient Versions read *Damascus*: And so does a MS. or two here: And this seems to be the true Reading. The *Sept.* agrees in Sense, though not literally, with *Heb.*--'ραιφᾶν or 'ρεμφᾶν was the Name of the same Idol in *Egypt*, which was called כּוּיִן in *Syria*, and represented the Planet *Saturn*. See *Hammond, Lud. de Dieu, Annot. Lowth on Amos, v. 25. Spencer de Leg. Heb. L. iii. C. 3.*

N^o. 61. *Acts* viii. 32. This is taken from *Sept.* with some small Variations: They differ in some Respects from *Heb.* They seem to have read בעצר משפט and again for חיי to have read חיי. I could wish this Citation from *Isaiab* had been carried a little farther: We have in the next Sentence in *Sept.* ἤχθη εἰς θάνατον—in *Heb.* it is נגע למו which makes Nonsense of the Text, and is a gross Corruption: *Sept.* plainly reads למות and so did the *Arabick* Version. See *Bp. Lowth's Notes.*

N^o. 62. *Acts* xiii. 22. This is not taken from any one Passage in *Scripture*, but from several. See *Psal. lxxxix. 20. 1 Sam. xiii. 14.*

N^o. 64. *Acts* xiii. 34. The *Apostle* translates the Original with *Sept.* τὰ ὅσα Δαβὶδ τὰ πια, adding the Word δώσω to supply the Sense: As חסיד signifies holy, as well as merciful, *Sept.* translates חסיד, ὅσια, which Translation the *Apostle* follows: The Sense is much the same either way.

N^o. 65. *Acts* xiii. 41. This agrees neither with *Sept.* nor *Heb.* nor do they agree with each other: What is in *Heb.* בגוים both the *Apostle* and *Sept.* translate καταφρονηταί. They probably read with a slight Alteration γ instead of ו, בגדים. Both the *Syr.* as well as *Arab.* and *Sept.* agree with the *Apostle*: and this Sense is most agreeable to the Context. Again, the *Apostle* leaves out the Word והביטו, but it is καὶ ἐπιβλέψατε in *Sept.* and to this all the ancient Versions agree, and so it is also in several MSS. of *N. T.* Lastly, whereas *Sept.* renders *Heb.*—θαυμάσατε θαυμάσια, καὶ ἀφανίσθητε—the *Apostle* gives it—θαυμάσατε, καὶ ἀφανίσθητε—There is no Word answering to ἀφανίσθητε in *Heb.* The *Arab.* agrees with the *Apostle*. The rest of the Citation agrees nearly, though not literally, both with *Sept.* and *Heb.* N^o. 66.

N^o. 66. *Acts* xiii. 47. This is taken Word for Word from the *Alexandrian* Edition of *Sept.* The *Vatican* differs much. It agrees exactly with *Heb.* only leaving out the Suffix or Pronoun *my*.

N^o. 67. *Acts* xv. 16, 17. This agrees nearly with *Sept.* only with some verbal Variations: *Sept.* agrees with *Heb.* only with one remarkable Variation: They translate אָדוֹם שְׂאֲרֵית אֶת יִרְשׁוֹ לְכַעַן—ὅπως ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων—They plainly read יִרְשׁוֹ and אָדוֹם. To this agrees our Citation, only it adds τὸν Κύριον. The *Arabick* agrees exactly with this. It is indeed very remarkable that this *Arabick* Version should in so many things agree with the Citations in *N. T.* and that, when they differ from *Heb.* The Text here in *Heb.* is manifestly corrupt, and probably wilfully altered, in order to darken a plain Prophecy of *the Calling of the Gentiles*: But they have made Nonsense of it: What is the Meaning of *the Remnant of Edom*? and when, after the Time of this Prophet, did the *Israelites* possess any Part of it? see *Kennicot* Differt. S. 67, 77.

N^o. 70. *Rom.* ii. 24. This seems to be taken from *Sept.* only putting τῷ Θεῷ for μου. *Sept.* adds to *Heb.* ἐν τοῖς ἔθνεσι.

N^o. 71. *Rom.* iii. 4. This is taken from *Sept.* which agrees with *Heb.* They translate תּוֹכַחַת by νικῆσις—to overcome, and to be cleared, or acquitted in Judgment, being the same thing.

N^o. 72. *Rom.* iii. 10. The first part of this Citation agrees in Sense, but not in Words with *Sept.* it is rather an Abridgment leaving some part out. The latter part πάντες, &c. agrees Word for Word with *Sept.* And this agrees throughout exactly with *Heb.* only in the first Sentence it adds ἐκ ἑσιν ἕως ἑνός.

N^o. 75. *Rom.* iii. 14. This agrees with *Sept.* and that with *Heb.* only they translate מְרִמוֹת, πικρίας, and with this agree *Vulg.* and *Arab.* They might possibly read מְרוֹת. These Verses *Rom.* iii. 10.—18. are supposed to be cited from different Parts of *Scripture*, and so they are put down here: But they all follow together in some good MSS. of *Psal.* 14. They appear to have been so in the old *Italick* Version, and in some *Latin* and *Greek* Copies in *Origen's* Time: and are quoted as following together in the same *Psalms* by *Justin Martyr* Dial. Tryph. p. 244. See *Kennicot* Differt. S. 84. 9.

N^o. 84. *Rom.* ix. 9. The *Apostle* seems here to have made use of some other Translation

Translation different from any we now have: It agrees in Sense both with *Sept.* and *Heb.* The most remarkable Difference from *Heb.* is that כעת היה is rendered κατὰ τὸν καιρὸν τούτων. They seem to have read it הזה as the same thing is expressed *Gen.* xvii. 21. The *Samaritan* reads as *Heb.* The *Vulg. Syr.* and *Arab.* agree with *Sept.* However the Sense of the Prophecy both ways is much the same, that *Sarab* should have a Son at the Time of Life, or at the Return of Time next Year.

Nº. 89. *Rom.* ix. 25. This differs both from *Sept.* and *Heb.* The last Clause is here put first: And the *Apostle* seems to have read the Original without the Word אלה—The Sense is just the same.

Nº. 90. *Rom.* ix. 26. This agrees Word for Word with *Sept. Alexandr.* And this agrees with *Heb.* only for אמר להם they put κληθήσονται, and so do both *Syr.* and *Arab.*

Nº. 91. *Rom.* ix. 27, 28. This agrees nearly with *Sept.* and still more nearly with *Arab.* They differ in several Particulars from *Heb.* but the general Sense is the same: The *Prophet* foretells a great Destruction of the Children of *Israel*, but not a total one: a Remnant should return and be saved: The *Apostle* very aptly applies this to the Times of the *Gospel*, when some few of the *Jews* believed, and were saved, and a signal Destruction came upon the rest: It is observable the Expressions here in *Isaiab* are the same, as we find *Dan.* ix. where the Destruction of *Jerusalem* is foretold. See this Prophecy and the Application of it well explained by the learned *Dean* of *Christ-Church* (now *Bp.* of *Bristol*). *Disc.* II. p. 56.

Nº. 93. *Rom.* ix. 33. This is taken from two Places in the *Prophet Isaiab*: The *Apostle*, in order to prove that the *Jews* in general should be cast off, and only those among them who believed should be saved, refers to two Passages in the *Prophet Isaiab*, of which he quotes such Parts, as were sufficient to prove his Point. The first Citation agrees with *Heb.*—*Sept.* differs widely. The other Citation agrees nearly with *Sept.* it differs from the *Heb.* only in reading with *Sept.* καταγογγύσεται—And so also reads *Arab.* They seem to have read in the Original יביש instead of יקיש.

Nº. 95. *Rom.* x. 6. The *Apostle* here with some little Alteration accommodates what *Moses* says in the Book of *Deuteronomy* to his present Purpose: *Moses* there, speaking of the Covenant made with the Children of *Israel*, expresses the

the Easiness of that Covenant by proverbial Phrases taken from the Transactions of God with the Children of *Israel*: *Who (says he) shall go up for us into Heaven, &c.* alluding to the Delivery of the Law from *Heaven*—*Who shall go over the Sea for us, &c.* alluding to the Passage of the *Israelites* over the *Red Sea*: *St. Paul* makes use of the like Phrases, only altering the latter so as to allude to the Descent of *Christ* into the Grave: This is a most beautiful Allusion; and the latter Part, wherein the main Stress of the Argument lies, agrees both with *Sept.* and *Heb.* only omitting a Word or two.

Nº. 96. *Rom.* x. 15. This agrees with *Heb.* only leaving out—*upon the Mountains.* *Sept.* seems to be much corrupted here. *Syr. Arab.* and *Chald.* Paraphr. agree with *Heb.*

Nº. 97. *Rom.* x. 18. This is taken Word for Word from *Sept.* It agrees with *Heb.* only instead of קום they seem to have read קולם, they render it φθόγος. And to this agree *Syr. Arab. Vulg.* and *Chald.* Paraphr. And this Reading agrees best with the Context: Nor is it easy to say what the Meaning of קום is.

Nº. 99. *Rom.* x. 20, 21. This is taken Word for Word from *Sept.* only transposing the Words: *Sept.* is a literal Translation of *Heb.* only translates נדרשתי by ἐμφανῆς ἐγενόμην, and renders סורר by two Words—ἀπειθῆναι καὶ ἀντιλέγονται.

Nº. 100. *Rom.* xi. 3. This agrees in Sense both with *Sept.* and *Heb.* but seems to be taken from a different Translation: The Words of the Original are transposed, and somewhat abridged.

Nº. 101. *Rom.* xi. 4. This differs from *Sept.* It is plainly another Translation, and seems to be a better one of *Heb.*—*Heb.* will bear either Sense: *Arab.* and *Vulg.* agree with the *Apostle*—Q. whether τῆ is not a Fault of the Transcriber for τῶ.

Nº. 102. *Rom.* xi. 8. The first Part agrees with *Heb.* only altering the Person *them* for *you.* The latter Part seems to refer to some other *Scripture,* whether *Is.* vi. 9. or *Ezek.* xii. 2. where the same thing is said.

Nº. 103. *Rom.* xi. 9, 10. This seems to be taken from *Sept.* though it differs in several smaller Particulars: It omits ἐνώπιον αὐτῶν—It adds εἰς θῆσαν — Instead

of εἰς ἀνταπόδοσιν it gives us εἰς ἀνταπόδομα αὐτοῖς, and it puts it after εἰς σκηνδαλον. *Sept.* is a faithful Translation of *Heb.* It puts in the usual manner of this Translation the *Optative* for what is in *Heb.* the *Future*: It translates לְשִׁלּוּמֵי —εἰς ἀνταπόδοσιν. The Word will bear this Sense: but the Sense seems better which is given by the *Chaldee Paraphrase*—*Peace-Offerings*. See *Hammond* and *Houbigant*.

Nº. 104. *Rom.* xi. 26, 27. This is taken from *Sept.* only the *Apostle* reads ἐκ instead of ἕνεκεν. Perhaps the Copy of *Sept.* which the *Apostle* used had it so, or possibly the Text of the *Apostle* may have been altered by Transcribers: The Word ἕνεκεν comes nearer to the *Heb.* and answers better the *Apostle's* Purpose. And again at the End the *Apostle* adds ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν. This may possibly be taken from *Is.* xxvii. 9. where we read in *Sept.* καὶ ταῦτό ἐστιν ἡ εὐλογία αὐτῶν, ὅταν ἀφέλωμαι τὴν ἁμαρτίαν αὐτοῦ. But how to reconcile *Sept.* with *Heb.* here is not so easy: *Heb.* reads לְצִיּוֹן—*Sept.* reads ἕνεκεν Σιών—*Apost.* ἐκ Σιών—*Heb.* reads ביעקב פשע ולשבי—*Sept.* reads καὶ ἀποσρέψει ἀσεβείας διὰ Ἰακώβ— they seem for ולשבי to have read וישיב—And herein *Syr.* and *Arab.* agree.

Nº. 105. *Rom.* xii. 19. This agrees nearly with *Heb.* but not with *Sept.* *Sept.* for לִי read לְיוֹם and so reads *Sam.* The other Translations read with the *Hebrew* Copies: The *Apostle* translates וְשִׁלּוּם, ἀνταποδώσω, with *Sept.* and with this agree *Vulg.* *Syr.* and *Chald. Paraphr.* I suppose they read it וְשִׁלּוּם—*Arab.* agrees with the present *Hebrew* Copies.

Nº. 107. *Rom.* xiv. 11. This agrees not exactly either with *Sept.* or *Heb.* Instead of κατ' ἐμαυτοῦ ὀμνῶ, the *Apostle* gives us an equivalent Expression often used in Scripture, ζῶ ἐγώ. The rest of the Citation agrees exactly with the *Alexandrine* Copy of *Sept.* which translates תשבוע by ἐξομολογεῖται. The *Vatican* translates it more literally, ὀμνῶ. But both of them agree in joining ביהוה in the following Verse with לְשׁוֹן in this, leaving out אַך and לִי—and to this *Arab.* agrees. See *Houbigant*.

Nº. 109. *Rom.* xv. 9. This is taken from *Sept.* which is a literal Translation of *Heb.* only leaving out the Word κύριε, and this too is added in the *Vulg.* and *Arab.* Translations, and some of the best MSS.

Nº. 110. *Rom.* xv. 10. This is taken from *Sept.* only for ἔρανοι puts ἔθνη. They probably read the *Hebrew* עַם עַמּוֹ, and this seems to be the true Reading: It agrees with the Context: For why should the *Gentiles* praise the *Children of Israel*, because God avenged them of their *Enemies*: Nor do I find that עַמּוֹ ever signifies

signifies actively to *praise*, but neutrally to *rejoice*: And accordingly our *English* Version renders the *Hebrew*—*Rejoice, O ye Nations, with his People*. See this Reading confirmed by Dr. *Kennicot*, *Differt. Gen. S. 84. 5.*

N^o. 112. *Rom. xv. 12.* This is also taken from *Sept.* only leaving out ἐν τῇ ἡμέρᾳ ἐκείνῃ. *Sept.* differs here in some Points from *Heb.*—אשר עמד לנס עמים is rendered καὶ ὁ ανισάμενος ἄρχειν ἐθνῶν. The Word עמד may indeed be translated—*he who shall arise*, as well as—*he who shall stand*: but for the rest *Sept.* seems rather to have given the Sense than the exact Translation: As Kings and Rulers always had the Command in War; to *set up an Ensign*, and to *bear Rule*, were equivalent Expressions: And therefore *Sept.* has rendered—*to be a Standard to the Gentiles, by ruling over them*. There is another small Difference—דרשו, *shall seek*, is rendered ἐλπιούσιν, *shall trust in*—The Sense is much the same.

N^o. 114. *1 Cor. i. 19.* This agrees with *Sept.* only it translates תסתתר by ἀθετήσω—which is the Signification of the Word in *Chaldee*: *Sept.* agrees with *Heb.* only it puts the first Person instead of the third: and so does *Arab.*

N^o. 115. *1 Cor. ii. 9.* This is a most difficult Passage: It agrees not either with *Heb.* or *Sept.* or any other Translation now extant: Nor is it possible either to make Sense of *Heb.* or to reconcile the old Versions, either with *Heb.* or with one another: All I can say is that in the *Apostle's* Citation the Sense is easy, and consistent, and agreeable to the Context in the *Prophet*: No Sense can be made of the *Heb.* but by a very forced Construction: Some have imagined the Citation to have been taken from some *Apocryphal* Book: But it is so near to the *Heb.* here, both in Sense and Words, that we cannot suppose it to be taken from any where else: Nor in this Case would the *Apostle*, I presume, have introduced it with—as it is written: It is more reasonable to suppose that the *Hebrew* Text has been here greatly corrupted, and that the *Apostle* took his Citation from some more correct Copy. See Bp. *Lowth* Not. on *Isaiab.* *Kennicot* *Differt. S. 84. 7.*

N^o. 116. *1 Cor. ii. 16.* There is a like Citation *Rom. xi. 34.* I was in doubt whether it was a Citation or no, there being no particular Reference: But they are both plainly taken from *Sept.* *Is. xl. 13.* only one leaves out the latter Clause ὅς συμβιβᾷ αὐτὸν, the other leaves out the middle Clause τίς αὐτοῦ σύμβουλος ἐγένετο—*Sept.* agrees with *Heb.* only it translates תכן by ἔγνω, and so does *Arab.*

N^o. 118. 1 Cor. iii. 20. This agrees both with *Sept.* and *Heb.* only it puts σοφῶν for ἀνθρώπων, which alters not the Sense.

N^o. 121. 1 Cor. x. 20. This does not appear to be any Citation at all, though it agrees nearly both with *Sept.* and *Heb.* of *Deut.* xxxii. 17.

N^o. 123. 1 Cor. xiv. 21. This is not taken from *Sept.* but either from *Heb.* or from some other Translation: We may suppose that יעל may by an easy Mistake have been wrote for יעל—But I see no Occasion for altering the Text: It appears from *Is.* xxxiii. 19. that יעל signifies a foreign Tongue, such as the hearers did not understand. See Mr. *Lowth's* Comment. This being allowed, the Citation agrees with *Heb.* only what is said of *God* in the third Person in *Heb.* is here expressed in the first Person, with the Addition of λέγει Κύριος.

N^o. 126. 1 Cor. xv. 45. This is taken from *Sept.* and is a literal Translation of *Heb.* only adding πρώτος and ἄδამ by way of Explication.

N^o. 127. 1 Cor. xv. 54. This is not taken from *Sept.* but is a literal Translation of *Heb.*—נצח may signify either *Victory* or *for ever*: *Vulg.* translates it—in *sempiternum*: *Syr.* takes in both Senses—*Death is swallowed up in Victory for ever*: The Sense is much the same either way.

N^o. 128. 1 Cor. xv. 55. It is very remarkable that this Citation differs widely from *Heb.* and yet agrees nearly with the old Versions: *Syr.* agrees exactly with the *Apostle*, only putting the *Victory* first, and the *Sting* afterwards—*Ubi jam est Victoria tua, O Mors, aut ubi est Stimulus tuus, Inferne*: *Arab.* renders it much the same, only it gives us *pæna* instead of *viçtoria*, and *spina* for *stimulus*: *Sept.* like the *Syriack* agrees with the *Apostle*, only transposing the Terms, if we may be allowed for דינה to read נינה. Or perhaps דינה may signify *pæna*: These Authorities fully justify our Citation, and shew that *Heb.* is corrupted: It appears that all these Translators for איהי read איה, and probably some other Word for דבריה—*O Death, where is thy Sting?* (saith the *Apostle*). The Word קטב is used but three or four times in Scripture: It signifies *Destruction*, or *destroying Power*, and may not unfitly be rendered נינה—*O Grave, where is thy Victory, or Power of Destruction.*

N^o. 131. 2 Cor. vi. 16. The *Apostle* in this, and the following Verses, applies what was spoken of the *Israelites* in different places to the *Christian Church* with

with some little Variation. This Citation is taken from *Lev.* xxvi. 11, 12, only altering the Persons: *נתתי משכני בתוכם* is very properly translated *ἐνοικήσω ἐν αὐτοῖς*—The Clause following is left out, and the rest is translated according to *Sept.* only with Change of the Person, and *Sept.* is an exact Translation of *Heb.*

N^o. 132. *2 Cor.* vi. 17. This is taken from *Is.* lii. 11, 12. The first Part is taken from *Sept.* only transposing the Clauses: The latter Clause agrees in Sense, though not in Words, both with *Sept.* and *Heb.*

N^o. 133. *2 Cor.* vi. 18. We cannot say certainly from whence this is taken: We have the Substance of it in several parts of *Scripture*, where *God* promises to be a Father to *Israel*, and calls *Israel* his Son: But it seems most probably to refer to *2 Sam.* vii. 14. where the very Words are spoken of *Solomon*—*I will be his Father, and he shall be my Son*: And this Promise to *David* is introduced v. 8. *Thus saith the Lord of Hosts*—*Sept.* *κύριος παντοκράτωρ*—The Apostle applies this to *Christians* in general.

N^o. 136. *2 Cor.* xiii. 1. This is only an Allusion: It is taken from the *Alexandrine* Copy of *Sept.* only a little abridged, which is an exact Translation of *Heb.*

N^o. 137. *Gal.* iii. 8. This agrees in Sense with two Passages in the Book of *Genesis*, though not exactly in Words with either of them: In *Gen.* xii. 3. *Sept.* reads—*καὶ ἐνδολογηθήσονται ἐν σοὶ πάντα αἱ φυλαὶ τῆς γῆς*—And in *Gen.* xviii. 18.—*καὶ ἐνδολογηθήσονται ἐν αὐτῷ πάντα τὰ ἔθνη τῆς γῆς*. In both Places it is an exact Translation of *Heb.*—*Gen.* xxii. 18. is also very nearly the same. See *Acts* iii. 25.

N^o. 138. *Gal.* iii. 10. This agrees in Sense, though not exactly in Words, with *Sept.* as this does with *Heb.* It may be possibly taken from some other Translation.

N^o. 139. *Gal.* iii. 13. This differs both from *Sept.* and *Heb.* in leaving out the Words *ὑπὸ θεῶν*, which is probably a Corruption of the Text. See *Kennicot* Dissert. S. 84. 4.

N^o. 141. *Gal.* iv. 30. This agrees both with *Sept.* and *Heb.* only leaving out the Word *ταύτης*, and putting *τῆς ἐλευθέρας*, instead of *μὲν Ἰσαάκ*, which Alterations, as they were necessary to accommodate it to the *Apostle's* purpose, so they no way affect, or alter the Sense.

N^o. 142. *Eph.* iv. 8. This is not taken from *Sept.* but probably from some other Translation: The chief Difference is that for תתן or ἔλαβες, we here read ἔδωκε—But *Syr.* *Arab.* and *Chald.* Paraphr. agree with the *Apostle*: whether for תתן they read some other Word, possibly תתן, or whether they interpreted תתן to signify, *to take for*, or *take to give*, which Sense it sometimes bears, as *Gen.* xxvii. 13.—xlvi. 9.—*1 Kings* iii. 24.—*2 Kings* ii. 20.

N^o. 143. *Eph.* vi. 2, 3. This may be taken either from *Exod.* xx. 12. or from *Deut.* v. 16. It agrees very nearly with *Sept.* This in the *Vatican*, not *Alexand.* Edition, adds ἵνα ὁ σοι γένηται, which is not in *Exod.* *Heb.* but in *Deut.* And both these Editions of *Sept.* have this Clause, though differently placed.

N^o. 145. *Heb.* i. 6. This agrees nearly with *Sept.* only the *Optative* Mood instead of the *Imperative*; and ἄγγελοι θεῶν is put instead of ἄγγελοι αὐτοῦ. In *Heb.* it is אלהים—In *Deut.* xxxii. 43. we have in *Sept.* the very Words of the *Apostle*: *St. Paul* may possibly have taken them from thence: But there are no such Words either in *Heb.* or in any of the other Translations: *Sept.* have in this Verse made large Additions to the *Hebrew* Text.

N^o. 148. *Heb.* i. 10, &c. This is taken from *Sept.* which agrees exactly with *Heb.* only for תחליפם is put ἐλίσσεις. In some MSS. of this Epistle we read here ἀλλάζεις, and so reads the *Vulg.* Translation: It is therefore probable that the original Reading both in the *Psalms* and this Epistle was ἀλλάζεις. It is so in the *Alexand.* Edition of *Sept.* and in the Clause immediately following all Copies read ἀλλαγήσονται.

N^o. 152. *Heb.* iii. 7. This agrees exactly with *Sept.* as that does with *Heb.* only adding the Word διὸ between τεσσαράκοντα ἔτη and προσώχθισα. This Word is omitted in a MS. or two: And this seems to be the right Reading, as it agrees both with *Sept.* and *Heb.* and as we read afterwards, v. 17. Τίσι δὲ προσώχθισε τεσσαράκοντα ἔτη; But it should be observed that *Arab.* reads the *Psalms* as the *Apostle* does with the Addition of διὸ.

N^o. 153. *Heb.* iv. 4. The whole of this Citation is both in *Sept.* and *Heb.* but it is an Abridgment.

N^o. 154. *Heb.* v. 6. This is taken from *Sept.*—*Heb.* instead of דברת reads דברתי, which is a manifest Corruption, and makes Nonsense of the Text: The Jod is wanting in one or two MSS. and I should willingly attribute the In-
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tion of it to the Negligence of Transcribers, were it not for a more flagrant Instance of Corruption in the preceding Verse: Our *Hebrew* Copies read מרחם משחר לך טל ילדתך which cannot be made Sense of but by a very forced Construction: Our Translation renders it—*From the Womb of the Morning thou hast the Dew of thy Youth*—The *Chald.* Paraphr. is Confusion worse confounded: But *Sept.* renders it Ἐκ γαστρὸς πρὸ ἑωσφόρου ἐγέννησά σε—They leave out the Words לך טל and read the last Word ילדתך—And with this all the ancient Versions agree, *Vulg. Syr. Arab. and Ethiop.* And as to the latter Word, 64 MSS. read ילדתך—And the ancient *Christian* Fathers also quote this *Psalms* as it stands in *Sept.* St. *Jerome* in particular, who was well skilled in the *Hebrew* Language, in his Comment on this *Psalms*, where he quotes the *Hebrew* Text, not only reads it as the ancient Versions do, but he proves the *Divinity* and *Eternity* of the *Son of God* from the Text so interpreted. See Dr. *Kennicot* Differt. p. 218. Differt. *Gen.* S. 102.—I am sensible that many excellent Writers have attempted to explain this Passage, as it stands in *Heb.* But these Constructions are so many, and so different from one another, and the best of them so harsh, that I think it much more easy to suppose the Text corrupted, especially as a various Reading is supported by so good Authority. See *Anon.* Differt. in *Merrick's* *Psalms*.

N^o. 157. *Heb.* viii. 8. This long Citation agrees nearly with *Sept.* They both agree with *Heb.* only in two Particulars: The most considerable Variation is that for בעלתי both *Sept.* and the *Apostle* read ἡμέλησαι, and so also read *Syr.* and *Arab.* This reading also makes Sense of the Text, which it is difficult to do, if we understand בעלתי in the common Sense of the Word—*I ruled over, or was an Husband to them*: These Translators probably read some other Word in the Original, perhaps געלתי or בחלתי—See *Grotius, Hammond, Annot.* The learned Dr. *Pococke*, who is a strenuous Advocate for the Uncorruptness of the *Hebrew* Text, attempts to shew that the Word בעל may bear the Sense of *neglecting, or loathing*: But I cannot but think that it is less Injury to the sacred Writings to offer a various Reading than to give a forced Construction, or put an unusual Sense upon common Words. Another Variation here is that what the *Heb.* expresses in the *Perfect* Tense--נתתי--*Sept.* expresses in the *Future*--δίδως δώσω. But doubtless the Word should be read with what the Grammarians call *Vau conversiva*, ונתתי--and be understood in a *Future* Sense: For so the Context requires, which both before and after speaks of a new and future Cove-

Covenant: So all the ancient Versions and *Chald.* Paraphr. render it, and so twenty *Heb.* MSS. read it. See *Kennicot. Differt.* S. 66.

N^o. 158. *Heb.* ix. 20. This agrees in Sense, but not in Words with *Sept.* It seems to have been taken from some other Version. *Sept.* is a literal Translation of *Heb.*

N^o. 159. *Heb.* x. 5. This is taken from *Sept.* with some little Variation: We read here *εὐδόκησας*, but in *Sept. Alex.* it is *ἐζήτησας*, in *Vat.* *ἤτησας*, in *Heb.* *חפצת*—Again, we read here *ὁ Θεός*, but in *Sept.* it is *ὁ Θεός μου*, and put after *θέλημά σου*. These are trifling Variations: but the chief Difficulty is how to reconcile either *Sept.* or the *Apostle* with *Heb.* Our present *Heb.* Copies have it *אזנים כריח לי*—*Sept.* has it *σῶμα δὲ κατηρτίσω μοι*. And so reads the *Apostle*, and so also *Ethiop.*—*Arab.* reads both — *præparasti mihi corpus, aperuisti aures meas*: An ancient *Syriack* MS. also agrees with *Sept.* and so did also the old *Italick* Version. See *Kennicot. Differt.* S. 18. 5. & S. 77. From hence I think we may reasonably infer that the *Heb.* Text is corrupted; and this especially as it is not easy to make Sense of the present Reading: The most common Interpretation is that the *Psalmist* here alludes to the Custom of boring the Ears of a Servant, *Exod.* xxi. 5, 6. But, as such Allusion is very obscure, and not warranted, either by the Context, or by any good Authority, so the *Psalmist* speaks of *Ears* in the Plural, whereas the Servant had only one Ear bored: Nor does *כרה* signify *to perforate*, but either *to dig a Pit, or Well, or to prepare, and make ready*: Others suppose that the Words may be rendered—*thou hast opened mine Ears to receive Instruction*: Nor does *כרה* seem properly to express this: The Word used in this Case is either *גלה* or *פתח*—We may rather suppose *Sept.* read the Original otherwise, perhaps *אז גוה*—See *Kennicot Differt. Pierce, Not. on Heb.* And *Merrick* on the *Psalms* from Bp. *Lowth.*

N^o. 161. *Heb.* x. 37, 38. This is taken from *Sept.* with some little Variation, transposing the two last Clauses: The chief Difference is that we here read *ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται*, and so does the *Apostle, Rom.* i. 17. and *Gal.* iii. 11. But *Sept.* reads *πίστεώς μου*, and *Heb.* *באמונתו*—*Vulg.* agrees with *Heb.* and *Sept.*—*Alex.* reads *ὁ δὲ δίκαιος μου ἐκ πίστεως ζήσεται*. But *Syr.* and *Arab.* agree with the *Apostle*, and so does one *Heb.* MS. There are also various Readings in the Text of the *Apostle*: Some MSS. read with *Sept. Vat.* and some with *Sept. Alex.* but none, as I know of, with *Heb.* But the chief Difficulty is in the next Clause, which

which is taken Word for Word from *Sept.* but differs widely from *Heb.* as it is commonly read and interpreted: Some of the best Commentators suppose that *Sept.* read the Original differently, for עפלה, by a Transposition of Letters עלפה — and for נפשי — נפשו. See *Grot. Hammond, Pierce, Lud. Capell. Crit. Sacr.* But the learned Dr. *Pococke* has endeavoured to shew from the Use of the Word in *Arabick*, that עפלה will well bear the Sense given of it by *Sept.* and by the *Apostle*: It is not indeed easy to ascertain the Sense of the Verb עפל from its usage in *Scripture*: The Sense given by the *Apostle* agrees perfectly well with the Context in the *Prophet*: He exhorts the People to wait for the *Vision*: He adds that the *Vision*, (or rather *God*) would surely come, it would not tarry: It follows, according to the *Apostle*, that the *Just* should live by Faith, the Righteous should be saved by a firm Reliance, and Confidence in *God's* Promises: but if any Man (or if the *Just*) should draw back, and distrust his Promises, *God* would have no Pleasure in him: But the Sense of—*lifted up*—is quite foreign to the *Prophet's* Purpose. The *Arab.* Version interprets the Words in a like Sense with the *Apostle*: they also read נפשי—*my Soul*. The other Versions differ widely from *Sept.* and from one another. But there is an *Heb.* MS. or two, which read עלפה and נפשי so that we may safely acquiesce in this, as the true Reading. See *Kennicot Differt. Gen. S. 72.*

N^o. 162. *Heb.* xi. 21. This is taken from *Sept.* which is an exact Translation of *Heb.* differing only in the pointing of one Word from the present *Masoretical* Bibles: For הַמִּטָּה a *Bed*, they read הַמַּטֵּה a *Staff*: And that this is the true Reading seems probable, because it does not appear that *Jacob* was then confined to his *Bed*, and because it is not easy to understand what can be meant by *worshipping*, or bowing himself on the Head of his *Bed*: In the other Reading the Sense is plain: *Jacob worshipped God*, and being old and feeble, supported himself by leaning on the Top of his *Staff*. See *Grot. Hamm. Annot.*

N^o. 164. *Heb.* xii. 26. This is taken from *Sept.* Many of the best MSS. of this Epistle, as also *Vulg. Syr. Arab. and Ethiop.* read here σείσω, as *Sept.* does: And the only difference will be, that whereas the *Prophet* says, *I will shake the Heavens, and the Earth*; the *Apostle*, to accommodate it the better to his Purpose, has it, *I will shake not the Earth only, but also Heaven*: The Sense is just the same. *Sept.* agrees with *Heb.* only leaving out the Words מַעַט הֵיא, and so do *Syr. and Arab.* They probably read the Text differently.

Nº. 167. *Heb.* xiii. 15. This is not properly a Citation, but only an Allusion to an Expression, *Hof.* xiv. 3. The Phrase καρπὸν χειλέων is taken from *Sept.* In *Heb.* it is שפתינו פרים, which our *English* Translation and *Vulg.* render *the Calves of our Lips*—a strange Expression surely: But *Sept. Syr.* and *Arab.* as well as the *Apostle*, render it *Fruits*: They certainly read it פרי—See *Kennicot Differt. Gen.* S. 26.

Nº. 168. *James* iv. 5. This is a difficult Passage: The *Apostle* is generally thought to refer to *Gen.* vi. 3 and 5, where we have the like in Sense: but in Expression the *Apostle* differs widely both from *Sept.* and *Heb.* See *Hammond, Grot. Annot.* Perhaps the *Apostle* meant to refer to *Scripture* in general: as much as to say—It is the constant Doctrine of *Scripture* that *the Spirit which dwelleth in us lusteth to envy, and is prone to all Evil.*

Nº. 169. *James* iv. 6. This is taken from *Sept.* only putting ὁ θεὸς instead of κύριος. They differ from *Heb.*—*Vulg.* agrees with *Heb.*—*illudet illusores*: *Arab.* agrees with *Sept.*—*resistet superbis*: *Syr.* renders it—*destruet irrisores*: *Chald.*—*illusores propellet*. It is not easy to account for this Difference: nor is it worth while to attempt it: The Sense is much the same, as the *Proud* and the *Scorners* are equivalent Expressions in *Scripture* Language.

Nº. 178. *1 Pet.* iv. 8. This agrees with *Heb.* only for *all Sins* is here put *the Multitude of Sins*. *Sept. Syr.* and *Arab.* differ strangely from *Heb.* and from one another.

Nº. 179. *Rev.* ii. 27. This agrees nearly with *Sept.* only altering the Person: *Sept.* is a literal Translation of *Heb.* They translate תרעם—ποιμανεῖς αὐτούς, which seems to be a right Translation: The Word signifies to rule and guide as a Shepherd doth his Flock: and the Meaning is that he shall guide them, not with a wooden Staff, but *with a Rod of Iron*. See *Hammond, Grotius Annot.*

Nº. 180. In these Tables is omitted a Reference, *Matt.* xxiv. 15. to *Dan.* ix. 27. The *Evangelist* reads τὸ εἰδωμένον τῆς ἐρημώσεως ἐς ἡμέρας ἐν τόπῳ ἁγίῳ—*Sept.* reads καὶ ἐπὶ τὸ ἱερόν εἰδωμένον τῶν ἐρημώσεων—But *Heb.* reads ועל כנף שקוצים משמים—But there is an ancient MS. in the King's Library at *Paris*, which for כנף reads והיכל, and with this agree *Vulg.* and *Arab.* If this be allowed to be the true Reading, it will reconcile all three.

Nº. 181. *Matt.* ii. 23. is also omitted: This I take not to be a Citation from any

any particular *Prophet*, but to denote the Condition of our *Saviour*, as described by the *Prophets* in general: It runs in the *Plural* Number, *which was spoken by the Prophets*. See Dr. *Hunt's* Sermon on the Text.

And now, I think it will appear that the Writers of the *New Testament* took no other Liberties in their Citations from the *Old*, than other the best, and most impartial, Writers do. Some of these are not properly Citations, but References, or Allusions: Many others are not brought in Proof, but by way of illustration of the Subject: in which Case some slight Alteration may be allowed to accommodate it to the Point in Hand. Farther it is not necessary in *Citations*, as it is in *Translations*, to keep to the precise Words of the *Original*: It is allowable to abridge the Passage cited, and leave out some Part, provided nothing is omitted which affects the Sense. And again it is lawful to add something by way of Illustration, or Explication, if we add nothing which alters the Sense: Then only are *Citations* unfair, when Art is used to disguise the Sense, when any thing is left out, or added, or altered, which shall give a different Meaning to the Words. But still farther, the *New Testament* is wrote in a different Language from the *Old*: If the *Apostles* took their Citations immediately from the Original, they could only give equivalent Expressions: But I suppose they often took them from some Translation then in Use: That they did so in many Instances from *Sept.* is most certain: And I think it appears that they often did so from other Translations. All these things considered, I think it wonderful that our Citations agree so nearly with the *Hebrew* Text, as we find them to do: And this especially, if we consider that both the *Hebrew* and *Greek*, have been long ago dead Languages: That we have nothing wrote in the original *Hebrew* Language, since the Time of *Malachi*, that is above 2000 Years ago: That we have very little, only one small Volume, wrote in that Language: And consequently the Meaning of several Words, especially such as occur but seldom, must be often uncertain: And, as the *Hebrew* is written without *Points*, the Signification of many Words must be dubious, it not being certain what Root they are derived from. But still farther, Corruptions must have crept into our Copies of the *Hebrew* Text, as they have into all other ancient Books, by the Ignorance, Carelessness, or even Fraud, of Transcribers: It is acknowledged that there are many various Readings in the *New Testament*: But some learned *Christian* Writers have contended that the *Old Testament* has come down to us free from any the least Corruption, or Change: Some have asserted the absolute Authenticity of the *Hebrew Points*: But this is a Point now, I believe, generally

rally given up: But still many have earnestly maintained that the *Hebrew Text* was free from all Corruption, or Error: But the contrary has been made fully to appear by a Collation of the several MSS. undertaken, and compleated by the Labour, and Diligence of our * *Adamantius*, the learned Dr. *Kennicot*. And why should various Readings affect the Authority of the *Old Testament* more than that of the *New*? And why should *God*, who did not secure *Christian* Scribes from all Mistake, but suffered Corruptions to creep into their Copies, supernaturally guide the Pen of *Jewish* Transcribers, and render them infallible and impeccable? There was much greater Room for Corruptions to take place in the *Old Testament* than in the *New*: The Distance of Time from the first Transcript is greater; some of the *Hebrew* Letters are so like one another, as to be easily mistaken; some so small, as the *Vau* ך or the *Jod* י, as to be easily overlooked: But above all, the *Hebrew* Language was for some Ages but little understood among *Christians*, and the *Hebrew* Copies were chiefly in the Hands of the *Jews*: This must give them great Opportunity to falsify. Most of the Errors in our Copies may be attributed to the Negligence, or Mistake, of Transcribers: But what shall we say if some plain Prophecies of Christ are obscured, or evaded, by an Alteration in the Text, and if the Text so altered is not easily made Sense of: We can scarcely attribute this to any thing but wilful Falsification. But this Point deserves to be more enlarged upon.

The first Instance I shall alledge is *Psal.* cx. which is several Times cited in *N. T.* as a Proof of our *Lord's* Pre-existence, and divine Authority. But there are no less than three Variations in *Heb.* all tending to invalidate this Proof: To דברת they have added an *Jod*, and made it דברתי—They have added the Words לך טל and left out the *Jod* in ילדתיך. It has been shewn N^o. 154. that as these Variations obscure the Sense, so *Sept.* and all the ancient Versions, and the Primitive Writers read the Words without these Variations, and that the last of them is wanting in several *Heb.* MSS. Are there not then here strong Symptoms of Forgery?

Another Instance I shall alledge is *If.* liii. which is frequently cited by the *Writers* of *N. T.* as a *Prophecy* of our *Lord's* Death. Here too the *Jews* have tried their Skill: At v. 8. they read נגע למו, which is neither Grammar, nor Sense: The ancient Reading was plainly למות—So *Sept.* read it, and so did *Arab.* and so did the ancient Fathers: see N^o. 61. Bp. *Lowth's* Comment. *Ken-*

* A name given to *Origen*, who engaged in a like laborious Work.

nicot Differt. *Gen.* There seems reason also to suspect some Corruption in the following Verse. See *Kennicot's* 2d Differt. P. 371.

A third Instance is *Psal.* xl. 6. which is thus cited *Heb.* x. 5. *σῶμα δὲ κατηρτίσω μοι*. But in our *Hebrew* Copies we read *אֲזַנִּים כְּרִית לִי*, which our Commentators have laboured in vain, I think, to make Sense of: *Sept. Arab. Ethiop.* read with the *Apostle*, and so does an ancient *Syriack* MS. and the old *Italick* Version. See N^o. 159. *Kennicot* Differt. S. 18. 5. and S. 77. Here is great reason to suspect wilful Corruption.

Another Instance we have *Amos* ix. 12. where in *Heb.* we find *לְמַעַן יִרְשׁוּ*—But it is quoted *ὅπως ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων*—And with this agree *Sept.* and *Arab.* and also the old *Italick* Version: They certainly read *יִדְרְשׁוּ* and *אֲדָרָם*: And this agrees with the Context, and makes Sense of the Passage, which the *Hebrew* Reading does not: We may therefore reasonably conclude that the *Jews* wilfully altered this Passage, in order to darken a plain Prophecy of the Calling of the *Gentiles*. See N^o. 67. *Kennicot* Differt. S. 67. 77.

Lastly—The 22d *Psal*m is a most plain Prophecy of our *Saviour's* Death, and Passion, and is frequently cited in the *New Testament* as such. We read there in *Sept.* v. 16. *ἔρυσαν χεῖράς μου, καὶ πόδας*—*They pierced my Hands, and my Feet.*—This was most literally fulfilled, when our *Lord* was nailed to the Cross: And with this all the ancient Versions agree: They certainly read *כָּרוּ* or *כָּאָרוּ* and so do some ancient *Heb.* MSS. The printed Text reads *כָּאָרִי*—*Chald.* Paraphr. *כָּאָרִיא*—*as a Lion*, which those who can may make Sense of: I cannot but look upon it as a vain Attempt to evade a plain Prophecy.* They seem also to have been tampering with the latter part of this *Psal*m, and with the like success: As this seems to have escaped the Notice of the diligent Dr. *Kennicot*, I shall beg leave to enlarge upon it. At v. 27. of this *Psal*m, we have a plain Prophecy of the Coming of *Christ*, and the Call of the *Gentiles*—*All the Ends of the World shall remember, and turn unto the LORD, and all the Kindreds of the Nations shall worship before thee: For the Kingdom is the LORD's, and he is the Governour among the Nations*—Thus far is plain: It follows—*All they that be fat upon Earth shall eat and worship: All they that go down to the Dust shall bow before him, and none shall keep alive his own Soul: A Seed shall serve him: it shall be accounted to the LORD for a Generation: They shall come, and shall declare his*

* See *Kennicot* Differt. I. P. 499. II. P. 329.

Righteousness unto a People that shall be born that he hath done this—It is not easy to make Sense of these Words, either as they stand in this our *Translation*, or in the *Hebrew* Text: Let us see then whether we cannot find some Remedy from the ancient Versions: The 29th Verse runs thus in the *Hebrew* אכלו וישתחוו כל-דשני-ארץ לפניו יכרעו כל-יורדי עפר—This *Sept.* translates literally, and makes here a full stop: This seems to refer to what went before v. 25, 26. *David*, having foretold his Deliverance from his Enemies, says, that he should offer his Praises in the great Congregation, and pay his Vows, and call the Meek, or rather the Poor to eat thereof: Here he foretells that in the latter Days all should partake of the *Christian* Sacrifice: By דשני-ארץ—the Fat of the Earth, we may understand the Rich, as *Isaiab* foretells that Kings should come to the Brightness of his Rising: or perhaps the Expression may signify in general, all who live of the Fruits of the Earth: The Sense is much the same either way: In the latter Days all both Rich and Poor should join in the *Christian* Worship, and Service, and all they that go down into the Dust should bow themselves before the Lord: In what follows we read in *Heb.* ונפשו לא חיה זרע יעבדנו—which is neither Sense, nor Grammar: It follows in the next Verse —But *Sept.* renders it καὶ ἡ ψυχὴ μου αὐτῷ ζῆ, καὶ τὸ σπέρμα μου δαλεύσει αὐτῷ—It is plain that for נפשו they read נפשי, and for לא they read לו, and again for זרע—זרעי—And with *Sept.* all the other old Versions agree, *Vulg.* *Syr.* *Arab.* *Ethiop.* and also an *Heb.* MS. or two: This Reading makes good Sense, and what is agreeable to the Context—My Soul shall live to him; and my Posterity shall serve him. In the following Verse *Sept.* for יבאו reads יבא, and joins it to the former Verse thus—ἀναστέλλεται τῷ Κυρίῳ γενεὰ ἡ ἐρχομένη—and with this agree *Vulg.* *Arab.* *Ethiop.* and also *Chald.* Paraphr. According to this Reading the Words may be rendered thus—The Generation that shall come shall be reckoned to the Lord: They shall declare his Righteousness to a People that shall be born, for he (the Lord) hath done it, or as *Sept.* renders it, which the Lord hath made: The Passage thus read, and translated, carries with it an excellent Sense, agrees with what goes before, and is a plain Prophecy (as I said) of the Coming of Christ, and the Calling of the Gentiles: In those Days when the Kingdom should be the Lords, all People should be called to the Knowledge of the true Religion, and all the Families of the Nations should worship before him: As *David* should be delivered from his Calamities, and his Soul should live unto God, so should his Seed also serve God: The true *Israelites* should be the Lord's People in the Generations to come, and declare his Righteousness, publish the true Religion among the Heathen Nations: A new Generation should arise who should serve the
Lord

Lord, and become *his People*: But in *Heb.* there are no less than four Variations here in the space of two Verses, which greatly injure the Sense, and tend to darken a plain Prophecy of the Propagation of the *Gospel*: Could this happen by Chance? Does it not rather carry with it strong Marks of wilful Design?

But I am sensible that this may give Offence to some, and may be thought liable to great Objections: If the *Scriptures* were thus in the Hands of the *Jews*, and they had it in their Power to alter them as they pleased, what Security have we, what Proof of the Genuineness and Authenticity of the Sacred Writings, which come to us thus corrupted? I should be sorry to say any thing which might give just Offence to any good *Christians*: But I must desire them to consider that the Corruptions, which we charge upon the *Jews*, are in proportion but few: They may indeed have thrown an Obscurity over some few *Prophecies*, and made it difficult to reconcile some of the Citations in the *New Testament* with the Text of the *Old*: But so clear and strong is the Light of the *Gospel*, as to overpower all their vain Efforts to darken or extinguish it. The whole *Old Testament* abounds in Prophecies of *Christ*, and his *Gospel*: and many of them are so full, and clear, as to afford abundant Evidence of the Truth of the *Christian Religion*: If we were to give up all those Texts, which they may seem to have been tampering with, there remains sufficient, and full Proof from the *Old Testament*, that *Jesus* is the *Christ*. Our *English Translation* is taken from a Copy, which has received some Alterations: and, though one of the best Translations extant, has in some Places mistaken, in others not fully expressed the Sense of the Original, from which it was taken: And yet a common *Christian* may from hence, besides the Evidence of Miracles, find satisfactory Proof from *Prophecy* of the Truth of his Religion: If there are some Passages, which he cannot understand, he must be content to leave them to the Disquisition of the Learned: Nay, the *Jews*, in those very Passages, which they have corrupted, have not been able to set aside their Evidence: The 53d Chapter of *Isaiab*, and the 22d *Psalms*, though some Part of them has been obscured, still continue plain *Prophecies* of *Christ's Passion*, and the Propagation of the *Gospel*, as they stand in the printed *Hebrew Bible*, or our *Translation* of it.

Farther, if the *Jews* have attempted to evade the force of plain *Prophecies*, by altering the Text, they have scarce ever been able to make Sense of what they have thus altered: Every one of the Instances here alledged, carries with it

it a Proof of this: They cannot be explained but by such forced Constructions as do more Violence to the Text, than Emendations founded on various Readings: We think so in other like Cases: We should esteem it less Injury to an ancient Author to suppose his Text corrupted, than that he wrote unintelligibly: If *God* then has suffered the *Jews* in some few Instances to alter their *Scriptures*, if he has not vouchsafed them a Spirit of Infallibility to secure their Hands from Error, or their Hearts from Guile, he seems to have sent them a Spirit of Infatuation to confound their Language: The Places which they have corrupted, are generally so unintelligible, and agree so little with the Context, that their Forgeries betray themselves. Dr. *Bentley* has observed,* with regard to the various Readings in the *New Testament*, that *they no way hurt the Truth, or Credit of the sacred Writings: that, put them into the Hands of a Knave, or a Fool; and yet with the most sinistrous, or absurd Choice, he shall not extinguish the Light of any one Chapter, nor so disguise Christianity, but that every Feature of it will be still the same.* The like may be said of the *Old Testament*: Notwithstanding the Multiplicity of various Readings we shall find but few material Variations. Dr. *Kennicot's* Bible is indeed a formidable Book: But, when we consider how many MSS. he collated, how he noted every Variation with a scrupulous Exactness, omitting no Difference in spelling in the smallest Particle, or Article of Speech, in the very Order of Words, without any real Change in the Sense, I hope our Astonishment will be much abated: And if we look into these various Readings, we shall find the far greatest part of them to be very trifling: Some the Dr. judges to be of Consequence, and so they really are: But to whom? chiefly, if not only to the Learned: What seem to be of most Consequence, are the Variations in the Prophecies of our *Saviour*: but we have, I hope, already seen how little these affect the Truth, or Certainty of our Faith. I cannot indeed but look upon it as a singular Proof of the Truth of our Religion, that the *Scriptures* have suffered so little by the Injuries of Time. The *New Testament* came to us chiefly through the Hands of the *Roman Catholics*: and yet we find delivered down there every Article of Faith, every necessary Point of Doctrine, or Precept, and are enabled fully to confute every Error of *Popery* from the very *Scriptures* they delivered down to us. In like manner the *Scriptures* of the *Old Testament* were for some time chiefly in the *Jews* Hands: But, as I said before, they have not been able to extinguish the Light of the *Gospel*: The whole *Old Testament* abounds in *Prophecies* of *Christ* and his *Gospel*, and

* *Phileleuth.* Lips. P. 132.

many of them are so full and clear as to baffle all their vain Attempts to evade or falsify them : And they stand condemned by their own *Scriptures*.

Lastly—Though *God* has not wrought perpetual Miracles to preserve his *Holy Scriptures* invariably the same without any Alteration, yet he has not left us without all Remedy, or Resource : We have greater Helps towards the correcting the *Hebrew* Text, than that of any other ancient Author whatsoever : * We have the *Samaritan* Copy of the *Pentateuch*, received by the *Samaritans* above 400 Years before *Christ* : We have the *Sept.* Translation, which, or at least part of it was made 2000 Years ago, all of it older than the *Christian* Æra : We have the *Vulgate* Version, the chief part of which is taken from *St. Jerom's* Translation from the *Hebrew* : We have some Fragments of the old *Italick* Version : We have the *Syriack* Version, taken from the *Hebrew*, which is generally supposed to be very ancient, made soon after the Times of the *Apostles* : We have the *Arabick* Version, which, though not so ancient, was translated also from the *Hebrew*. The Agreement of this Version with many of the Citations in *N. T.* and that sometimes in opposition to the present *Hebrew* Copies, is very remarkable. † We have the *Chaldee* Paraphrases, two of which are supposed to be about as ancient as our *Saviour's* Time. And, though we do not set up any of these in Opposition to the *Hebrew* Original, or suppose them to be free from all Error or Imperfections, yet they may be of singular Use in amending and correcting the *Hebrew* Text : We find that these in many Instances read the Text differently from what we have it now in our printed Copies : If this Reading gives us a much better Sense, why should we not prefer it : Some of the Citations in *N. T.* differ from the present *Hebrew* Text, but agree with these Versions : And this I cannot but look on as a plain Proof that our present Copies are faulty. ‡

* *Walton* Proleg.

† In this Paraphrase there is a remarkable rendering of *Gen.* xlix. 10. For *שִׁלֹה* *Shiloh* in *Heb.* *Chald.* Paraphr. gives us *מִשִׁיחַ* *the Messiah* : *Samar.* and several MSS. read *שִׁלֹה*—*Vulg.* renders it *qui mittendus est* : The *Heb.* Text is probably corrupted.

‡ Some learned and able Commentators have endeavoured to reconcile these Differences, by giving the *Hebrew* Word a different Sense taken from the *Arabick* Language. In Words indeed, which occur only once, or but seldom, and the signification is uncertain, the *Arabick* may be of service to settle the proper Meaning : And it has been successfully employed for this purpose by the learned *Bochart*, the late *Dr. Hunt*, and others : But for common Words, whose Signification is well known, to look for a new Sense in the *Arabick* Language, seems to me to render the Text full as uncertain, as a *various Reading*. For Instance, the *Apostle Rom.* ix. 33. quotes the Prophet *Isaiab* ; but what is in the Prophet—*יְדִישׁ*—*St Paul* renders—*κατασχευθήσεται* The *Sept.* and *Arabick* render it in like manner : It has been said [*Pococke* Not. Miscell.

We have also several MSS. of the *Hebrew Bible*, some of them of good Antiquity, near 800 Years old: These have been hitherto strangely neglected: An Opinion seems to have prevailed that all the *Hebrew Copies* were invariably the same: But the contrary has been fully demonstrated: The learned Dr. *Kennicot* has with indefatigable Industry discovered, and collated, or caused to be collated, above 600 MSS. These differ in many Particulars from our present printed Copies: Some Variations there are of great Consequence; and by the Help of them the Text may be greatly amended, and great Light thrown on many obscure Passages: We cannot indeed expect to see all Difficulties vanish, or a Text obtained free from all Defect, the same to a Word as it came from the Pen of the inspired Writers themselves: But several Difficulties have been cleared up: Inconsistencies have been removed, Objections answered, the old Versions in some Points confirmed, and the Citations in *N. T.* justified. If it has been shewn that the *Jews* have in some Places corrupted the Text, the Detection of their Falsifications affords a strong Proof of the Truth of *Christianity*: *God, who commanded the Light to shine out of Darknes*, hath hereby given us a fuller Evidence of our Faith: And this very Circumstance will, we hope, tend to the Furtherance of the *Gospel*. *The Scriptures give us reason to expect a Time, when *God shall pour out his Spirit upon the House of Israel, and all Israel shall be saved*: When that Day will come, and whether it be near, or far off, we presume not to say: The clearing up the Reading, and Sense of the ancient Prophecies seems to be the most probable human Means of bringing this great Event to pass. Great Light has been thrown upon them lately by some of our most able and learned Divines, the late, and the present, Bp. of *Bristol*, the Bp. of *London*, the Bp. of *Litchfield* and *Coventry*, the Bp. of *Glocester*, Dr. *Hallifax*, as well as by the learned Labours of Dr. *Kennicot*: And we hope that farther researches may be attempted, and new Discoveries made. And may these things have their desired Effect; may the *Jews* see the Delusion of their Forefathers, and be convinced of their Errors; † may *the Children of Israel return, and seek the Lord, and David their King*: ‡ *Then shall all the Kingdoms of the World become the Kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever.*

P. 133.] that the Word in *Arabick* sometimes bears this Signification: But I cannot but think that we may, with as little injury to the Text, suppose that the *Apostle* and other Translators read the Word differently, as that they understood it in a Sense different from what it any where else bears. See above N°. 93.

* *Ezek.* xxxix. 29. *Rom.* xi. 25. &c.

† *Hof.* iii. 5. ‡ *Rev.* xi. 15.

E R R A T A.

P. 10. l. 1. col. 3. For *Psalms* lxxx read *Psalms* lxxxix

P. 10. l. 23. col. 1. For ירשו read ירשו

P. 28. l. 24. For *Difrence* read *Difference*

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