

ed either by intercalating a vowel or by displacing the consonants themselves; finally, the rougher consonants are proportionally rare, whilst the softer ones are frequent. It is especially adapted for versification; and though the Galla poetry is otherwise very poor, rhyme is so much cultivated, that it occurs not only at the end of lines, but also frequently in the middle, and even at the end of every foot.

As might be concluded from what we have stated of the language, the objective element greatly predominates. The Galla abounds in words descriptive of impressions from without, whilst there are few terms that mark the processes of the intellect, or denote the results of reflection.

ARTICLE VIII.

TRANSLATION OF THE THIRTEENTH AND FOURTEENTH CHAPTERS OF ISALAH, WITH EXPLANATORY NOTES.

By Prof. B. B. Edwards.

Translation.

- XIII. 1. Sentence against Babylon, which Isaiah, son of Amoz, saw.
2. On the mountain bare, lift up the banner!
Raise the voice to them [the Medes]!
Wave the hand;
That they may enter the gates of the tyrants.
3. I have given command to my consecrated ones,
Also I have summoned my mighty ones, to [execute] my
anger,
My proud exulters.
4. The voice of a multitude on the mountains,
As of a people great,
The voice of the tumult of kingdoms, nations gathered
together;
Jehovah of hosts mustereth the armies for battle.
5. They come from a country afar,
From the end of the heavens,
Jehovah and the weapons of his indignation,
To destroy the whole land.

6. How! for near is the day of Jehovah,
As a destruction from the Almighty it cometh.
7. Therefore all hands are faint,
And every heart of man melteth.
8. And they are confounded ;
Throes and writhings take hold of them,
As a woman that travaileth, they are in pangs ;
One at another looketh in amazement,
Faces of flames their faces.
9. Lo ! the day of Jehovah cometh,
Terrible, with wrath, and the burning of anger,
To make the land a desolation,
And her sinners he shall destroy out of her.
10. For the stars of the heaven and their constellations
Shall not give their light,
Darkened the sun in his going forth,
And the moon shall not cause her light to shine.
11. And I will visit on the world its wickedness,
And on sinners their iniquity ;
And I will cause to cease the arrogancy of the proud,
And the haughtiness of the violent, I will lay low ;
12. Rarer will I make men than fine gold,
And men than the gold of Ophir.
13. Therefore, the heavens I will shake,
And tremble shall the earth from her place,
In the wrath of Jehovah of hosts,
And in the day of the burning of his anger.
14. Then as a gazelle chased,
And as sheep that no one gathereth,
Each to his people shall turn,
And each to his own land shall flee.
15. Every one that is found shall be thrust through,
And every one scraped together, shall fall by the sword ;
16. Their children shall be dashed in pieces before their eyes,
Rifled shall be their houses,
And their wives shall be ravished.
17. Lo ! I will stir up against them the Medes,
Who — silver do not regard,
And gold — they do not delight in it ;
18. And their bows shall dash in pieces the young men,
And the fruit of the womb, they shall not pity,
Children their eye shall not spare.

19. Thus Babylon, the gazelle of kingdoms,
The beauty of the pride of the Chaldeans,
Shall be as when God overthrew Sodom and Gomorrah ;
20. It shall not be inhabited forever,
It shall not be dwelt in from generation to generation,
And the Arabian shall not pitch tent there,
And shepherds shall not cause their flocks to lie down there.
21. But shall couch there the wild beasts of the desert,
And filled shall their houses be of owls,
And the daughters of the ostrich shall dwell there,
And the wild goats shall dance there,
22. And jackals shall howl in their palaces,
And wild dogs in their houses of delight,
And near to come is her time,
And her days shall not be prolonged.

- XIV. 1. For Jehovah will have mercy on Jacob,
And will yet delight in Israel,
And set them in their own land,
And the strangers shall be joined to them,
And shall add themselves to the house of Jacob ;
2. And the nations shall take them,
And bring them to their place ;
And the house of Israel shall possess them,
In the land of Jehovah, for servants and for handmaids ;
And they shall capture their captors,
And shall rule over their oppressors.
3. And it shall come to pass in the day that Jehovah giveth
rest to thee,
From thy pain and from thy sorrow,
And from the hard bondage
With which thou wast made to serve,
4. Then thou shalt take up this song
Against the king of Babylon, and say :
"How ceaseth the oppressor !
At an end the exactress of gold !
5. Jehovah hath broken the rod of the wicked,
The sceptre of tyrants !
6. That smote the nations in wrath,
Strokes without intermission,
Who ruled with anger the people,
Persecution without ceasing !"

7. At rest and in quiet is the whole earth,
They break forth into singing.
8. Also the fir trees rejoice over thee,
The cedars of Lebanon ;
' Since thou art laid low,
There has not come up the feller against us.'
9. Sheol from beneath is moved for thee,
To meet thee at thy coming ;
It stirreth up for thee the ghosts,
All the mighty of the earth,
It raiseth up from their thrones all the kings of the nations.
10. They all answer and say unto thee :
' Art thou also weak as we ?
To us art thou become like ?'
11. Brought down to Sheol is thy pomp,
The sound of thy harps ;
Under thee is spread out the worm,
And thy coverlet is the worm ;
12. How art thou fallen from heaven !
Shining star ! son of the morning !
How art thou cast down to the ground,
That didst triumph over the nations ;'
13. But thou saidst in thy heart :
' The heavens I will ascend,
Above the stars of God I will raise my throne,
And I will sit on the mount of the congregation,
In the recesses of the North,
14. I will ascend above the heights of the clouds,
I will be like the Most High.'
15. Surely to Sheol art thou brought down,
To the recesses of the pit.
16. They that see thee shall narrowly look upon thee ;
Thee they shall consider [and say] :
' Is this the man that shook the earth,
That caused the nations to quake ?
17. That made the world like the wilderness ?
And its cities overthrew ?
His prisoners he sent not homeward.'
18. All the kings of the nations,
All of them lie in glory,
Each in his house,
19. But thou art cast away from thy sepulchre,

- Like an abominable branch,
 Clothed of the slain,
 Of the pierced of the sword,
 With those that go down to the stones of the pit,
 As a carcase trodden under foot.
20. Thou shalt not be joined with them in burial;
 For thy land — hast thou destroyed,
 Thy people — thou hast slain;
 No more named forever the race of evil-doers.
21. Prepare slaughter for his sons,
 On account of the iniquity of their fathers;
 They shall not arise, nor inherit the land,
 Nor fill the face of the world with cities.”
22. Thus I will rise up against them,
 Saith Jehovah of hosts,
 And I will cut off from Babylon name and remnant,
 Progeny and offspring, saith Jehovah.
23. And I will make her for a possession of the porcupine,
 And pools of water,
 And I will sweep her with the besom of destruction,
 Saith Jehovah of hosts.

The Translation.

In the version above, we have endeavored, first, to give as literal a translation as possible, willingly sacrificing any elegance of phrase to the exact idea of the original; secondly, to follow the order of the Hebrew words, in all practicable cases, even at the risk of some obscurity; thirdly, to conform to the divisions of the Hebrew parallelism, after the manner of Gesenius; and, fourthly, to adopt the words of our English authorized version (for it possesses a noble simplicity, akin, in many points, to the Hebrew), except in cases where the sense was not apprehended, or was inadequately expressed.

Subject.

This passage contains a prediction of the overthrow of the Babylonian empire by the Median and Persian armies. The prophecy is directed particularly against Babylon, the capital city.

Outline of the Representation.

I.

CHAP. XIII., VERSES 2—5. The Median armies are summoned, by the usual signals, to the place of rendezvous, in order to march against the devoted city. As executors of Divine wrath, they are marshalled by Jehovah himself. The murmur of vast hosts is heard on the distant mountains, as if entire kingdoms were in motion. The terror is heightened from the fact that they come from far-distant and unknown regions.

II.

VERSES 5—8. As the immense hosts draw near, or the day of Jehovah's vengeance approaches, the Babylonians wail and are filled with consternation. All courage is lost. They can only look one on another in helpless amazement. In the pangs of conflicting emotions, their visages redden as flames.

III.

VERSES 9—16. Their fear is not without reason, for a terrible overthrow is at hand, the cause and object of which are indicated. At the catastrophe, all nature stands in astonishment. The heavens are covered with mourning. The world, the world—monarchy of Babylon, is about to reap the just reward of her iniquities. Her proverbial haughtiness is now to be laid low. The destruction will be so great as almost to annihilate the inhabitants. Men will be scarcer than the finest gold. At this overwhelming calamity, the earth and heavens tremble, God's anger is so resistless. The few that escape from the city, are like a chased roe, or a lost sheep on the mountains. The traders and other strangers, who lately thronged the city, now hasten each to his own city, to escape the gathering doom. The fugitive flees only to meet death in another form. All the horrid scenes of a sacked city are witnessed, children dashed in pieces, houses plundered, females ravished.

IV.

VERSES 17—22. The enemy is particularly designated. It is a savage foe, who despise gold, who will not accept of any ransom. Not an emotion of pity is felt in their bosoms, even towards helpless and innocent children. They will not stop short of the utter destruction of the city. This proud capital, that sat as a queen on the Euphrates, this renowned Chaldean monarchy, shall perish like the cities of the Plain. It shall become and remain a desert. The Arab shall

not pitch his tent there. Its marshes shall be inhabited only by loathsome beasts and reptiles. This destruction is at the very door.

V.

CHAP. XIV., VERSES 1, 2. The reason of the overthrow of Babylon is, that the way may be prepared for the return of the captive Jews. God is about to have pity on *them*. Their number, too, shall be enlarged, for strangers shall become proselytes. Heathen tribes will help them on their way. Even some of their oppressors shall become their servants.

VI.

VERSES 3—21. Israel shall raise over the fallen Chaldean monarch the song of triumph. When the hard bondage is over, and in the enjoyment of the long-hoped-for deliverance, the people of God will exult that the oppressor is laid low, that God has broken the rod of the tyrant, whose deeds of violence had been without intermission. The earth rejoices in its quiet. Even Lebanon joins in the hymn of thanksgiving. Hades also is in commotion. The feeble shades meet thee with the bitter taunt. They rise up from their thrones, not in honor, but only to revile and insult. Thy glory has all passed away. The couch of luxury is exchanged for the coverlet of worms. The morning-star, "herald of the dawn," is now fallen from heaven. In thy proud impiety thou didst aspire to a seat with the gods; but to the depths of the pit thou art now come down. Those that see thee can scarcely believe that such a change is possible. He that ravaged kingdoms, and showed no pity, is now denied a burial. Others are honored, as they descend to the grave. Thou art cast out as an object of utter contempt.

VII.

VERSES 21—23. But thou dost not drink the cup alone. The sins of the fathers are visited on the children. No memorial of thee shall remain. That longing and universal desire that our name may be perpetuated in our children, shall be refused to thee. Extinction awaits all thy race. The place of thine abode shall be swept with the besom of destruction.

Explanatory Notes.

Our object is to give, in as brief a form as possible, such notes and references as will explain the more difficult topics and allusions. We have also made frequent references to the laws of syntax, as all true interpretation is to be placed on the principles of grammar. We are mainly indebted to the Notes in the Commentary of Knobel, Leipsic, 1843.

CHAP. XIII., VERSE 1. Inscription. מַשָּׁא בְּבָבֶל, *sentence on or against Babylon*, Genitive of the object, see Stuart's Gesenius § 112. 2. On מַשָּׁא and הוֹדוּ see Bib. Sacra, V. 566.

VERSE 2. The exiled Jews in Babylon are addressed, as they await the hour of their deliverance.

נִשְׁפָּח, *bald, bare, destitute of trees*, so that a signal could be seen from afar, Sept. *δρος πεδιών*. נֵס a standard, an ensign, placed on a high hill, or mountain, designed to call people together for various causes. "Ergo perticam, quae undique conspici posset, supra praetorium statuit, ex qua signum eminebat, pariter omnibus conspicuum." Curt. 5. 2. Also Caes. de Bell. Gall. II. 20. לְהָרָם i. e. invaders, the Medes, v. 17. בוא with the Acc. *to come to*, or enter in, Ps. 100: 4. נְרִירִים *princes*, here in a bad sense, tyrants, Job 21: 28, where the parallel is רִשְׁאִים. Comp. the Greek *τύραννος*.

VERSE 3. Already has Jehovah summoned the Medes to destroy Babylon. אָנֹכִי emphatic, § 134. 3. R. 2. קִדְּשֵׁנִי, *consecrated by me to the sacred war*. Before a war or battle, certain religious ceremonies were performed, 1 Sam. 7: 9. 2 Ch. 13: 12. גְּבוּרֵי, *my heroes, commanders*, different from "consecrated ones," as is shown by אֲנִי also. לְאַמֵּי *to my anger*, to execute my wrath. הַר קְדֻשֵׁי הַצִּיּוֹן הַזֶּה *the frolickers of my wrath, idiomatic, my proud exulters*, like קְדֻשֵׁי הַר קְדֻשֵׁי הַצִּיּוֹן הַזֶּה *mountain of my holiness* § 119. 5. The words are in apposition to the first two members, denoting the exultation of the combatants and the certainty of victory. Aeschylus calls the Persians *ἰπέροχοι ἄγαν Pers.* 795.

VERSE 4. The summoned hosts do not tarry. The prophet listens to the gathering sounds. קִיבְּ ellipsis, *sound is heard, voice sounds*. The mountains are the range north-east of Babylon, e. g. Zagrus, which separate Babylonia from Media. הִשְׁמִיעוּ nice shade of meaning: those listening hear something in the distance, but cannot determine what it signifies; still it is the bustling of an armed host; again listening, it is perceived to be the tumult of assembled kingdoms. In the army of Cyrus were Medes, Persians, Armenians, and others. See Jer. 50: 9.

VERSE 5. Already the hostile armies draw near. To heighten the terror, they come from a far land. Unknown regions, though lying near, seem afar off; where the horizon meets the earth, or at the end of the earth. "The whole earth," the Babylonian monarchy, so called, since it included almost the whole world known to the ancients, Hab. 2: 5. Jer. 51: 7. Ctesias says of the Assyrian monarch: *ἦρχε τῆς γῆς ἀπάσης*. The Roman empire was the orbis terrarum. On the approach of the enemy, vs. 6—8, the Babylonians howl in astonishment.

VERSE 6. "Day of Jehovah," when he manifested his glory in an extraordinary manner, commonly in the way of punishment, Amos 5: 18, Joel 2: 1, 11. *בְּשֵׁר מִשְׁדֵּר*, as (Kaph Veritatis) *power from the Powerful*, play on the words, in reference to the two different yet related meanings of *שָׁדַר* to be powerful, hence *שָׁדַר*; and to exercise power, hence *שָׁדַר*. "Like a tempest from the Almighty," i. e. suddenly, in an overwhelming manner.

VERSE 7. The Babylonians lose all courage. "Their heart melts." Comp. Ovid, ex Ponto, 1, 2, 57, "Sic mea perpetuis liquescunt pectora curis, Ignibus admotis ut cera nova solet."

VERSE 8. The Babylonians are the subject, who are seized with terror and anguish. The Hebrew says: "I lay hold of shame, terror, anguish," etc. Hos. 10: 6. Job 18: 20; or, "trembling, pangs lay hold of me," 33: 14. In the former case, he looks upon that which comes upon him as a quality which he receives. "As a woman in travail," common example, throughout the Bible, of the sharpest pangs. "They stare in astonishment one on another," Gen. 43: 34, constructio praeagnans, § 138. "Faces of flames," i. e. reddened and inflame, as it were by fire. *Flammata facies*, Sen. Med. 387.

The day of punishment, vs. 9—18, is ushered in with terrible phenomena in nature. The land and its inhabitants are utterly wasted.

VERSE 9. Fearful is the day of Jehovah. *בְּמַהֲרָא* depends on *בָּא*, lit. the day cometh to put, to make, etc. In *בְּשֵׁר מִשְׁדֵּר* there is a transition to the finite verb, § 129. 3. R. 2. "Sinners," Babylonians by eminence such, proud and tyrannical as no other people were, as it were the only sinners. Comp. "If I had not come and spoken to them, they had not had sin." John 15: 22.

VERSE 10. Ground of assurance that the day of the Lord is approaching. It is coming, for the stars are darkened. This feature is taken from the storms, in which the Hebrew poets saw the anger of God. Here the whole heavens become black. Such material phenomena are symbolical of great calamities, of great moral and political changes. All nature is in sympathy with the good; but in relation to the bad, it is covered with mourning, or hangs out its signals of vengeance. *בְּקִיְלֵיהֶם* lit. *their Orions*, giants of the heaven, i. e. greater stars, like Orion; as men like Cicero, Scipio, etc., are called *Cicrones*, *Scipiones*.

VERSE 11. In the midst of these phenomena, the day of vengeance on Babylon comes. *בְּבָבֶל* the Babylonian monarchy, as *οἰκουμένη* is used of the Roman, here of the wicked world, 11: 14, *κόσμος* John 15: 18. *רָצָה*, though without a suffix, is, on account

of the parallel זָנַקְתָּ, to be taken as the object, "I visit on the world the wickedness."

VERSE 12. Most of the Babylonians shall perish, v. 9; so few shall remain, that living men will be as rare as the finest gold. אוֹפִיר *paranomasia* with זָנַקְתָּ. Ophir was probably a district in Southern Arabia. Though gold is not found there now, yet we are assured, by many competent authorities, that it was anciently. It is objected, indeed, that Solomon's ships, 1 K. 10: 22, were gone three years; but the voyages of the ancients were very tedious, mostly along the coasts; the ships that now sail between Suez and Djidda, make only one voyage yearly, as the winds in the north part of the Red Sea blow nine months uniformly downwards; in the south part, nine months upwards; while in the central part they are changeable (*Rüppell, Abyss. I. 107*). It is conceivable also that the ships of Solomon were compelled to wait a considerable time for the arrival of goods from various parts of India, with which the Arabians early carried on commerce. *Winer, art. Ophir.*

VERSE 13. "Therefore," on account of this punishment so tremendous, the Divine glory will be fully revealed. בְּהִגְבֹהֶרֶת *in the anger*, but on account of בְּיָמָיו which follows, *in the time of it*, when Jehovah manifests it. Comp. Job 37: 1, My heart quakes and trembles from its place.

VERSE 14. The numerous foreigners in Babylon, (collected there for purposes of commerce,) are the subject. In the impending invasion, they flee to their own homes. The strangers in Babylon are mentioned, and their flight, Jer. 50: 37. הָרָחַץ *neuter, it is, it so happens.* "Chased gazelle," flees with the utmost haste, 2 Sam. 2: 18. Prov. 6: 5. הָרָחַץ The Vav often stands in connections where it may be resolved by the relative. After צֹאֵן, צֹאֵן may be supplied.¹

VERSE 15. Whoever remains in Babylon shall perish. יִשָּׂרְפוּ, *lit. all who are scraped together, i. e. collected, taken in the onset, shall be slain by the sword.* Xenophon, *Cyrop.* vii. 5. B. 31, says: "Cyrus sent off the cohorts of horsemen along the roads; and gave orders that they should slay those whom they found without; but those in the houses should be directed, by such as were acquainted with the Syrian language, to stay within; but if any were taken without, they should be put to death."

¹ Aeschylus (Pers. 51) says of Babylon:

Βαβυλῶν δ'
Ἐ πολύχρυσος πάμμικτον ὄχλον
Πεμπει σύρην, ναῶν τ' ἐπάχους
Καὶ τοξουλκῶ λήματι πιστούς.

VERSE 16. The horrid barbarities of ancient warfare are depicted Hos. 10: 14. Nah. 3: 10. 2 K. 8: 12.

VERSE 17. The Medes are here first named. The Persians are not mentioned, since the Medians were the leading power, being far more numerous. They appear as an uncultivated people, like the modern Koords. The invaders esteeming gold and silver of no account, the Babylonians would not be able to ransom themselves. Homer, Il. vi. 48:

Χαλχός τε χρυσός τε, πολύκμητός τε σίδηρος.

"Medes, and all present! I know you well, that neither needing money do you go with me," etc.—Xen. Cyr. 5. 1. 20.

VERSE 18. The cruelty of the invaders is still further depicted. וַיִּשְׁחָצוּ, *bows*, then bowmen. Comp. Germ. *Degen*, English *shots*. The Median and Persian armies were distinguished for the number and excellence of the archers, Jer. 50: 42. Cyrop. ii. 1. 7. וְהָיָה, *to spare, to be grieved for*. Pity is ascribed to the eye; it expresses itself in the looks.

The beautiful capital of the Chaldeans, vs. 19—22, becomes a perpetual heap of ruins, where only solitary wild beasts lodge.

VERSE 19. בְּיָפֶה, *beauty, splendor*; then roe, gazelle, from its extreme beauty and gracefulness. Thus in relation to Jonathan: "The gazelle, O Israel, on thy mountains slain," 2 Sam. 1: 19. "Beauty of the pride," beautiful place; and, as such, the object of the pride and boast of the Chaldeans. The epithets, says Knobel, stand in fine contrast with the miserable ruins into which Babylon shall fall. בְּהִתְחַבֵּחַ, verbal nominative with the Gen. of the subject and Acc. of the object, Ges. *Lehrgeb.* p. 688.

VERSE 20. Description of the most perfect destruction: Babylon shall be an eternal desolation. יִתְחַבֵּחַ for יִתְחַבֵּל fut. Piel from יָחַב, *to tent, to pitch tent*, § 67. R. 2. The Arabians wandered as far as Assyria, Gen. 25: 18, and Babylonia, Strabo, 16. The Nomade tribes of Northern and Central Arabia pitch their tents, at the present time, in the vicinity of Baghdad and of the ruins of Babylon. Ker Porter II. p. 286.

VERSE 21. Only beasts which delight in desolate and ruinous places, shall be found there. "Wild beasts," inhabitants of וְצִי אֲוִלָּה, *wild, waste*; used of beasts, except in Isa. 23: 13. Ps. 72: 9. אֲוִלָּה found only here; derived, by Ges., from יָחַב, a root not in use; comp. Latin *ulula*. "Ostrich," lit. daughter of greediness, used here *ἀναιδέως* of both sexes; they inhabit the desert and utter a wailing

cry. "Wild goats;" lit. hairy; then, he-goat; then, as many suppose, wood-demons, satyrs; a fabulous animal, half human, with which superstition is wont to people a wild region; but here it is, perhaps, unnecessary to go beyond the common meaning of the term *he-goat*.

VERSE 22. As a waste, Babylon is an abode of jackals, Jer. 9: 10. 10: 22. Instead of אַי, lit. *howler*, תַּן, the common expression, is used. קָנָה Sing. with a Plur. § 144. a. In אֶלְקִינוֹרָה for ר, as is very often the case; see the lexicons. The Suffix probably refers to the Chaldean king, who lived in the palace. The jackal is noted for its melancholy scream at night, resembling the crying of a child.

CHAP. XV., VERSE 1. This destruction shall take place בְּיָמַי for God "shall choose Israel again." In exile, the Jews had served foreign masters, to whom Jehovah had given them up; but now he chose them once more as his own, as he did anciently in Egypt. בְּחַרָהּ with ב, to be pleased with, to delight in. הִתְרַחֵם from נִחַם, § 71. R. 9. "Strangers," such as the Canaanites who remained in the land, a part of whom were carried into exile, Ez. 14: 7, a part were left in the land, Ezra 9: 1. Many had become proselytes and zealously kept the law, Num. 15: 14. Isa. 56: 6.

VERSE 2. But it shall fare hardly with those nations that had carried the Jews into exile. As their own land is wasted, they must seek a new home; they shall accompany the Jews to Palestine and become their slaves. The Jews shall then hold captive their captors. Isa. 6: 10, הִתְחַבֵּל to appropriate to one's self, used actively. See *Lehrzb.* 248.

VERSE 3. This shall take place when Jehovah gives his people rest from all their troubles. עָבַר for עָבְדָה, "which service one has made thee serve." אָשֶׁר is Acc. and refers to עֲבָדָה, § 139. 3. a, b). The exiles may have been used as serfs.

VERSE 4. The first joyful exclamation of the freed exiles! How has come to an end the oppressor, i. e. the Chaldean king. מְשָׁל *satirical poem*, song of derision. אַיִּהּ ah! how! ironical. מְרַהֵבָה, ἀναξ λεγ., denominative from Aram. זָהָב = זָהָב, *exactress of gold*; or, if the participle is used abstractly, *exaction of gold*. But all the ancient versions seem to have read it מְרַהֵבָה, *oppression*; so, also, ed. Thessalon. 1600, which corresponds better with the parallelism.

VERSE 5. Jehovah has broken the heavy yoke of the rulers, i. e. oppressors.

VERSE 6. The subject is שֹׁבֵט, i. e. the Babylonian power, represented by the king. The common reading מְרַדָּה is a verbal from Hophal; hence *persecution*, oppression, in the Acc., with a persecution that knows no intermission. Döderlein, however, suggests מְרַדָּה

dominion, domination, as the parallelism demands a derivative from *דָּרַח*. This reading is acquiesced in by Maurer, Gesenius, Knobel, and others. *מָצַח* in the preceding member, corresponds to *מָצַח*, lit. *striking a strike*. For the construct form, see § 114. 3. *בְּלִי תִשָּׂא*, *which he did not restrain*.

VERSE 7. After Babylon is destroyed, the whole earth is at rest, no longer exposed to the assaults of that cruel and ambitious Power. *בְּצָחָהּ* "the inhabitants break out into singing," § 135. R. 2.

VERSE 8. Even inanimate nature rejoices at thy downfall. She has been maltreated by thee. Rosenmüller and others understand by fir-trees and cedars, *nobles*, great men; but this is rendered improbable by the particle *אֲף* also. The passage may be understood as a lively personification, i. e. the joy at thy downfall is so great, that the objects of nature seem to exult over thee; or, it may refer to actual facts, i. e. the trees on Lebanon had been cut down by the invaders; which appears to be the most natural interpretation. In the invasion of Judah by Sennacherib, Isa. 37: 24, the king of Assyria is represented as saying: "By the multitude of my chariots am I come up to the heights of the mountains, to the sides of Lebanon, and I will cut down the tall cedars thereof." So Hab. 2: 17 is to be taken literally, "for the violence of Lebanon shall cover thee," i. e. the violence inflicted by thee on Lebanon (Gen.^{of} object), shall return upon thee by the law of retaliation; and "the destruction of the beasts," i. e. inflicted upon them. See the arguments in favor of the literal interpretation of this passage, in Delitzsch's *Habakkuk*, p. 95.

VERSE 9. Even Hades, the world of the dead, where else unbroken silence reigns, betrays commotion at thy coming. She is filled with astonishment and joy at an event so unlooked for. This passage, one of the sublimest in the Hebrew Scriptures, has been compared to the celebrated lines in the *Iliad*, xx. 56—65:

And fearfully thundered the Father of men and of gods
From on high; but from beneath, Poseidōn shook
The boundless earth, and of mountains the lofty tops,
And all the roots of many-fountained Ida quaked,
And the peaks, and the city of the Trojans, and the ships of the Greeks;
And trembled from below, the king of the shades, Hades,
And fearing, leaped from his throne, and cried aloud, lest from above,
Poseidōn, earth-shaker, should break through the ground,
And the dwellings to mortals and immortals appear,
Horrible, dark, which the gods detest.

See, also, the *Aeneid* viii. 241. Ovid. *Met.* v. 256. Longinus, on the *Sublime*, 8. 9. *אֲף* either *on thy account*, or *to thee*. *בְּאֵפֶי* is of com-

mon gender, and is construed with רָגַז and עוֹרַר, § 144. R. 1. *Lehrgeb.* 705. רַחֲמַיִם, lit. *the weak*, εἰδωλα καμόντων, II. 23. 72. *From under*, contrast with the Chaldee king's coming from above.

VERSE 10. Expression of astonishment at the fate of the mighty monarch: "Art thou made like to us, and brought down to us?" *Const. Praeg.* § 138.

VERSE 11. The song, commenced v. 4, is here resumed. A few words from the pale shades would be much more in keeping, than a protracted address. A very brief address only would be expected. Brought down to the grave is thy royal majesty and thy luxurious life. Instead of costly furniture for thy couch, worms are thy coverlet. מְכַסֵּי is substantive and Sing. *Lehrgeb.* 433. יָצַע for יָצַע § 144. a).

VERSE 12. Expression of wonder that the man who was exalted to the highest glory is brought down to Hades. Cicero says of Pompey: deciderat ex astris; and of Antony: collegam de coelo detraxisti. יָצַע considered by some Imp. Hiph. from יָצַע, *howl!* but it is descriptive here, and not an address. It is a participial noun from יָצַע to shine = *shining one*. "Son of the dawn," i. e. morning-star. The planet Venus, rising before the sun, is called by Homer κάλλιστος ἀστὴρ. To it the noblest of earth's kings is likened. Christ is called, Rev. 22: 16, the bright, the morning star. "Cast down," *praeg. const.* "cast down and destroyed." The false Messiah, at the time of Hadrian, called himself *son of the star*.

VERSE 13. But this destruction is deserved. In thy pride and impiety, thou didst assume divine honors. *Comp.* 2 Thess. 2: 4. "Stars of God," stars of heaven, where God dwells. "Mount of the congregation," etc. There seems to be no good reason for deviating from the common view, advocated by Gesenius and others. It is the *mons sacer*, the Oriental Olympus, the Indian Meru, the Persian *el-burj*, situated in the farthest regions of the North, under the pole itself, and the seat of the blessed gods. *Ges. Thes. in voc.* מְרִמָּה *extremities*, recesses, penetralia, of a house, Am. 6: 10; of a ship, Jon. 1: 5; of a cave, of the sepulchre, Isa. 14: 15.

VERSE 14. Many of the Oriental nations were accustomed to call their kings gods. "Thou saidst, I am a God, I sit in the seat of God," Ez. 38: 2. *Virg. Ec. i.* deus nobis haec, etc. referring to Augustus. מְרִמָּה for מְרִמָּה § 53. 2.

VERSE 15. Instead of entering the adytum of the gods, thou art brought down to that of the pit, to the deepest recess of the tomb. Gesenius quotes the verses from Vit. Tim. ii. 494:

Oft stands above the heaven a man; and stands he there?
(Quick) lies he under the grave-stone.

VERSE 16. The shades, as he descends, fix on him their eyes, in doubt whether it is possible that such a king is brought low. In the second clause, they still speak.

VERSE 17. They continue to address him, recollecting the utter desolation and savage cruelty which had marked his wars. שָׁמַע change from Part., in the last verse, to finite construction, § 131. R. 2. בְּבַדְדָּרָה with the Art., to make it definite, *like the desert*, § 107. 3. R. 1. פָּתַח to open, to let out of prison, Jer. 40: 4, opp. to סָגַר . The not letting go his captives, is a mark of power and of cruelty. בְּבֵיתוֹ home, homeward, domum, "and the man went home," Gen. 24: 32.

VERSES 18, 19. The tyrant now receives the just reward of his deeds. The kings, whom he oppressed on earth, now lie in honor, each in his own house, grave, or niche; their bodies are treated with respect, while thou art cast away from thy sepulchre, from the tomb designed for thee, as a branch which a man cuts off from a tree and casts from him. "Away from," not *out of*, as the body had not been placed in a sepulchre. לְבָשׁ part. constructed with $\text{אֶתָּה$. Comp. Job 7: 5, "My body is clothed of, or with worms," § 132. "Stones of the pit." The most probable sense of this much-disputed clause seems to be, a stony place, a pit where loose stones and refuse are thrown, where dead bodies are indiscriminately huddled. The dwellings of the dead, among the Persians and Egyptians, were esteemed as far more important, and were far more splendidly built than those of the living. Diod. Sic. 1. 51, says of the Egyptians: "The houses of the living they name *lodgings*, resting-places, lit. dissolvings, as we inhabit them but a short time; but the sepulchres of the dead they name *eternal habitations*; as if in Hades we were to pass a boundless eternity." Hence the great national work, the pyramids (perhaps *πίραμυς*, palace of the dead), the graves of kings, and the abodes of the dead among the Medo-Persians in Persepolis. The value that the Hebrews attached to an honorable burial is well known. 26: 16. 53: 6. 1 K. 13: 22.

VERSE 20. "With them," with kings and others who are honorably buried, v. 18. The tyranny of a particular king is not here referred to; but the general course of the monarchs, marked as it commonly was, by acts of revolting barbarity; e. g. the blinding of the sons of Zedekiah at Riblah. The king of Babylon, as a savage conqueror, was alike indifferent to the life of his own subjects and to that of his enemies. The triumphal song here concludes.

VERSE 21. Spoken by the prophet, and addressed to the Medes

and Persians. קָרִיִּים some interpret *enemies*; but *cities* seems to be the more natural rendering, and accords with the previous clause.

VERSES 22, 23. Jehovah denounces utter destruction. The Babylonians shall be cut off, root and branch. לְקַבֵּל Dat. incommodi. אֲשֶׁר וְיִשְׁאָר paronomasia *name* and *man*. יִרְוּ וְנִבְרָו, *offspring* and *offshoot*. The ruined city shall serve as a dwelling for the porcupine, Zeph. 2: 11. "Pools of water." Marshy, overflowed by the Euphrates; after the river has retired, stagnant pools of water abound. "Besom," lit. "I will besom her with the besom." The verb is denom. from בָּרַט *mud*; swept clean, utterly destroyed. Damir, quoted by Bochart, says expressly, that the hedge-hog was frequently found in Syria and Irak, and was of the size of a Maltese dog. According to Nearchus, in Strabo, 16. 1, they were numerous in the islands of the Euphrates.

Author of the Passage.

Most of the later German critics maintain that this section was not composed by Isaiah. The grounds of this opinion, as stated by Knobel, follow:

1. "The subject. The writer speaks of a mighty Babylonian monarchy, under whose oppression the Jewish exiles languished, as a matter of the past and present; he sees the overthrow of this empire and the release of the exiles as near; he names the Medes as conquerors of Babylon. All this does not agree with Isaiah, who has constantly to do with the Assyrian monarchy, and at most could only predict a Babylonian empire as to arise from the Assyrian, and thence dangerous to the Jews."

In reply, we object to the method of these critics, who first reject the largest portion of the prophecies, which go under the name of Isaiah, as not genuine; and thus, when we are considering the genuineness of one of the remaining sections, shut us out from all opportunity of collation and comparison, except in exceedingly narrow limits. The last twenty-seven chapters are not genuine, it is said, because they contain many words and phrases which are not in Isaiah's genuine productions. But if it be shown that the style is similar to that of chs. xiii. and xiv., it is very convenient to reply that those chapters are anonymous. But, allowing that Isaiah limits his view to the Assyrian monarchy mainly, does this preclude him from uttering special predictions against Babylon? Why should Babylon be passed by, any more than Tyre, Egypt, or Ethiopia? The twenty-third chapter contains a prophecy against Tyre, the author being Isaiah, according to Knobel's confession; and the captor of it is evidently Nebuchad-

nezzar, as most modern critics allow; for Shalmanezzer, though he besieged it, did not take it. Secondly, Isaiah did predict the overthrow of Judah by the Babylonians, 2 K. 20: 16—19, "all shall be carried into Babylon," etc. So that Isaiah has something to do with Babylon. Thirdly. He paints, indeed, the overthrow of Babylon, and the release of the Jews, as near. But this is in conformity with the nature of prophecy, and of the manner of Isaiah in particular. The Messianic times, ch. ix., are represented as present.

2. "Spirit and Views. The author is full of bitter hatred and of glowing revenge against the Babylonians. He feeds with delight, in the outset, on their terrible destruction; and he paints with pleasure, how Babylon shall forever be a heap of ruins, uninhabited, its king lying unburied. But such a degree of fanaticism is foreign to Isaiah, and betrays one suffering under Babylonian oppression, and in general the later period, when this fanatical spirit specially prevailed as the result of longer oppression," etc.

Such objections, of course, proceed on the ground that a prophet, in delivering his message, is, at the same time, indulging his private pique, and may be a fanatic or an enthusiast. The objection really deserves no answer. But is it not conceivable that the people of God, as well as other nations, had suffered for a long time, extraordinary oppression, at the hands of the Babylonians? And might it not consist with the justice of God, to denounce severe calamities, even to annihilation, against a proud and impious oppressor? The deeper feeling and the more terrible anathema, were justified by the circumstances. But the same fearlessness in delivering his message, the same spirit of denunciation in substance, characterize the prophet elsewhere, in relation to Syria, the Ten Tribes, Tyre, etc. If the spirit of the one is unjustifiable, so is that of the other. Knobel seems to forget that there may be several aspects and even opposite tendencies in the character of a great prophet. "The man of sorrows" uttered terrible denunciations.

3. "Style and language. The style has not only no characteristic peculiarities of the style of Isaiah — being in general far more flowing, smooth, and facile — it also contains many expressions which are only to be met with in the later writers." But is the style more unlike that of the portions of Isaiah which are acknowledged to be genuine, than is that of ch. xviii.? In seven verses, in the latter, there are at least twelve words and phrases not found elsewhere, in what are said to be the oracles of this prophet.¹ Is it asserted that the

¹ מְבַרְכֵי, מוֹרֵט, מְמַשֵּׁד, צִוְרִים, צִלְצֵל in the sense of *messengers*.

new topic in ch. xviii. requires a new style? Why is not the same remark applicable to chapters xiii. and xiv.? Besides, there is a wonderful variety in the diction and manner of this prophet, in those portions which our critics acknowledge to have been written by him. Compare the smooth, flowing, elevated style of 2: 1—5 with the short, abrupt, impetuous diction in 10: 28—34.

4. "This is confirmed by the frequent coincidences of this author with the later prophets." But there are striking coincidences in those portions which are confessedly genuine, with passages in other prophets. Compare Isa. 2: 1—5 with Mic. 4: 1—5; Isa. 7: 14. 9: 6 with Mich. 5: 2, 3; Isa. 5: 1—7 with Ps. 80: 8—16 and Ez. 17.

In short, we see no adequate reasons for rejecting the genuineness of this passage. The arguments adduced by the opponents are mainly subjective.

Rule of Interpretation.

In the prophecy and in the mode of its fulfilment, we are taught that we are not to descend to minute particulars in order to justify the words of the seer. Cyrus took Babylon, but did not destroy it. It was a flourishing city for many years afterwards. Even now Hillah, probably on the site of the ruins, is a city of considerable size and of some prosperity. In such cases, we are to look at general results, or at the spirit of the passage. Viewed in this manner, the prediction has been followed by a most signal accomplishment.

Note on Babylon.

Babylon was taken by Cyrus B. C. 539. It was not destroyed, nor essentially injured. The walls remained entire. On the contrary, Cyrus determined to make it his winter-residence, and, after Susa and Ecbatana, the third city of his empire. It was not till the insurrection of the Babylonians, in the reign of Darius Hystaspes, that the walls and gates were demolished, and the city so depopulated that women were forcibly taken from the neighboring districts to aid in re-peopling it. Xerxes carried off the golden statue of Belus, and, according to some, caused the destruction of the temple of that god. The design of Alexander, to rebuild the city, was broken off by his death. The building of Seleucia, in the vicinity, still further depopulated Babylon. About 130 B. C. it was ravaged by the Parthian satraps. At the time of Diodorus and Strabo, the greater part of the city within the walls was a waste. According to Curtius, only a fourth

שְׁרִי, עִירָם, זְנוּלִים, בְּסָר, צַח, בְּזוּאִי, in the sense *most mighty*, סָרְקָר.

part was inhabited. Jerome, from the report of a Persian monk, states that it was a hunting-ground of the Persian kings, and that the walls were, from time to time, repaired in order to confine the beasts. The reports of Benjamin of Tudela, Rauwulf, and Della Valle, in relation to the ruins, are not important. They were first thoroughly investigated by Claudius James Rich, the British resident at Baghdad, who communicated the results in his "Memoirs on the Ruins of Babylon," 3d edition, London, 1818. In place of one of the most flourishing cities of the world, there is now found only a gigantic mass of ruins, in the vicinity of Hillah, a town of six or seven thousand inhabitants, 32 deg. 38 min. N. Lat., on the east bank of the Euphrates, forty-eight miles from Baghdad. The ruins begin nine miles east and five north of Hillah. They consist of heaps and hillocks of burnt and unburnt tiles and bricks, the greater part reduced to earth, mostly on the east side of the river. On this side, they are bounded by three walls of earth and by the river, and form a kind of parallelogram. They consist of three principal groups, which, without any trees, rise between one and two hundred feet above the Euphrates. On the northernmost part are the great ruins, which the Arabs name *Mukallibé*, considered by Rennell as the tower of Belus; an oblong, 274 yards on its northern side, 256 on its south, 226 on its east, and 240 on its west, and its greatest height 139 feet.¹ It is the abode of various kinds of wild beasts, porcupines, owls, etc.; and, as the natives say, of satyrs and wood-demons. The second great ruin is one mile south, called by the Arabs *El Kasr*, *the fortress*. It consists of many walls, and pillars, and subterranean courses. No trace of the city wall remains. The most important ruin is on the west side of the river, about six miles south-west of Hillah, and is considered by Niebuhr and Rich as the remains of the tower of Belus. The Arabs call it *Birs Nimroud*. The ruins form a hill, entirely of bricks, in an oblong form, 762 yards in circumference. On the west side, it is from fifty to sixty feet high; on the east it rises, in a conical form, 198 feet. The ruins are imposing, simply by their colossal greatness, not by their beauty. The most beautiful portions were taken to build Seleucia and Ctesiphon.

In Jan. 1835, the ruins were visited by James Baillie Fraser, the well known British traveller. "The *Mukallibé*," he says, "is now but a mass of crumbled and crumbling bricks, both raw and fire-baked, mingled with the usual *débris* of pottery, glass, and slag, in a confusion worthy of its name, which means "the overturned." Indeed, so completely have the form and structure of this remarkable mass been destroyed by time, and season, and the hand of man, that, to a passing

¹ Mignon, who says he measured them carefully.

observer like myself, it seems vain to conjecture, with any hope of correctness, at its former shape, extent, or uses. On the top, a multitude of mounds and canals can be seen, on all sides, as far as the eye can reach. Hillah is almost lost among the mounds, and is chiefly discernible from its date-tree groves." "Whatever beauty or splendor there may have been in the original fabric of El Kasr, it is now buried in ignoble heaps of broken bricks and pottery; an utterly shapeless mass of rubbish alone remaining, cut into numberless ravines, and dug into great holes, in both of which the hands of the Arabs have assisted the effects of the weather. There are indeed, remaining erect, some fragments of walls, composed of most exquisite brick-work, so firmly cemented together, that it is almost impossible to separate the bricks one from another." "On nearer approach you discover that this supposed earthen mound," the Birs, "is in reality a mass of sun-dried bricks, mingled with fragments of kiln-burned bricks, of various colors, yellow and red, out of which protrudes a lofty mass of the most exquisite brick-masonry possible." "The top and sides are covered with the débris, that ages have caused to moulder down, leaving only the corners of the brick-work, here and there, peeping out. There is hardly a particle of vegetation on these ruins. The whole amount of bushes and herbage consists of no more than a few salsuginous plants, or a bit of tamarisk on the side of a canal."

In 1840, Mr. Wellsted, author of *Travels in Arabia*, published in two volumes, in London, "*Travels to the city of the caliphs, along the shores of the Persian Gulf and Mediterranean.*" The first part of the work is made up of a recital of the adventures of Lieut. Ormsby of the Indian navy. Some were verbally detailed to Mr. W., others were given in fragments of manuscripts. In the visit of Lieut. O. to Hillah and the ruins of Babylon, there is nothing particularly important. He gives the width of the Euphrates, as it flows through Hillah, at 385 ft. Its depth, in mid-channel (he does not state the month), at 4 fathoms, and the velocity of its current at $3\frac{1}{4}$ miles an hour. "The greater part of El Kasr appears of brick, containing large portions of chopped straw; but it has evidently been cased of those furnace-dried, which are of better quality. In other respects, the mass does not differ in its general appearance, from the Birs." The only living thing is a poor, solitary tamarisk, on the top of the mound. "From the Birs Nimroud to El Hamra is a distance of thirteen miles, forming the diameter of a circle, within which mounds and heaps of ruins are everywhere strown, and of limits not inferior to those assigned by Strabo and other writers." Major Rawlinson inclines to the opinion that Niffer, south of Hillah, may represent the true site of the ancient Baby-

lon, while the mounds around Hillah are the remains of a more recent city of the same name.¹

Mr. Layard suggests that during the Assyrian supremacy, the ancient capital of the Chaldeans may have partly fallen into ruins; and that Nebuchadnezzar, on founding a new empire, which was to rival the Assyrian, may have desired to build a capital worthy of it, and to represent it, just as Baghdad now represents the ancient Babylon. None of the ruins in Babylonia have yet been properly examined; and there is little doubt that excavations in them would lead to very interesting results.

ARTICLE IX.

NOTICES OF NEW PUBLICATIONS.

1. NEANDER'S CHURCH HISTORY.

The third volume of Professor Torrey's Translation of the great work of Neander is now published by Crocker & Brewster of Boston. It is included in a well-printed octavo volume of about 650 pages. It embraces the history of the church from A. D. 590 to A. D. 1073, completing the eighth part of the entire work. We have read the sheets of this volume with constantly increasing interest. The translation is made with great fidelity to the original, and is a fine specimen of correct and idiomatic English. We cannot but commend the scrupulous justice to the venerated author, which has led the translator to give us everything which was in the original and nothing more. The prefaces and dedications are a delightful indication of the historian's spirit. The index and table of contents are very full and minute. The period, though a part of it is the darkest part of the dark ages, is one of exceeding interest. With a guide so judicious and so thoroughly informed as Dr. Neander, the passage through these dark ages, is far from being total midnight. The reader of this volume will see that the common representations on this subject are pushed to an extreme. Good men, reformers, heavenly minded and zealous missionaries, were not wanting through all these long centuries. Love to the Saviour, and what was perhaps more difficult, a spirit of moderation and of Christian kindness, actuated not a few of the professed disciples of our Lord. Enlightened sentiments in regard to the nature of Christianity,

¹ Layard's *Nineveh*, II. p. 39, Am. ed.