

Take into thy hand our ruinous state. Twenty-one MSS. of Kennicott's, thirteen of De Rossi's, one of my own, ancient, and three editions of the Babylonish Talmud have $\text{x}^{\text{TM}}\text{x}^{\text{TM}}\text{x}^{\text{TM}}\text{x}^{\text{TM}}$ (yadeycha), plural $\text{x}^{\text{TM}}\text{x}^{\text{TM}}$ hands.

Verse 7

In that day shall he swear $\text{x}^{\text{TM}}\text{x}^{\text{TM}}\text{x}^{\text{TM}}\text{x}^{\text{TM}}$ (veyissa), adding the conjunction, which seems necessary in this place.

I will not be a healer - I am noy a leche. - Old MS. Bible. Leech was the ancient English word for a physician.

For in my house is neither bread nor clothing $\text{x}^{\text{TM}}\text{x}^{\text{TM}}\text{x}^{\text{TM}}\text{x}^{\text{TM}}$ - $\text{x}^{\text{TM}}\text{x}^{\text{TM}}\text{x}^{\text{TM}}\text{x}^{\text{TM}}$ is customary through all the East, says Sir J. Chardin, $\text{x}^{\text{TM}}\text{x}^{\text{TM}}\text{x}^{\text{TM}}\text{x}^{\text{TM}}$ to gather together an immense quantity of furniture and clothes; for their fashions never alter. Princes and great men are obliged to have a great stock of such things in readiness for presents upon all occasions. The kings of Persia, says the same author, have great wardrobes, where there are always many hundreds of habits ready, designed for presents, and sorted, Harmer, Observ., 2:11 and 88. A great quantity of provision for the table was equally necessary. The daily provision for Solomon's household, whose attendants were exceedingly numerous, was proportionately great, 1 Kings 4:22, 1 Kings 4:23. Even Nehemiah, in his strait circumstances, had a large supply daily for his table; at which he received a hundred and fifty of the Jews and rulers, besides those that came from among the neighboring heathen, Nehemiah 5:17, Nehemiah 5:18.

This explains the meaning of the excuse made by him that is desired to undertake the government. He alleges that he has not wherewithal to support the dignity of the station, by such acts of liberality and hospitality as the law of custom required of persons of superior rank. See Harmer's Observations, 1:340, 2:88.

Verse 8

The eyes $\text{x}^{\text{TM}}\text{x}^{\text{TM}}\text{x}^{\text{TM}}\text{x}^{\text{TM}}$ - This word appears to be of very doubtful form, from the printed editions, the MSS., and the ancient versions. The first (yod) in $\text{x}^{\text{TM}}\text{x}^{\text{TM}}\text{x}^{\text{TM}}\text{x}^{\text{TM}}$ (eyney), which is necessary according to the common interpretation, is in many of them omitted; the two last letters are upon a rasure in two MSS. I think it should be $\text{x}^{\text{TM}}\text{x}^{\text{TM}}\text{x}^{\text{TM}}$ (anan), a cloud, as the Syriac reads; and the allusion is to the cloud in which the glory of the Lord appeared above the tabernacle; see Exodus 16:9, Exodus 16:10; Exodus 40:34-38; Numbers 16:41, Numbers 16:42.

Either of the readings gives a very good sense. The allusion may be to the cloud of the Divine presence in the wilderness: or the eyes of the Lord may be meant, as they are in every place beholding the evil and the good. And he cannot look upon iniquity but with abhorrence; therefore, the eyes of his glory might be well provoked by their crimes.

Verse 9

The show of their countenance - Bishop Lowth has it the steadfastness of their countenance - they appear to be bent on iniquity, their eyes tell the wickedness of their hearts. The eye is the index of the mind. Envy, hatred, malice, malevolence, concupiscence, and murder, when in the heart, look most intelligently out at the eye. They tell the innocent to be on their guard; and serve the same purpose as the sonorous rings in the tail of the rattlesnake - they announce the presence of the destroyer.

They declare their sin as Sodom - Impure propensities are particularly legible in the eyes: whoever has beheld the face of a debauchee or a prostitute knows this; of these it may be said, they wish to appear what they really are. They glory in their iniquity. This is the highest pitch of ungodliness.

They have rewarded evil unto themselves - Every man's sin is against his own soul. Evil awaiteth sinners - and he that offends his God injures himself.

Verse 10

Say ye to the righteous - $\text{x}^{\text{TM}}\text{x}^{\text{TM}}\text{x}^{\text{TM}}\text{x}^{\text{TM}}$ (letsaddik), the x^{TM} (lamed) is added here by one MS. and the Chaldee. The righteous is the person,

1. Who fears God.

2. Departs from evil.

3. Walks according to the testimony of God.

4. And expects and prepares for a glorious immortality.

Adam Clarke Commentary Isaiah 3

â€œPronounce ye.â€ - The reading of this verse is very dubious. The Septuagint for x*xž*x* (imru) read x*x;x* (neasor), or both, x*xž*x* x*x;x* (imru neasor), and x)x™ xœx x~x*x' xœx x* (ki lo tob lanu). Perhaps, for x*xž*x* (imru), the true reading may be x*x©x*x* (ashsheru), â€œbless you;â€ or x*xž*x* x*x©x*x™ (imru ashrey), â€œsay ye, blessed is.â€ The Vulgate and an ancient MS. read in the singular number, x™x)xœ (yoachel), comedat, â€œhe shall eat.â€

â€œt shall be well with him:â€ - x)x™ x~x*x' (ki tob), â€œthat good.â€ Say nothing to such but good. He is a good man, he does nothing but good, and has a good God to deal with, from whom he expects nothing but goodness. It shall be well with such in all circumstances of life.

- 1. In prosperity.
- 2. In adversity.
- 3. In sickness.
- 4. In health.
- 5. In death.
- 6. In judgment. And,
- 7. Through eternity

In every case, occurrence, and circumstance, he shall eat the fruit of his doings - he shall derive benefit from being a righteous man, and walking in a righteous way.

Verse 11
Wo unto the wicked - xœx"x©xç (lerasha), the man who is,

- 1. Evil in his heart.
- 2. Evil in his purposes.
- 3. Evil in his life.

As he is wicked, he does that which is wicked; and is influenced by the wicked one, of whom he is the servant and the son. It shall be ill with him, x"xç (ra); in a single word say to him - evil! Of him you can speak no good; and to him you can speak no good - all is evil, in him - before him - after him - round about him - above him - below him. Evil in time - evil through eternity!

The reward of his hands - What he has deserved he shall get. He shall be paid that for which he has labored, and his reward shall be in proportion to his work. O, what a lot is that of the wicked! Cursed in time, and accursed through eternity!

Verse 12
Err â€œPervertâ€ - x'xœxçx* (billeu), â€œswallow.â€ Among many unsatisfactory methods of accounting for the unusual meaning of this word in this place, I choose Jarchiâ€™s explication, as making the best sense. â€œRead x'xœxœx* (billalu), â€œconfound.â€ Syriac.â€ - Dr. Judd. â€œRead x'x"xœx* (beholu), â€œdisturb or trouble.â€ - Secker. So Septuagint. This verse might be read, â€œThe collectors of grapes shall be their oppressors; and usurers ((noshim), instead of (nashim), women) shall rule over them.â€

Verse 13
The people â€œHis peopleâ€ - xçxž*x* (ammo), Septuagint.

Verse 14
The vineyard. â€œMy vineyardâ€ - x)x"xž*x™ - â€œdr (carmi), Septuagint, Chaldee, Jerome.

Verse 15
And grind the faces - The expression and the image is strong, to denote grievous oppression but is exceeded by the prophet Micah, Micah 3:1-3: -
â€œHear, I pray you, ye chiefs of Jacob,
And ye princes of the house of Israel:
Is it not yours to know what is right?
Ye that hate good and love evil:

Who tear their skins from off them,
 And their flesh from off their bones;
 Who devour the flesh of my people;
 And flay from off them their skin;
 And their bones they dash in pieces;
 And chop them asunder, as morsels for the pot:
 And as flesh thrown into the midst of the caldron.â€•

In the last line but one, for *קִשֶׁר* (keasher), read, by the transposition of a letter, *קִשֶׁר* (kisher), with the Septuagint and Chaldee.

Verse 16

And wanton eyes *And falsely setting off their eyes with paint* - Hebrew, falsifying their eyes. I take this to be the true meaning and literal rendering of the word; from *שָׁכַר* (shakar). The Masorettes have pointed it, as if it were from *שָׂכַר* (sakar), a different word. This arose, as I imagine, from their supposing that the word was the same with *שָׂכַר* (sakar), Chaldee, *â€œintueri, innuere oculis;â€•* or that it had an affinity with the noun *סִכְרָא* (sikra), which the Chaldeans, or the rabbins at least, use for stibium, the mineral which was commonly used in colouring the eyes. See Jarchi's comment on the place. Though the colouring of the eyes with stibium be not particularly here expressed, yet I suppose it to be implied; and so the Chaldee paraphrase explains it; *stibio linitis oculis, â€œwith eyes dressed with stibium.â€•* This fashion seems to have prevailed very generally among the Eastern people in ancient times; and they retain the very same to this day.

Pietro delta Valle, giving a description of his wife, an Assyrian lady born in Mesopotamia, and educated at Baghdad, whom he married in that country, (Viaggi, Tom. I., Lettera 17), says, *â€œHer eyelashes, which are long, and, according to the custom of the East, dressed with stibium, (as we often read in the Holy Scriptures of the Hebrew women of old, Jeremiah 4:30; Ezekiel 23:40; and in Xenophon, of Astyages the grandfather of Cyrus, and of the Medes of that time, Cyropaed. lib. i.), give a dark, and at the same time a majestic, shade to the eyes.â€•* *â€œGreat eyes,â€•* says Sandys, Travels, p. 67, speaking of the Turkish women, *â€œthey have in principal repute; and of those the blacker they be the more amiable; insomuch that they put between the eyelids and the eye a certain black powder with a fine long pencil, made of a mineral, brought from the kingdom of Fez, and called Alcohol; which by the not disagreeable staining of the lids doth better set forth the whiteness of the eye; and though it be troublesome for a time, yet it comforteth the sight, and repelleth ill humours.â€•* *Vis ejus (stibii) astringe ac refrigerare, principalis autem circa oculos; namque ideo etiam plerique Platyophthalmon id appellavere, quoniam in calliblepharis mulierum dilatatur oculos; et fluxiones inhibet oculorum exulcerationesque. â€œIt is astringent in its virtue, and refrigerant, and to be chiefly employed about the eyes, and it is called Platyophthalmon, for being put into those ointments with which women beautify their eyes, it dilates them, removes defluxions, and heals any ulcerations that may be about the eyelids.â€•* - Pliny, Nat. Hist. 33:6.

*Ille supercilium madida fuligine tactum
 Obliqua producit acu, pingitque trementes*

Attollens oculos

Juv. Sat. 2:93.

One his eyebrows, tinged with black soot,
 Lengthens with an oblique bodkin, and paints,
 Lifting up his winking eyes.

â€œBut none of those [Moorish] ladies,â€• says Dr. Shaw, Travels, p. 294, fol., *â€œtake themselves to be completely dressed, till they have tinged the hair and edges of their eyelids with alkahol, the powder of lead ore. This operation is performed by dipping first into the powder a small wooden bodkin of the thickness of a quill; and then drawing it afterwards through the eyelids, over the ball of the eye.â€•* Ezekiel, Ezekiel 23:40, uses the same word in the form of a verb, *כָּחַלְתְּ עֵינַיִךְ* (cachalt eynayik), *â€œthou didst dress thine eyes with alcohol;â€•* which the Septuagint render *ἠψῆσθαι τὰ ὀφθαλμοῦν*, *â€œthou didst dress thine eyes with stibium;â€•* just as they do when the word *פָּחַח* (phuch) is employed: compare 2 Kings 9:30; Jeremiah 4:30. They supposed, therefore, that *פָּחַח* (phuch) and *כָּחַל* (cachal), or in the Arabic form, (alcohol), meant the same thing; and probably the mineral used of old for this purpose was the same that is used now; which Dr. Shaw (ibid. note) says is *â€œa rich lead ore, pounded into an impalpable powder.â€•* Alcoholados; the word *מִשְׁחָכֶרֶת* (meshakkeroth) in this place is thus rendered in an old Spanish translation. - Sanctius. See also Russell's Nat. Hist. of Aleppo, p. 102.

The following inventory, as one may call it, of the wardrobe of a Hebrew lady, must, from its antiquity, and the nature of the subject, have been very obscure even to the most ancient interpreters which we have of it; and from its obscurity must have been also peculiarly liable to the mistakes of transcribers. However, it is rather matter of curiosity than of importance; and is indeed, upon the whole, more intelligible and less corrupted than

And I will discover thy skirts upon thy face;
 And I will expose thy nakedness to the nations;
 And to the kingdoms thy shame.
 And I will throw ordures upon thee;
 And I will make thee vile, and set thee as a gazing-stock.

Verse 18

Ornaments about their feet - The ornaments of the feet rings - The late learned Dr. Hunt, professor of Hebrew and Arabic in the University of Oxford, has very well explained the word שְׁבִיסִים both verb and noun, in his very ingenious Dissertation on Prov, Isaiah 7:22, Isaiah 7:23. The verb means to skip, to bound, to dance along, and the noun, those ornaments of the feet which the Eastern ladies wore; chains or rings, which made a tinkling sound as they moved nimbly in walking. Eugene Roger, Description de la Terre Sainte, 54:2 ch. 2, speaking of the Arabian women, of the first rank in Palestine, says, "Au lieu de brasselets elles ont de menottes d'argent, qu'elles portent aux poignets et aux pieds; ou sont attachez quantite de petits anelets d'argent, qui font un cliquetis comme d'une cymbale, lorsqu'elles cheminent ou se mouvent quelque peu." See Dr. Hunt's Dissertation; where he produces other testimonies to the same purpose from authors of travels. Hindoo women of ill fame wear loose ornaments one above another on their ankles, which at every motion make a tinkling noise. See Ward.

And their cauls - the net-works - I am obliged to differ from the learned Schroederus almost at first setting out. He renders the word שְׁבִיסִים (shebisim) by solicoli, little ornaments, bullae, or studs, in shape representing the sun, and so answering to the following word שָׁהָרִים (saharonim), lunulae, crescents. He supposes the word to be the same with שְׁמִישִׁים (shemishim), the י (yod) in the second syllable making the word diminutive, and the letter ש (mem) being changed for ב (beth), a letter of the same organ. How just and well founded his authorities for the transmutation of these letters in the Arabic language are, I cannot pretend to judge; but as I know of no such instance in Hebrew, it seems to me a very forced etymology. Being dissatisfied with this account of the matter, I applied to my good friend above mentioned, the late Dr. Hunt, who very kindly returned the following answer to my inquiries: -

"I have consulted the Arabic Lexicons, as well MS. as printed, but cannot find שְׁבִיסִים (shebisim) in any of them, nor any thing belonging to it; so that no help is to be had from that language towards clearing up the meaning of this difficult word. But what the Arabic denies, the Syriac perhaps may afford; in which I find the verb שָׁבַס (shabas), to entangle or interweave, an etymology which is equally favorable to our marginal translation, net-works, with שָׁבַט (shabats), to make chequer work, or embroider, (the word by which Kimchi and others have explained שְׁבִיסִים (shabis)); and has moreover this advantage over it, that the letters ש (sin) and ב (samech) are very frequently put for each other, but ט (tsaddi) and ב (samech) scarcely ever. Aben Ezra joins שְׁבִיסִים (shebisim) and אַחַסִּים (achasim), which immediately precedes it, together; and says that שְׁבִיסִים (shabis) was the ornament of the leps, as אַחַסִּים (eches) was of the feet. His words are, שְׁבִיסִים אַחַסִּים - L."

Verse 20

The tablets - The words טַבֵּיט (bottey hannepesh), which we translate tablets, and Bishop Lowth, perfume boxes, literally signify houses of the soul; and may refer to strong scented bottles used for pleasure and against fainting; similar to bottles with otto of roses, worn by the ladies of the East to the present time.

Verse 21

Nose-jewels - The jewels of the nostril - שְׁמֵימָה (nizmey haaph). Schroederus explains this, as many others do, of jewels, or strings of pearl hanging from the forehead, and reaching to the upper part of the nose; than which nothing can be more ridiculous, as such are seldom seen on an Asiatic face. But it appears from many passages of Holy Scripture that the phrase is to be literally and properly understood of nose-jewels, rings set with jewels hanging from the nostrils, as ear-rings from the ears, by holes bored to receive them.

Ezekiel, enumerating the common ornaments of women of the first rank, has not omitted this particular, and is to be understood in the same manner, Ezekiel 16:11, Ezekiel 16:12. See also Genesis 24:47: -

And I decked thee with ornaments;
 And I put bracelets upon thine hands,
 And a chain on thy neck:
 And I put a jewel on thy nose,
 And ear-rings on thine ears,
 And a splendid crown upon thine head.

And in an elegant proverb of Solomon, Proverbs 11:22, there is a manifest allusion to this kind of ornament, which shows it to have been used in his time: -

already spoken of the aptness of such a posture to represent an extreme affliction. I fancy the Romans might have an eye on the customs of the Jewish nation, as well as those of their country, in the several marks of sorrow they have set on this figure. The psalmist describes the Jews lamenting their captivity in the same pensive posture: "By the waters of Babylon we sat down and wept, when we remembered thee, O Zion." But what is more remarkable, we find Judea represented as a woman in sorrow sitting on the ground, in a passage of the prophet, that foretells the very captivity recorded on this medal. Mr. Addison, I presume, refers to this place of Isaiah; and therefore must have understood it as foretelling the destruction of Jerusalem and the Jewish nation by the Romans: whereas it seems plainly to relate, in its first and more immediate view at least, to the destruction of the city by Nebuchadnezzar, and the dissolution of the Jewish state under the captivity at Babylon. - L.

Several of the coins mentioned here by Mr. Addison are in my own collection: and to such I have already referred in this work. I shall describe one here. On the obverse a fine head of the emperor Vespasian with this legend, Imperator Julius Caesar Vespasianus Augustus, Pontifex Maximus, Tribunitia Potestate Pater Patriae, Consul VIII.

On the reverse a tall palm tree, emblem of the land of Palestine, the emperor standing on the left, close to the tree, with a trophy behind him; on the right, Judea under the figure of a female captive sitting on the ground, with her head resting on her hand, the elbow on her knee, weeping. Around is this legend, Judea Capta. Senates Consulto. However this prediction may refer proximately to the destruction of Jerusalem by Nebuchadnezzar, I am fully of opinion that it ultimately refers to the final ruin of the Jewish state by the Romans. And so it has been understood by the general run of the best and most learned interpreters and critics.