

Verse 13

Break forth into singing, O mountains $\hat{\text{e}}$ Ye mountains, burst forth into song $\hat{\text{e}}$ - Three ancient MSS. are without the x^{TM} (yod) or the conjunction x° (vau) before the verb: and so the Septuagint, Syriac, and Vulgate.

Verse 14

The Lord ($\text{x}^{\text{TM}}\text{x}^{\circ}\text{x}^{\circ}$) (Yehovah) hath forsaken me, and my Lord ($\text{x}^{\circ}\text{x}^{\circ}\text{x}^{\text{TM}}$ (Adonai)) hath forgotten me - But a multitude of MSS. and several ancient editions read $\text{x}^{\text{TM}}\text{x}^{\circ}\text{x}^{\circ}$ (Yehovah) in both places.

Verse 16

Behold, I have graven thee upon the palms of my hands $\hat{\text{e}}$ Behold, on the palms of my hands have I delineated thee $\hat{\text{e}}$ - This is certainly an allusion to some practice, common among the Jews at that time, of making marks on their hands or arms by punctures on the skin, with some sort of sign or representation of the city or temple, to show their affection and zeal for it. They had a method of making such punctures indelible by fire, or by staining. See note on Isaiah 44:6 (note). It is well known, that the pilgrims at the holy sepulcher get themselves marked in this manner with what are called the ensigns of Jerusalem. See Maundrell, p. 75, where he tells us how it is performed: and this art is practiced by travelling Jews all over the world at this day.

Verse 17

Thy children shall make haste $\hat{\text{e}}$ They that destroyed thee shall soon become thy builders $\hat{\text{e}}$ - Auctor Vulgatae pro $\text{x}^{\circ}\text{x}^{\text{TM}}\text{x}^{\text{S}}$ (banayich), videtur legisse $\text{x}^{\circ}\text{x}^{\circ}\text{x}^{\text{TM}}\text{x}^{\text{S}}$ (bonayichunde vertit, structores tui; cui et Septuaginta fere consentiunt, qui verterunt $\hat{\text{e}}$ $\hat{\text{e}}$, aedificata es, prout in Plantiniana editione habetur; in Vaticana sive Romana legitur, $\hat{\text{e}}$ $\hat{\text{e}}$, aedificaberis. Hisce etiam Targum Jonathanis aliquatenus consentit, ubi, et aedificabunt. Confer infra Esai. Isaiah 54:13, ad quem locum rabbini quoque notarunt en tractatu Talmudico Berachot, c. ix., quod non legendum sit $\text{x}^{\circ}\text{x}^{\text{TM}}\text{x}^{\text{S}}$ (banayich), id est. filii tui; sed $\text{x}^{\circ}\text{x}^{\text{TM}}\text{x}^{\text{S}}$ (bonayich), aedificatores tui. Confer not. ad librum Prec. Jud. part ii., p. 226, ut et D Wagenseil Sot. p. 253, n. 9. $\hat{\text{e}}$ The author of the Vulgate appears to have read $\text{x}^{\circ}\text{x}^{\circ}\text{x}^{\text{TM}}\text{x}^{\text{S}}$ (bonayich) for $\text{x}^{\circ}\text{x}^{\text{TM}}\text{x}^{\text{S}}$ (banayich), as he translates it by structores tui, $\hat{\text{e}}$ thy builders. $\hat{\text{e}}$ The Septuagint is almost the same with the Vulgate, having $\hat{\text{e}}$ $\hat{\text{e}}$, art built, as in the Plantin edition: but the Vatican or Roman copy reads $\hat{\text{e}}$ $\hat{\text{e}}$, those shalt be built. To these readings the Targum of Jonathan has some sort of correspondence, translating et aedificabunt, $\hat{\text{e}}$ and they shall build. $\hat{\text{e}}$ See Isaiah 54:13; on which place the rabbins also remark, in the Talmudic tract Berachoth, c. 9, that we should not read $\text{x}^{\circ}\text{x}^{\text{TM}}\text{x}^{\text{S}}$ (banayich), thy sons, but $\text{x}^{\circ}\text{x}^{\text{TM}}\text{x}^{\text{S}}$ (bonayich), thy builders. See the note in Prae. Jud. part ii., p. 226, and also D. Wagenseil, Sot. p. 253, n. 9. $\hat{\text{e}}$ See also Breithaupt. not. ad Jarchi in loc.; and the note on this place in De Sac. Poes. Hebr. Praelect. 31. Instead of $\text{x}^{\circ}\text{x}^{\circ}\text{x}^{\text{TM}}\text{x}^{\text{S}}$ or $\text{x}^{\circ}\text{x}^{\text{TM}}\text{x}^{\text{S}}$ (bonayich), thy builders, several MSS. read $\text{x}^{\circ}\text{x}^{\text{TM}}\text{x}^{\text{S}}$ (baneycha), thy sons. So also the Syriac: see the above note.

Shall go forth of thee $\hat{\text{e}}$ Shall become thine offspring $\hat{\text{e}}$ - $\text{x}^{\text{TM}}\text{x}^{\circ}\text{x}^{\circ}$ (mimmech yetseu), shall proceed, spring, issue, from thee, as thy children. The phrase is frequently used in this sense: see Isaiah 11:1; Micah 5:2; Nahum 1:11. The accession of the Gentiles to the Church of God is considered as an addition made to the number of the family and children of Sion: see Isaiah 49:21, Isaiah 49:22, and Isaiah 60:4. The common rendering, $\hat{\text{e}}$ shall go forth of thee, or depart from thee, $\hat{\text{e}}$ is very flat, after their zeal had been expressed by $\hat{\text{e}}$ shall become thy builders: $\hat{\text{e}}$ and as the opposition is kept up in one part of the sentence, one has reason to expect it in the other, which should be parallel to it.

Verse 18

Bind them on thee, as a bride doeth $\hat{\text{e}}$ Bind them about thee, as a bride her jewels $\hat{\text{e}}$ - The end of the sentence is manifestly imperfect. Does a bride bind her children, or her new subjects, about her? Sion clothes herself with her children, as a bride clothes herself, - with what? some other thing certainly. The Septuagint help us out in this difficulty, and supply the lost word: $\hat{\text{e}}$ $\hat{\text{e}}$... $\hat{\text{e}}$ as a bride her ornaments. $\text{x}^{\circ}\text{x}^{\circ}\text{x}^{\text{TM}}\text{x}^{\circ}$ (kichleyha callah), or $\text{x}^{\circ}\text{x}^{\circ}\text{x}^{\text{TM}}\text{x}^{\circ}$ (kecallah keleyha). The great similitude of the two words has occasioned the omission of one of them. See Isaiah 61:10.

Verse 21

These, where had they been $\hat{\text{e}}$ These then, where were they? $\hat{\text{e}}$ - The conjunction is added before $\text{x}^{\circ}\text{x}^{\circ}\text{x}^{\circ}$ (elleh), that is, $\text{x}^{\circ}\text{x}^{\circ}\text{x}^{\circ}$ (veelleh). in thirty-two MSS. (nine ancient) of Kennicott $\hat{\text{e}}$ s, and fifty-four of De Rossi $\hat{\text{e}}$ s, and so the Septuagint, Chaldee, and Vulgate. See the note on Isaiah 49:12 (note).

Verse 22

Thus saith the Lord God - $\text{x}^{\circ}\text{x}^{\circ}\text{x}^{\text{TM}}\text{x}^{\text{TM}}\text{x}^{\circ}\text{x}^{\circ}$ (Adonai Yehovah). Adonai is wanting in one MS., in the Alexandrine copy of the Septuagint, and in the Arabic.

Verse 23

With their face toward the earth - With their faces to the earth - It is well known that expressions of submission, homage, and reverence always have been and are still carried to a great degree of extravagance in the eastern countries. When Joseph's brethren were introduced to him, they bowed down themselves before him with their faces to the earth, Genesis 42:6. The kings of Persia never admitted any one to their presence without exacting this act of adoration; for that was the proper term for it. *Necesse est*, says the Persian courtier to Conon, *si in conspectum veneris, venerari te regem; quod illi illi vocant.* - It is necessary, if thou shouldst come in sight, to venerate thee as king; which they call worshipping. - *Nepos in Conone.* Alexander, intoxicated with success, affected this piece of oriental pride: *Itaque more Persarum Macedonas venerabundos ipsum salutare, prosternentes humi corpora.* - The Macedonians after the manner of the Persians, saluted their monarch with the ceremony of prostration. - *Curtius, lib. 8.* The insolence of eastern monarchs to conquered princes, and the submission of the latter, is astonishing. Mr. Warmer, *Observ. 2:43*, gives the following instance of it from *D'Herbelot*: - *This prince threw himself one day on the ground, and kissed the prints that his victorious enemy's horse had made there; reciting some verses in Persian, which he had composed, to this effect: -*
The mark that the foot of your horse has left upon the dust, serves me now for a crown.
The ring which I wear as the badge of my slavery, is become my richest ornament.
While I shall have the happiness to kiss the dust of your feet, I shall think that fortune favors me with its tenderest caresses, and its sweetest kisses.

These expressions therefore of the prophet are only general poetical images, taken from the manners of the country, to denote great respect and reverence: and such splendid poetical images, which frequently occur in the prophetic writings, were intended only as general amplifications of the subject, not as predictions to be understood and fulfilled precisely according to the letter. For the different kinds of adoration in the east, see the note on Isaiah 44:17.

Verse 24

Shall the prey be taken from the mighty - Shall the prey seized by the terrible be rescued - For tsaddik (tsaddik), read arits (arits). A palpable mistake, like that in Isaiah 42:19. The correction is self-evident from the very terms of the sentence; from the necessity of the strict correspondence in the expressions between the question and the answer made to it, - and it is apparent to the blindest and most prejudiced eye. However, if authority is also necessary, there is that of the Syriac and Vulgate for it; who plainly read arits (arits), in Isaiah 49:24 as well as in Isaiah 49:25, rendering it in the former place by the same word as in the latter. - L. These two last verses contain a glorious promise of deliverance to the persecuted Church of Christ from the terrible one - Satan, and all his representatives and vicegerents, persecuting antichristian rulers. They shall at last cease from destroying the Church of God, and destroy one another.