

CRITICA SACRA;

OR, A

SHORT INTRODUCTION

TO

HEBREW CRITICISM.

Sanctos aufus recludere fontes. VIRG.

Spiritualibus spiritualia comparans. VULG.




L O N D O N:

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P R E F A C E.



 F the *Hebraical* Reader will give himself the trouble to observe and pursue these short Directions, he will find his pains in a little time sufficiently and amply rewarded. For he will be led hereby to discover and to correct many Errours in the Hebrew Text, which no other method of proceeding can so effectually enable him to perform. Nor is the benefit of the *English* Reader left wholly unregarded. If he compares the parallel passages together, great light will break in upon him; and what might appear obscure in a

single view, will often become, when read in conjunction with its correspondent article, clear and perspicuous.





S E C T I O N I.


 T may now be assumed as an allowed Maxim — That the *Hebrew* Scriptures have not reached us in that pure and perfect state, in which they were originally written — That they have undergone indeed many great and grievous Corruptions, occasioned by the ignorance or negligence of Transcribers.

Since then it is acknowledged, that Errours and Mistakes of various kinds have thus crept into the present Text, the grand question is — By what *means* are these Corruptions to be now discovered, removed, and rectified? In answer to which it may justly be alleged, that we are providentially supplied with *various means*, which eminently contribute to this purpose.

But

But of all these means I shall at present insist only on *one*; which, though the most *obvious*, and most *determinate* of all others, has yet been somehow strangely overlooked; or at least applied in a very imperfect manner.

Now that peculiar method, which I would here be understood chiefly to recommend, as well for the *discovery*, as the *correction* of Errors, is—to compare together, in the *Hebrew* Text, the several correspondent passages of Scripture;—noting their differences;—and then adopting those particular readings, which best agree with the tenour of the context, and the rules of grammar. For the *Hebrew* is a very simple, and a very *grammatical* language: the anomalous words, observable therein, being, I think, for the most part, nothing else but the errors of transcribers*.

* How many words, *anomalous* in the *Hebrew* Pentateuch, are right and *grammatical* in the *Samaritan*! See *Gen.* xxiv. 14, 16, 28, 55, 57; xxxiv. 3, 12, &c. where the false *Hebrew* הנער is, universally in the *Samaritan*, as it ought to be, הנערה. So *Gen.* xlix. 20, where the *Hebrew* has שמנה, the *Samaritan* reads truly שמי. Thus again, *Numb.* xi. 15, where the *Hebrew* reads את, *feminine*, with a *masculine* participle, the *Samaritan* has אתה, as the Rules of Grammar, and the sense of the Context, require. See also *Deut.* v. 27. But of such instances there is no end. Nevertheless, *this* language, as every other, has, it must be owned, its peculiar Idioms.—And therefore every deviation from the common Rules must not be looked upon as *Faults*. But the *Idioms* are easily discoverable.

The *correspondent* or *parallel* passages of Scripture will be found, on examination, far more numerous, ample, and various, than most Readers could, at first, conceive. These *double* or *repeated* passages may justly be looked upon as *different Copies* of the same *Original*—Copies of undoubted antiquity; and of venerable authority: to the value, credit, and importance of which, no objections can be rationally offered.

If these *Copies* then, or, to speak more properly, these *parallel places* were carefully consulted, and compared together, the judicious Reader might easily collect such an ample store of *Hebrew Criticisms*, as would not only do honour to his parts and learning; but also prove of infinite service to the cause of Religion, by correcting the Errors, and supplying the Defects, of the present Text—making one part of it subservient to the rectification and improvement of another. And the improvements thus made must necessarily appear the more satisfactory, as they were made by the light which *Scripture* affords, and stand confirmed by *Scripture-authority*.

Now as these *parallel* or *similar* passages are of different sorts; and lie dispersed far and wide from each other; it may be of use to class them under proper Heads; and then subjoin the several *particulars*, under those *Heads*, in one united view before the Reader.—This will contribute not a little to the *Author's ease*, whilst it serves to expedite the *Reader's researches*.

The CLASSES to which the *parallel* or *correspondent* passages of Scripture may be reduced, are these :

1^o. *Genealogical Registers, Muster-Rolls, &c.* doubly inserted.

2^o. *Historical Narrations* repeated,

3^o. *Sentiments, Messages, &c.* twice recited.

4^o. *Quotations* made by *one* Prophet from *another*.

5^o. *Quotations* or *Repetitions* borrowed by the *same* Prophet from *himself*.

Of these in their order, And first of *Genealogical Registers, &c.*

S E C T I O N II.

G*enealogical* Registers are almost coeval with mankind; and made, in primitive times, the principal part of their history. The distinction of the two *Lines* in the antediluvian state rendered them of great importance. From the old world *Noah* conveyed them to his posterity in the new: And, by the division he made of the earth, laid his sons under a kind of necessity to register their descendants in the same manner.

After the ratification of the *Abrahamic* Covenant, these Registers became, whether considered in a religious or civil light, of still greater importance to the *Jeres*; that is, to the sons of *JACOB*. In a *religious*
view,

view, they were proofs (conjointly with other circumstances) of the accomplishment of the prophecies, promises, and threatnings, relating to the different tribes. And, in a *civil* light, they were their *Title-Deeds* to their several Rights, Inheritances, and Possessions. Hence then we may conclude, that the *Jews* were no less exact in drawing them up, than they were careful in preserving them *. And preserve them, we know, they did, even through the confusions of the *Babylonish* Captivity—as plainly appears from the express mention that is made of them by *Nehemiah*, ch. vii. 5.

Under this HEAD the Reader may compare

1. Gen. v. 3—32. with 1 Chron. i. 1—4.
2. Gen. x. 2—4. 1 Chron. i. 5—7.
3. Gen. x. 6—8, 13—18. 1 Chron. i. 8—16.
4. Gen. x. 22—29. 1 Chron. i. 17—23.
5. Gen. xi. 10—26. 1 Chron. i. 24—27.
6. Gen. xxv. 2—4. 1 Chron. i. 32, 33.
7. Gen. xxv. 13—16. 1 Chron. i. 29—31.
8. Gen. xxxvi. 10—14. 1 Chron. i. 35—37.
9. Gen. xxxvi. 20—28. 1 Chron. i. 38—42.
10. Gen. xxxvi. 31—39. 1 Chron. i. 43—50.
11. Gen. xxxvi. 40—43. 1 Chron. i. 51—54.

* See 1 Chron. ix. 1. And yet it must be confessed, there are great and amazing differences between them, as they now occur in different parts of Scripture. This article deserves serious attention.

This series the Critic may extend at pleasure, by the help of those References which are placed in the margin of our *English* Bibles.—I shall only subjoin

12. 2 Sam. xxiii. 8—39. . . . 1 Chron. xi. 10—47.
 13. Ezra, ii. 1—70. . . . Nehem. vii. 6—73.

It lies not within my System to note the *Variations*, that occur in these passages; or to make *Remarks* upon them. That work I leave and recommend to those, who are happily endowed with more leisure, and disposed to try their skill this way.

If, when they come to make the trial, they should find themselves greatly surprized at the frequent *mistakes*; which appear in the PROPER NAMES*; they will, I believe, be no less pleased at being able to account for their Rise and Production. The misapprehension of *similar* Letters was certainly the cause of many Errors: other circumstances will account for more. But there is one circumstance (I

* See a remarkable Difference in the *Names* and *Number* of David's sons, as recorded in

1 Chron. iii. 1—4. and 2 Sam. iii. 2—5
 1 Chron. iii. 5—8. } and 2 Sam. v. 14—16.
 xiv. 4—7. }

Compare also, with the like view of discovering the Differences of the Names of *Places*,

Josh. xxi. 1—39. and 1 Chron. vi. 54—81.

Other Instances (for they are almost endless) the attentive Reader will easily collect; especially from the *Journeyings* of the *Israelites* in the wilderness.

mean

mean that of the Transcriber's casting his eye, when the *same* word occurred *twice* in a short compass, on the *wrong* place) that has unhappily produced more grievous Errors than all the rest put together—causing, if the wrong word stood *first*, a needless *repetition* of what followed it; and if *last*, an injurious *omission* of the words preceding it. An instance of this latter sort may be seen in N^o 4. of the preceding series. In the genealogy of the line of SHEM we read *Genesis* x. 22, 23. וַאֲרָם: וּבְנֵי אָרָם עוּז וְנו. i. e. “And ARAM: and the children of ARAM; “Uz, &c.” And this was doubtless the reading of the *original* Copy in *Chronicles* *. But some careless Transcriber, fixing his eye on the *last* ARAM instead of the *first*, left out the intermediate words; and thereby confounded the four following grandsons of *Shem* with his sons—And from *such* a Transcript the present Text was unluckily printed off.

The variations of *the* NUMBERS, which are very remarkable in the Chapters referred to in the last line of the series, must be accounted for on other principles. But what those principles are, that will *fairly* and *completely* account for them, have not, I think, been yet discovered †.

* This is evident, 1^o. from the exact *conformity* between these passages, elsewhere, throughout. And, 2^o. from the *Arabic* Version of this very place in *Chronicles*.

† Dr. KENNICOTT has made great advances towards it in his first Dissertation, p. 96, &c. to which I refer the Reader.

S E C T I O N III.

THE Historical Accounts of the *Jerwish* State, drawn up by Prophets or inspired Pen-men, were carefully deposited in the archives of the Kingdom — first in the Tabernacle, and then in the Temple: ready to be produced and recited to the people, when they met together on the days of assembly. This I suppose to have been the case, because I cannot otherwise understand, how their *authenticity* could be well ascertained. But when they appeared in the hand-writing of their several authors, or that of their scribes, the proof of their genuineness stood clear and incontestable. From these *archetypal Copies* were the several Books of *Samuel, Kings, Chronicles, &c.* successively transcribed:—but with what exactness will easily appear to any person, who gives himself the trouble to examine and collate the following PARALLELS, *viz.*

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|----|--------------------|-------|----------------------|
| 1. | 1 Sam. xxxi. 1—13. | with | 1 Chron. x. 1—12, |
| 2. | 2 Sam. v. 1—3. | . . . | 1 Chron. xi. 1—3. |
| 3. | 2 Sam. v. 17—25. | . . . | 1 Chron. xiv. 8—16. |
| 4. | 2 Sam. vi. 1—11. | . . . | 1 Chron. xiii. 5—14. |
| 5. | 2 Sam. vi. 12—16. | . . . | 1 Chron. xv. 25—29. |
| 6. | 2 Sam. vi. 17—19. | . . . | 1 Chron. xvi. 1—3. |

7. 2 Sam. vii. 1—29. with 1 Chron. xvii. 1—27.
 8. 2 Sam. viii. 1—18. . . . 1 Chron. xviii. 1—17.
 9. 2 Sam. x. 1—19. . . . 1 Chron. xix. 1—19.
 10. 2 Sam. xi. 1. xii. 30, 31. 1 Chron. xx. 1—3.
 11. 2 Sam. xxi. 18—22. . . 1 Chron. xx. 4—8.
 12. 2 Sam. xxiv. 1—25. . . 1 Chron. xxi. 1—27.
 13. 1 Kings iii. 5—13. . . . 2 Chron. i. 7—12.
 14. 1 Kings vi. 1—3. . . . 2 Chron. iii. 1—4.
 15. 1 Kings vi. 19—28. . . 2 Chron. iii. 8—13.
 16. 1 Kings vii. 15—22. . . 2 Chron. iii. 15—17.
 17. 1 Kings vii. 23—26. . . 2 Chron. iv. 2—5.
 18. 1 Kings vii. 38—51. . . 2 Chron. iv. 6.—v. 1.
 19. 1 Kings viii. 1—11. . . 2 Chron. v. 2—14.
 20. 1 Kings viii. 12—50. . . 2 Chron. vi. 1—39.
 21. 1 Kings viii. 62—66. . . 2 Chron. vii. 4—10.
 22. 1 Kings ix. 1—9. . . . 2 Chron. vii. 11—22.
 23. 1 Kings ix. 10—23. . . 2 Chron. viii. 1—10.
 24. 1 Kings ix. 26—28. . . 2 Chron. viii. 17, 18.
 25. 1 Kings x. 1—29. . . . 2 Chron. ix. 1—28.
 26. 1 Kings xii. 1—19. . . 2 Chron. x. 1—19.
 27. 1 Kings xii. 21—24. . . 2 Chron. xi. 1—4.
 28. 1 Kings xiv. 21, 29—31. 2 Chron. xii. 13—16.
 29. 1 Kings xv. 1, 2, 7, 8. . . 2 Chron. xiii. 1, 2, 21, 23.
 30. 1 Kings xv. 9—15. . . . 2 Chron. xiv. 1—3. 16—18.
 31. 1 Kings xv. 16—24. . . 2 Chr. xvi. 1—6. 11—14, &c.
 32. 1 Kings xxii. 2—35 . . . 2 Chron. xviii. 1—34.
 33. 1 Kings xxii. 41—50. . . 2 Chron. xx. 31—37. xxi. 1.
 34. 2 Kings viii. 16—24. . . 2 Chr. xxi. 5—10. 19, 20, &c.
 35. 2 Kings viii. 25—29. . . 2 Chron. xxii. 1—6.

Here is an ample field for the learned Critic to expatiate in: and here is likewise matter sufficient to exercise his keenest judgment. And, if he has patience enough to allow judgment its perfect work, he will be possessed in time of a noble Collection of useful, *Biblical* Remarks.

In forming these Remarks, he must by no means look upon all *Variations* as lapses or mistakes of Transcribers. Many of them are only different Expressions of the same things—and probably copied from different Accounts. For several Authors, as appears from the References made to them*, were often employed in writing the History of the *same* Reign. And therefore it is not unlikely, that the Compilers of the Books of *Kings* and *Chronicles* (which Books are evidently Compendiums of larger Accounts) should follow the diction, sometimes of *one*, and sometimes of *another* Copy, that lay before them, as best suited their stile or purpose:—From whence it is easy to account for those *different* phraseologies, which occur in passages otherwise correspondent: Though something, perhaps, should be likewise attributed to the genius of the Compilers themselves; who, while they retained the substance of the History, were at full liberty to vary and change

* 1 Chron. xxix. 29. 2 Chron. ix. 29—xii. 15.

2 Chron. xiii. 22. comp. with 1 Kings xv. 7.

2 Chron. xx. 34. comp. with 1 Kings xxii. 45.

2 Chron. xxvi. 22. comp. with 2 Kings xv. 6.

2 Chron. xxxii. 32.

the mode of expression, according to their own pleasure. And yet, this liberty, it is plain, they used but very sparingly.

For it is further to be observed, that though there were extant *several* Histories of the *same* Reigns; yet ONE of them seems to have been always held in *higher* Estimation than all the *rest*. From these *most approved* accounts of every Reign were the Histories we now have *chiefly* extracted. That the Authors of *Kings* and *Chronicles* copied from the *same* Originals, is evident from the *thread* and *texture* of the narration—from that glaring *uniformity* of *diction*, that runs, in the main, through them. And what deference they paid to those Originals, is manifest from the agreement that subsists between them: neither of them presuming to deviate from the *Text* or *approved Copy*; unless the explanation of certain circumstances required them to take in, here and there, a select part of the *other* Histories, that had been written in the same Reign.

There is one Difference indeed between the Language of *Chronicles* and *Kings*, respecting the ineffable *Name* of God, which is apparently owing to design; and favours not a little of superstition. The Difference I mean is, that the name יהוה in *Kings* is *often* changed in the correspondent places of *Chronicles* into אלהים. At what time this Superstition of substituting אלהים, &c. for יהוה began to take place among the Jews, I cannot pretend to say. Perhaps
some

some time before the Captivity. After the Captivity it is generally supposed to have grown upon them; and to have induced them to suppress this sacred name more frequently than before. An Hypothesis, which I cannot readily embrace, and for this reason—because I observe the word יהוה to occur as often in the books written *after* the Captivity, as in those that were penned *before* it. See particularly, EZRA and MALACHI.

But nevertheless, there is, I must own, one peculiarity in EZRA and NEHEMIAH, which still seems to favour the foregoing Hypothesis. And the peculiarity consists in this—that what other Authors, even those who wrote after the Captivity *, generally stile בית יהוה, *these* express by בית האלהים, almost continually throughout their works. Is it a *Chaldaic* idiom? EZEKIEL often uses ארני, where we might naturally expect he would have used יהוה — And EZEKIEL was a Captive in *Babylon*.

Let me add here, as in a kindred place, another peculiarity, confined to a book nearly of the same date—which is, that the NAME OF GOD is not so much as *once* mentioned through the whole Book of ESTHER, as it stands in the *Hebrew*. A peculiarity the more striking, the more we consider the Circumstances of the Story.—What conclusion the Reader may draw from it, with respect to that Book, is left to his own

* See HAGGAI ch. i. 2, 14. ZECHARIAH viii. 9. This difference of phraseology between these cotemporary Writers is, I confess, to me somewhat strange.

judgment. And his judgment of it will not, I imagine, be the more favourable, because he sees the supposed defects of the *Hebrew* Text so amply supplied by the insertions made in the *Greek* Version.

It is the general Opinion of the *Jewish* Church, and adopted by the *Christian*, that the Books of *Kings* and *Chronicles* were composed by the same hand; viz. by EZRA. But are not the fore-mentioned Differences, respecting the name of God (supposing them to have subsisted in the first Copies) *plain, internal* proofs of the falsity of this Opinion? Supposing them, I say, to have subsisted so early. But, to speak freely my mind, I strongly suspect, that they are of a much later date; and took their rise from the foolish superstition of comparatively modern Jews. A superstition that seems to have had some effect not only on these later *Historical* Books, but also on the *Psalms*, and even on the *Pentateuch*: for the *Hebrew* has now the word אלהים in several places through the Books of MOSES, where the *Samaritan* Text reads יהוה.

S E C T I O N IV.

Certain *Psalms*, *Precepts*, *Sentiments*, *Messages*, &c. are, for their importance and other reasons, often repeated in Scripture. Let it suffice to insert the following Examples:

Exod.

Exod. xx. 2—17. . . .	Deut. v. 6—21.
Levit. xi. 2—19. . . .	Deut. xiv. 4—18.
Numb. xxiv. 3, 4. . . .	Numb. xxiv. 15, 16.
Numb. xxiv. 9. . . .	Gen. xlix. 9. xxvii. 29.
2 Sam. xxii. 1—51. . . .	Pfalm xviii. 2—50.
1 Chron. xvi. 8—22. . . .	Pfalm cv. 1—15.
1 Chron. xvi. 23—33. . . .	Pfalm xcvi. 1—13.
1 Chron. xvi. 35, 36. . . .	Pfalm cvi. 47, 48.
Pfalm xiv. 1—7. . . .	Pfalm liii. 1—6.
Pfalm xl. 13—17. . . .	Pfalm lxx. 1—5.
Pfalm lvii. 7—11. . . .	Pfalm cviii. 1—5.
Pfalm lx. 5—12. . . .	Pfalm cviii. 6—13.
Pfalm lxxx. 3, 7, 19. . . .	Pfalm cvii. 8, 15, 21, 31.
Pfalm cxv. 4—8. . . .	Pfalm cxxxv. 15—18.

Having delivered this Specimen, I shall leave the Reader to enlarge the Catalogue at his leisure. If he takes in the *smaller* Sentences, *Proverbs* will supply him with a *good* stock—and the *Psalms* with a *larger*. Numberless passages, from the former Books of MOSES, are repeated in *Deuteronomy*.

But it is of more importance to observe with respect to the *whole* Pentateuch, that the *Samaritan* is a duplicate of the *Hebrew*; and therefore of excellent use in adjusting the Text. Nevertheless the Reader must be cautioned not to depend too much on the

* This Parallel clearly shews how improperly the Psalms have been disjointed,

Samaritan Text of the *English* Polyglott; for it is very incorrectly printed*.

S E C T I O N V.

IN writing on the *same* or *similar* Subjects, the *same* ideas frequently occurred to *different* Prophets; arising, in all likelihood, from the *same* representation being spiritually impressed on their minds. Hence it is easy to account for that similar train of Thoughts, and those similar turns of Expression, which occur so often in the prophetic Writings. But the Prophets, not only make use of similar Expressions; but also, in some remarkable Predictions, *copy* one another's *Words*—as will evidently appear from an accurate Collation of the following Passages :

Isaiah ii. 2—4. . . .	Micah iv. 1—3.
Isaiah xv. 5. . . .	Jer. xlviii. 5.
Isaiah xvi. 6, 7, &c. . .	Jer. xlviii. 29—31, &c.
Isaiah xxiv. 17, 18. . .	Jer. xlviii. 43, 44.
Isaiah lii. 7— . . .	Nahum i. 15—
Jer. x. 25. . . .	Psalms lxxix. 6, 7.
Jer. xxvi. 18. . . .	Micah iii. 12.
Jer. xlix. 14—16. . .	Obadiah ver. 1—4.
Jer. xlix. 27. . . .	Amos i. 4.

* See The Origin of Printing; in Two Essays; Appendix, N^o III. p. 140, &c.

Habak. iii. 18, 19. . . Psalm xviii. 33.

Zephan. ii. 15— . . . Isaiah xlvii. 8—

Some of these Passages, as they are often applied to *different* Subjects, Critics may perhaps look upon rather in the light of *Adaptations*, than in that of real and formal *Quotations*. But whatever light the Reader is pleased to take them in, let me entreat him to collate them carefully: for he will find, by experience, that they are of truly great and important service in *confirming* or *correcting* the parallel Texts—The passages I have omitted his diligence will supply.

S E C T I O N VI.

IF the Prophets *quoted* from one another, it can be no wonder, surely, that they often *borrowed* from themselves—or, to speak more accurately, that they were impressed with the *same ideas*, and consequently made use of the *same language*, on *different* occasions. All this, in reality, is nothing more than being occasionally consistent with themselves. And every instance of such *Iteration* is a proof, that the Book, in which they are contained, is the *genuine* work of the same hand.

Whether *all* these Repetitions were purposely made by the respective Authors themselves; or, whether

Some of them might not be unwarily inserted in two different places by the Collectors of the prophetic Writings, is a Question that deserves to be seriously considered. The fact, however, is certain; as will readily appear from the Collation of the following Texts :

Isaiah

Ch. v. 25. Ch. ix. 12, 17, 21. Ch. x. 4.
 Ch. xi. 6, 7. . . . Ch. lxxv. 25.
 Ch. xviii. 2. . . . Ch. xviii. 7.
 Ch. xxxv. 10. . . . Ch. li. 11.

Jeremiah

Ch. ii. 28. . . . Ch. xi. 13.
 Ch. vii. 30, 31. . . . Ch. xxxii. 34, 35.
 Ch. vii. 33. . . . Ch. xvi. 4. xix. 7. xxxiv. 20.
 Ch. vii. 34. . . . Ch. xvi. 9. xxv. 10.
 Ch. xv. 2. . . . Ch. xliii. 11.
 Ch. xv. 13, 14. . . . Ch. xvii. 3, 4.
 Ch. xxi. 9, &c. . . . Ch. xxxviii. 2, &c.
 Ch. xxiii. 5, 6. . . . Ch. xxxiii. 15, 16.
 Ch. xxiii. 7, 8. . . . Ch. xvi. 14, 15.
 Ch. xxix. 5. . . . Ch. xxix. 28.
 Ch. xxx. 10, 11. . . . Ch. xlvi. 27, 28.
 Ch. xlviii. 40, 41. . . . Ch. xlix. 22.
 Ch. xlix. 19—21. . . . Ch. i. 44—46.

Ezekiel

Ezekiel

Ch. i. 15—21. . . .	Ch. x. 8—17.
Ch. iii. 17—19. . . .	Ch. xxxiii. 7—9.
Ch. xi. 18—20. . . .	Ch. xxxvi. 25—28.
Ch. xviii. 25. . . .	Ch. xviii. 29. xxxiii. 17, 20.

Habakkuk

Ch. ii. 8. . . .	Ch. ii. 17.
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Zechariah

Ch. iv. 5. . . .	Ch. iv. 13.
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There are many other *short Repetitions* dispersed through the several prophetic Writings, which I have not particularly specified. The Reader, however, would do well to investigate them; and pay a proper attention to them. For though *short*, they are often of great importance in correcting and settling the Text. Of this a curious Instance occurs in Ezek. xviii. ver. 25, compared with ver. 29. And also in Zechar. iv. ver. 5, compared with ver. 13. Many more, would my plan admit of it, might easily be produced: But I leave them to the Reader's diligence.

SECTION VII.

HAVING thus assisted the *Hebraical* Reader in collecting and assorting his materials; it remains now, that I proceed to direct him in the use and application of them.

When he has fixed on any Parallels, let him, first, carefully compare them together, and note down with exactness *every* Variation, that is observable between the Texts. Hereby many Corruptions may be discovered, and the true Readings restored.

But as it often happens that one *Hebrew* Text is not sufficient to correct its Parallel, both of them perhaps being equally faulty, then let him, 2dly, consult the *ancient* Versions with care, and see what assistance *they* may afford. For, as they were made from *ancient Copies*, they often lead to truer Readings than those inserted in the *printed* Text.

If these methods fail, let him, 3dly, use his judgment; applying to the Text the Rules of *Grammar*; and trying its sense by *similar* Phraseologies—not forgetting, that it may have been obscured by *Glosses* taken from the margin.

If the Text remains still embarrassed, then let him, lastly, consider—That the *Words* may have been
transposed,

transposed, or improperly divided—That *Letters* may have been *added, omitted, misplaced, or altered, &c.* and accordingly endeavour to rectify the whole upon *that* Consideration.

And that he may be the better prepared for this difficult branch of Criticism, let me earnestly entreat him, to remark, and note down in a separate Book, all the *Additions, Mutations, Transpositions, &c.* of WORDS, and LETTERS, which he observes in collating the several Passages, according to the Scheme hereunto annexed — by casting his eye on which, he may be led to rectify an Errour, that might otherwise puzzle him, and give him trouble.

The *various Readings* that may be collected (not to speak of the *Errours* that may be rectified) in this way, are full as *numerous* as they are *important*. And though, hitherto, they have been able to engage but little attention; yet I hope the time is coming on, when, for the *credit* of *Learning*, the *support* of *Truth*, and the *perfection* of the *Hebrew Scriptures*, some candid and ingenious Critic will take the pains to collect them together, and lay them before the public. In what *form* the Collation is to appear must be left to his own Judgment. That which Dr. KENNICOTT has exhibited in his first Dissertation, p. 19—247, is an exceeding good one; and, in some cases, well worthy of imitation. But, if it should be thought too *prolix* for the mere purpose of *collating*, I will venture to propose a more *contracted* Scheme, exemplified in the following SPECIMEN:

2 KINGS xxiv. 18, &c. and JEREMIAH lii. 1, &c.
compared according to the *English Polyglott*.

2 KINGS xxiv.

JEREMIAH lii.

VARIOUS READINGS.

Ver. 20.	וביהודה	3. ויהודה
	השלכו	השליכו
	אתם	אותם
xxv. 1.	בשנה	4. בשנה
	התשיעית	התשעית
	נבכדנאצר	נבוכדראצר
	ויחזן	ויחנו
3. wanting.		6. בחדש הרביעי
4. wanting.		7. יברחו ויצאו מהעיר
	הלילה	לילה
	וילך	וילכו
5. אחר		8. אחרי
	וישגו	וישיגו
	אתו	את צדקיהו
	בערבות	בערבת
6. wanting.		9. בארץ חמת
	וידברו	וידבר
	מישפט	משפטים
7. ו—שחטו		10. וישחט מלך בבל
wanting		{ גם את כל שרי יהודה
wanting		{ שחט ברבלתה.
בבל		11. מלך בבל
wanting *		בבלה
		{ ויתנהו בבית הפקדת עד
		{ יום מותו.
8. בשבעה (In septima.)		12. בעשור (In decima.)

* And yet this sentence stood in the Copy from which the *Arabic Version* was made. *Vide in loco.*

VARIOUS READINGS.

8. נבכדנאצר . . .	12. נבוכדראצר . . .
עבד . . .	עמד לפני . . .
ירושלם . . .	בירושלם . . .
9. גדול . . .	13. הגדול . . .
10. הומת . . .	14. כל הומת . . .
אשר רב- . . .	אשר את רב- . . .
11. wanting . . .	15. * ומדלות העם . . .
על המלך . . .	אל מלך . . .
ההמון . . .	האמון . . .
12. ומדלת . . .	16. ומדלות . . .
wanting . . .	נבוזראדן . . .
13. בית . . .	17. לבית . . .
את נחשתם . . .	את כל נחשתם . . .
14. wanting . . .	18. ואת המזרקת . . .
בם . . .	בהם . . .
15. wanting . . .	19. ואת הספים . . .
wanting . . .	{ ואת הסירות ואת
	{ המנרות ואת הכפות
	{ ואת המנקיות
16. wanting . . .	{ 20. והבקר שנים-עשר . . .
	{ נחשת אשר תחת . . .
והמכנות . . .	המכנות . . .
wanting . . .	המלך . . .
לנחשת . . .	לנחשתם . . .
17. wanting . . .	21. והעמודים . . .
קומת . . .	קומה . . .
העמוד . . .	העמד . . .
wanting . . .	{ והוט שתיים-עשרה . . .
	{ אמה יסבנו ; ועביו . . .
	{ ארבע אצבעות נבוב . . .
וכותרת . . .	22. וכותרת . . .

* How these words came to be wrongly inferted here, is evident to any one who consults the beginning of the next verse.

VARIOUS READINGS.

<p>* 17. הכותרת . . . wanting . . . שלש (trium) . . . אמה . . . ורמונים . . . על-הכתרת . . . על-השבכה . . . wanting . . . wanting . . .</p>	<p>22. הכתרת . . . האחת . . . חמש (quinque) . . . אמות . . . ורמונים . . . על-הכותרת . . . wanting . . . ורמונים . . . { 23. ויהיו חרמונים תשעים וששה רוחה : כלי- הרמונים מאה על השבכה סביב . . .</p>
<p>18. צפניהו . . . משנה . . .</p>	<p>24. צפניה . . . המשנה . . .</p>
<p>19. הוא . . . וחמשה (Et quinque) . . . הספר . . . בעיר . . .</p>	<p>25. היה . . . ושבעה (Et septem) . . . ספר . . . בתוך העיר . . .</p>
<p>20. אתם . . . אתם . . . על . . .</p>	<p>26. אותם . . . אותם . . . אל . . .</p>
<p>21. ויך . . . אתם . . . וימיתם* . . .</p>	<p>27. ויכה . . . אותם . . . ויטתם . . .</p>
<p>27. יהויכין . . . ושבעה (Et septima) . . . מלכו . . . wanting . . .</p>	<p>31. יהויכין . . . וחמשה (Et quinta.) . . . מלכתו . . . ויצא אתו . . .</p>

* What follows here in *Kings* from the beginning of the 22^d to the end of the 26th verse, is not to be found in the lii^d chap. of *Jeremiah*; and therefore is not collated—though it easily might be with *Jer.* xl. 5, 7—9, and xli. 1, 2;

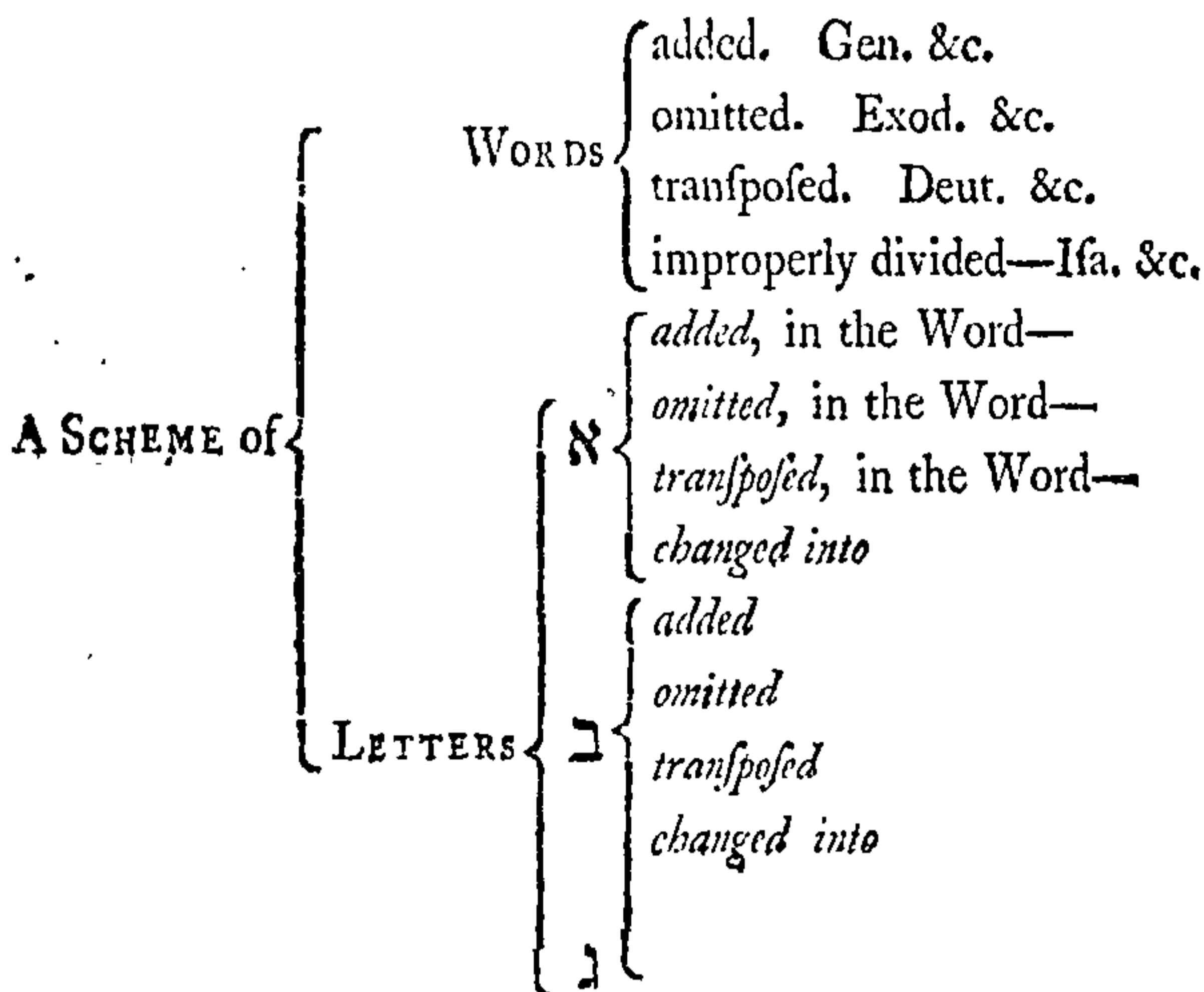
VARIOUS READINGS.

27. כלא	הכליא
28. מעל כסא המלכים	32. ממעל לכסא מלכים
29. תמיד לפניו	33. לפניו תמיד
חיו	חיו
30. המלך	34. מלך-בבל
wanting.	עד יום מותו
חיו	חיו.

If the Reader should discover any *Omissions* or *Errors* in this Collation, let them stand as *Proofs* to him, how difficult it is for a single person to collate with accuracy by himself.



A P P E N D I X.



And so on through the rest of the *Alphabet*.

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