

GUILD NOTES.

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THE "minuter analysis" of Chapter first, in the December THEOLOGUE, is admirable.

Verse 6 seems to me to refer particularly to the judgments which had been inflicted on the people. The preceding context appears to favor this interpretation. We have there the question,—“Why should ye be stricken any more?” as if to say,—“ye have been punished severely already.” And then this verse speaks of wounds, bruises and putrifying sores, in such a way that one may fairly infer these open, unbound, unmollified marks of punishment to be the cause of the sick feeling of the whole body-politic. They evidently did not feel sin-sick nor faint at heart on account of sin.

Verse 13. On the question raised here I am with the revisers. I would like their rendering better if “bear” or “endure” had been substituted for the mystifying words “away with.”

The reading of the lxx (Tisch.) is, “Your new moon and Sabbaths and great day I cannot bear. Your fast and rest from labour, your new moons and your feasts my soul hateth.” The last three words of verse 13 are thus read into verse 14. The Vulgate (Tisch. 1873), agrees with the authorized version.

Vv. 11-14. These verses condemn insincerity in worship and not offerings, sacrifices and observance of ritual which were a shadow of good things to come, and imposed until the time of reformation (Heb. i.).

CHAPTERS II.—IV.

The treatment of this section in the January THEOLOGUE is all that could be desired.

POINTS RAISED FOR CONSIDERATION.

1. If the prophecy at the beginning of the second Chapter originated either with Isaiah or Micah, the latter seems to me to have the stronger claim to authorship, because the prophecy fits in so naturally by way of contrast in Micah, while in Isaiah it seems rather a text with which to begin an inspired address. The very first word of this prophecy in Isaiah, in the Hebrew Bible, we would expect to be in the future tense if Isaiah was