

should be famous for the protection they should give to those whom they received into their alliance.

“*Beyond the rivers of Ethiopia.*” The land of Cush in holy writ (commonly rendered Ethiopia) is properly that district of Arabia where the sons of Cush first settled. But as this race multiplied exceedingly and spread, not only into other parts of Arabia, but eastward round the head of the Persian Gulf, to the confines of Susiana; and westward across the Arabian Gulf into the region since called Abyssinia; the land of Cush is often taken more largely. The rivers of Cush in this place, may be either the Euphrates and the Tigris on the east, or the Nile and its adjacent streams on the west. But which of these is meant must be left for time to show.

Ver. 2. “That sendest ambassadors by the sea.” Messengers in this place, in English, might be better than ambassadors; for the original word may be taken for persons employed between nation and nation, for the purposes either of negotiation or commerce.

“*In vessels of bulrushes.*” Navigable vessels are certainly meant; and if it could be proved that Egypt is the country spoken to, “vessels of bulrushes” might be understood literally of the light skiffs, made of that material and used by the Egyptians upon the Nile. But if the country spoken to be distant from Egypt, vessels of bulrushes are only used as an apt image on account of their levity, for quicksailing vessels of any material. The country therefore, to which the prophet calls, is characterised as one, which in the days of the completion of this prophecy, should be a great maritime and commercial power, forming remote alliances, making distant voyages to all parts of the world with expedition and security and in the habit of affording protection to their friends and allies. Where this country is to be found is not otherwise said than that it will be remote from Judea, and with respect to that country, beyond the Cushean streams.

“*Go, ye swift messengers.*” The word “*saying*” has been inserted in our public translation, and many others of a late date, upon a supposition that the words which follow “*Go ye swift messengers,*” &c. are a command given by the people, called in the first verse, to messengers sent by them. But it should rather seem, that the command to the swift messengers is the prophet’s command, that is, God’s command by the prophet; and that the swift messengers to whom the command is given, are the very people called in the first verse; who by their skill in navigation and their perpetual voyages to distant parts were qualified to be swift carriers of the message. First the prophet calls upon this people; he summons them to attend to him; then he declares for what immediate purpose they are summoned, viz., to be carriers of a message.

“*To a nation scattered and peeled.*” The first participle, “*scattered or dragged away*” may be applied to a people forcibly torn from their country, and carried into captivity. And the second “*peeled or pluck*” may